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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III.

JULY-AUGUST, 1921

Nos. 2 and 3

FILL THE COLLEGES

Thousands of young people should enter college this fall.

A father could well afford to mortgage his farm or home to secure money to put his boy or girl through college.

To miss a college education may mean to fail even in business.

The professions of law, medicine and teaching can be entered only by those who have a college training.

The State puts a premium upon knowledge, since it will not grant a license to practice medicine, law, or teaching, to the uneducated person.

Every person should have the right to make the most of life.

Why start life handicapped by inefficiency?

Ignorance is like a chain around the soul.

Put your money in brains, not barns; in boys, not banks.

Baptist schools exalt the Christian character as the ideal.

Who would desire to spend money to advance ignorance?

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
317-319 Jefferson County Bank Building,
Birmingham, Alabama

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EDITORIAL.

We call special attention to the two articles, copied from "Christian Education," written by Dr. O. D. Foster. These articles are the results of a wide and thorough study of the conditions in the large number of universities in the United States. They present an appeal that the churches cannot well afford to neglect.

Education under state direction cannot measure up to the religious needs of students, and student days are vitally related to religious problems. Hence, the two-fold duty of our denomination: To provide adequate denominational equipment, and to care for the religious life of students in state institutions.

Our sincere thanks are hereby returned to the many friends who have sent names of high school students and other young people who should be in college next session. We have sent these names to the respective schools in the various states, and have also written letters and sent literature to these young folks. There is abundant

reason to believe that many of them will enter college this fall. It was impossible to write a personal letter of thanks to each one who helped us in this service.

Christian Education Day, June 26, was largely observed throughout the south. Many reports further convince us of the real value of this day. The Sunday School is a strategic place to create ideals, and Christian Education will be greatly helped by the observance of this annual day, even though the financial returns may not be very large.

We have received many letters from boys and girls who desire to go to college, but who do not have money enough. Their letters are heart-rending, but the Education Board does not have funds to aid them. What a blessing would come to them if some of our men and women with money could assist them. In some cases twenty-five to one hundred dollars would put a girl or boy through next session as they might help by working in the college. I wonder if some man or woman would care to invest in a life.

Prof. James P. Craft, A. M., goes from a professorship at Shorter College, Rome, Ga., to the Presidency of Averett College for Girls at Danville, Va.

The Summer School of Theology at Ridgecrest has been well attended and will

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be continued as a permanent feature of the assembly. Southern Baptists should make this assembly, to which they contribute from the Seventy-five Million Campaign Fund, even more useful and interesting.

Dr. John C. Dawson, who recently won his Ph.D. degree at Columbia University and who has been connected with Howard College, Birmingham, Ala., for many years, becomes Acting President of Howard College.

Dr. S. J. Vaughn, formerly with the University of Illinois, comes to the Presidency of Hardin College for Girls at Bolivar, Mo. Dr. J. W. Million, for many years President of Hardin, becomes President of Des Moines (Iowa) University.

Mercer University, Macon, Ga., Dr. Rufus W. Weaver, President, enlarges its School of Christianity by the addition to its faculty of Dr. A. H. Newman, who

will teach Church History, and Dr. Chas. B. Williams, who will have the Chair of New Testament.

The Education Board, through its Corresponding Secretary, Dr. W. C. James, has been touching the centers of chautauqua and assembly life and has reached a large number of young people. Dr. James recently preached the commencement sermon for Virginia Inter-mont College for girls, Bristol, Va., Prof. H. G. Noffsinger, President, and easily won an invitation for further visits to the college. He has also delivered a number of addresses at the Southern Baptist Assembly, Ridgecrest, N. C., the Monteagle Sunday School Assembly, Monteagle, Tenn., and the Georgia Baptist Assembly, Blue Ridge, Ga. He reports a cordial response to his messages on Christian education. His conferences with young people have encouraged many of them to seek to plan for college this fall.

Religious Problems of the Universities

DR. O. D. FOSTER, *University and Seminary Secretary, Council of Church Boards of Education.*

Observations Based Upon a Survey of a Large Number of American Universities.

THE State University marks a radical change from the earlier system of American education in the fact that it is completely divorced from the church and its immediate influence. Our state laws relative to separation of church and state have led many churchmen on the faculties of these universities to guard so carefully every mention of the word "church" that the students have often been led to think that these very men are not interested in religious work or thought. Too much praise cannot be given, however, in such universities to those presidents and professors who are out-and-out Christian

leaders, and who declare the fact before the student body.

Other professors, who have had no sympathy with the church or its program, have found safe retreats in the university chairs where they could ventilate their views ad infinitum relative to the "superstition of the church." In their classes religion has not infrequently been deemed a subject which cannot legitimately command the attention and respect of a scholar, belonging rather to the bigot and dogmatist. The chairs of philosophy and science often present the thought of the church of today to be the same as it was

a generation or two ago. Practically none of this class of professors have even the most elementary acquaintance with modern theology. As a consequence, they have a tendency to caricature the church in such ridiculous ways that their admiring students easily assume an attitude of contempt and disrespect for the church and that for which it stands.

In refusing credit for work done in religious subjects in the denominational colleges, or even in the best American universities, as Harvard, Yale, Chicago, etc., the state university has confirmed such students in the validity of their new "enlightenment," and with the license of this new freedom they are apt to become religiously iconoclastic and avowedly anti-church. They easily assume an attitude of superiority for all matters and subjects pertaining to the church and religion.

This is not offered as a criticism but as a statement of fact. It is not intended to censure the existing theory of state education, but to call attention to the manner in which its practice at times goes counter to the very fundamentals in American education. In some instances, the somewhat popular epithet, the "Godless University," has, unfortunately, been dangerously near being merited. Yet even the most anti-religionists are not proud to have the institution in which they are teaching so characterized.

The responsibility for this situation is not all on one side. During the earlier life of these institutions, religious instruction followed the lead of dogmatic rather than of scientific procedure. Justly, the university could not sanction what sectarian and dogmatic bias sought to dictate. The astronomers, biologists, psychologists, geologists, etc., have not always felt happy over the way they have been assailed by certain teachers of religion whose views had been determined by a more antiquated type of instruction. Nor, on the other hand, have those religious teachers who have championed a view in accord with

that held by the specialists just mentioned, been pleased to be condemned along with the others. The difficulty here is one of misunderstanding. Religious interpretation is conservative and naturally views with misgivings the advances of science. Theology follows science and philosophy, not vice versa. The specialist, in judging the thought of the church to be that of a generation ago, does great injustice to its progressive leaders, as well as to the church itself. Many distinguished professors, eminent authorities in their respective fields, but who have pursued their studies in religion little, if any, further than the Sunday school, when speaking on religion presume to carry their authority over into a realm in which they are most pathetic novices. On the other hand, many preachers and religious teachers, distinguished in their respective communions, have so vigorously assailed modern science with its logical deductions that they have made both themselves and the whole cause they are so zealous to promote, ridiculous and absurd in the eyes of the university community. So neither the church nor the university is apt to be fairly evaluated as to its thought, progress, status, etc., by such poorly informed critics.

With the expanding of universities and the growth of the scientific spirit, the cause of the misunderstanding is being slowly removed. It is becoming more and more recognized that religious phenomena can be studied as scientifically as philosophy, sociology, political science or any other realm of human interest. It is only recently that the best universities of the world have granted the Ph.D. degree in the field of Biblical science and religion. This could not be the case were these subjects not being taught as scientifically as all others in the curriculum. But as yet the state university has not only not made it possible for the student to win in this field the highest honor the institution has to bestow for genuine scholarship, but it has not in many instances even rec-

ognized as worthy of credit the work done in this field.

The point of view of the State University tends to be materialistic, generally speaking. It is largely interested in the applied sciences. It seeks tangible results. To secure its budget from the legislature it reviews the commercial value of the institution to the state. Its applied sciences have increased the crops; reduced the disease among the hogs and cattle; contributed to the general health of the public; in fact, its *raison d'être* is frequently thought of in physical terms.

A hasty perusal of the catalog explains very quickly why the universities in no few instances are materialistically inclined. The departments of medicine, law, engineering, pharmacy, forestry, dentistry, agriculture, mining, domestic science, etc., constitute in many cases the major part of the school, while the department of literature and arts seems to be, in some instances, but of secondary consideration. A careful study of one of the larger state universities shows but one-sixth of the students to be in "Literature and Arts," whereas a similar study of one of the denominational colleges shows that about five-sixths of the students are in those courses.

All this materialistic curricula, with its immediate application to practical ends in gaining a livelihood, tends to eclipse the view from the more idealistic side of the university curricula. What to the denominational college is fundamental—yea, its very life, becomes almost less than secondary in many universities. As valuable as the university is to the Commonwealth, as the alma mater of its skilled workers and artisans, it succeeds in its larger mission only in the proportion to its ability to "shoot" this materialistic subject matter through and through with idealistic motives and purposes. But this the university, because of its legal restrictions, finds it difficult to do. It cannot and should not teach religion, the mother of idealism.

This materialistic atmosphere of the university has tended so to affect the departments of sociology and philosophy that idealism in these great fields of human thought and achievement does not find a most cordial welcome; so even in the department of literature and arts, where idealism should be expected to flourish, if anywhere in the university, materialism is battling for the supremacy. Unless the nation is careful, its skillful doing may become its undoing. Without idealistic motives, skill becomes dangerous—a liability rather than an asset. It is hazardous to entrust dynamite and nitroglycerine to one skilled in the use of these explosives unless he has at the same time sufficient character and idealism to render him a safe rather than a dangerous person. The university equips its graduates with tools which may be a blessing or a menace to the state. Just in the proportion that the graduates adopt a philosophy of life which is idealistic, as over against the materialistic, will they become benefactors to humanity. Too much gratitude cannot be expressed for the idealistic interpretation being placed upon the applied sciences themselves by no few of the genuinely spiritual instructors in these universities. Furthermore it is fitting to remark here that such leaders are usually greeted by large appreciative classes, who carry this richer view of their various professions to the ends of the earth.

The great university, especially the state university, as a natural developer of academic freedom and democracy, prides itself on being free of ecclesiastical bias. It emulates scientific accuracy and the cold search of facts, regardless of previous opinions, theories or traditions. It therefore provides for the country one of the greatest assets it can attain, i.e., an atmosphere in which some of the most fundamental qualities of character may be normally nurtured. The theorems of mathematics, the formulae of science, etc., are followed accurately day after day, thereby cultivat-

ing confidence in the trustworthiness of results so attained. Opinions as to how certain elements will act under given conditions are soon seen to be of little value as compared to strict adherence to scientific procedure. This becomes a habit of mind and method of working. Contempt is developed for preconceived notions and dogma. The warping of facts to agree with previous beliefs or traditions is intolerable. Science, therefore, is a great teacher of fundamental honesty and integrity. The student forms the habit of analyzing so strongly that he loses patience with the dogmatist in religion, even though it be his teacher, pastor or friend. He sees how dogma hampers honest effort and expression and he cannot follow its exponent as a guide. He must be true to his own best knowledge, even though it go counter to what he had always been taught as true and sacred. He then is inclined to become suspicious of the entire church, thinking that all theologians are dogmatic and close their eyes to the leadership of Truth in this most important field. He is inclined to declare that if Christianity teaches dishonesty in thinking and in advocating dogma which cannot be sustained, he is through with the church and its narrow misguided leaders.

The seriousness of all this is that it is too true to be ruled out of court. Students in the great universities are constantly meeting new views. They test everything—imperfectly to be sure, and the religious teaching received at home becomes no exception. These views are subjected to cold, unsympathetic criticism and are apt to be cast out wholesale. In this way the greatest ally of truth and developer of character becomes the out-and-out foe of the church; this natural progeny of genuine Christianity becomes antagonistic to its real parent.

The effect of the magnificent equipment of the state universities as compared with the petty and oftentimes unattractive buildings, called churches, in the vicinity

of the campus is almost disastrous to the student's forming a just estimate to the abiding worth of the church. The student, being trained in an atmosphere where material things are prized and taken as a standard, finds himself comparing the value of religion and education on the basis of the equipment dedicated to their furtherance. On the one hand, he sees the mass of expensive edifices erected as a unit, apparently with a single purpose, and on the other hand a few small cheap buildings, scattered over town, bearing no relation to each other either in plan or purpose. The great faculties, devoting their lives to education, are also inclined to have the effect of eclipsing the student's view of the meager personnel provided for his leadership in religion. The state builds its university, names its battleship, and rightfully takes pride in both; but how proud is the church of its tangible representation—both in personnel and property—in many of these rapidly growing factories of destiny!

After the student has been in this rather materialistic atmosphere for a college generation, the influence it has had upon his decisions in matters with reference to the church is often painfully obvious. If the church is to win in these great universities, it must unite its forces in such a way as to impel respect, both from its equipment and the leadership it provides. The intellectual leaders of the nation having been educated in these centers will judge the church of the future largely by what they have seen during the four formative years spent in the university.

The day has passed when a church in a given center can thank God that it is not like the poor publican church across the street. In the university family the whole suffers because of the weaknesses of the weakest. Furthermore no denomination can boast of its splendid equipment in all these centers; for in many of them all have abundant reasons to feel chagrined. —*Christian Education.*

Biology in the Christian Schools

DR. E. O. KASERMAN, *Head of Department of Biology, Oklahoma Baptist University*

An Expert's Treatment of An Important Theme.

WHILE the biological sciences are comparatively new, they have nevertheless taken a place second in importance to no other branches in the curricula of our foremost schools. In view of the well-recognized importance of biology its place in the Christian schools should no longer be open to question. And yet, the matter of a "safe" teacher of biology for such schools is undoubtedly a matter of considerable difficulty at the present time and should have the earnest consideration of presidents and boards of trustees of our Christian schools.

The average teacher of biology in these days has received whatever special training he may have in an atmosphere of materialism. No matter how well a young man may have been grounded in the fundamentals of life, conduct and belief, four years during the formative period of his life spent in a materialistic atmosphere is bound vitally to affect both his viewpoint and his conclusions, and it is not at all strange that his soundness should be open to question when he comes from the secular school.

A teacher who has received his training in such an atmosphere and in such surroundings is manifestly not a proper man for a place on the faculty of a Christian school, for his viewpoint and principles are wholly unchristian. He would fit about as well into the scheme of a christian school as a German higher critic would fit into one of our Baptist seminaries.

The day is past when the Christian school can solve this very real problem by omitting biology from its curriculum, for biology is fundamental, and no scheme of

education can have permanent value as a real preparation for life in our present surroundings and under our present conditions unless it offers pupils liberal opportunities for work in the biological sciences. If our Christian schools do not supply this need the young people will of necessity turn to the "unchristian" schools.

The fact that so many of the better trained teachers of biology at the present time are so frankly materialistic is really quite simple. Their instruction was received at the hands of a comparatively small number of biologists who were so pleased at the large amount of Darwin's work that they thought for that very reason his conclusions must be right. They specialized so intensively that they lost their sense of perspective and relative values. Intense specialization always imposes this penalty. Specialization and breadth of view are not compatible. Narrowness of view and degree of specialization are in direct proportion. The specialist is like a string. He may have great length, but no breadth. But the real specialist is not to be criticised too severely. He has occupied and emphasized his own particular point of view so long that he has come to believe that there is no other—at least he can see no other, and pupils are usually ready to adopt the views of a teacher in whose opinions they have confidence.

But the day is not far off when the facts of biology will be more broadly estimated and more liberally interpreted, and the writer ventures the prediction that in the comparatively near future "spiritual-mindedness" will be as much a part of the

biologist's equipment as a tendency to materialism is at the present day. There is a growing school of biologists who already recognize the fact that a real scientist cannot get along without God, but that he is driven to the Creator with a force that is no less compelling than that which drives the theologian, and a healthy readjustment among biologists to a saner attitude towards the Revealed Word is already in progress.

In this connection, it might be said that one great need among Southern Baptists is consecrated biological training, but unfortunately so many Baptists, particularly the preachers and teachers who are the natural leaders of opinion, still view with suspicion everything that smacks of science. Without investigation they take for granted the so-called antagonism between science and Revelation. Either they ignore it, or are not yet aware of the fact that the biologists have set forth no principles, formulated no rules or made no important discoveries that have not been clearly set forth in the Bible.

Undoubtedly the name of Darwin will always be a great name in biology, for he did a stupendous amount of work. Full credit is to be given him for these labors, even though we have already far outgrown his conclusions. He gathered masses of unrelated data, but his conclusions were the result of speculative thinking rather than directed experimentation. We must now regard the greatest value of his work as mere scaffolding on which the real builders may stand, necessary for the rearing of the structure, but not itself a part of the building. His conclusions being founded on unrelated data are now recognized as having had only temporary value, but no permanence as a real part of biology.

It is a significant fact that the one outstanding name in biology today is not the name of a materialist, but of a theologian; and the principles that Mendel formulated were set down in the Bible, which he

loved, just as clearly and as definitely as he ever worked them out by his long line of patient experimentation. Genesis and the biologists are in entire agreement as to the order in which the various types of life appeared on earth, and the camp regulations which Moses gave the Israelites have never been improved on by the best of the modern sanitary engineers.

Study the parables of our Lord. They are predominantly biological in character, and they are biologically flawless, even from the most modern point of view. Jesus was the greatest teacher of heredity the world has ever known two thousand years before the idea of heredity as a science ever entered the minds of the biologists. Where we haltingly apply its principles to a few lower creatures He boldly and clearly applied them to the whole realm of life, vegetable, animal and spiritual. As we grow in experience and wisdom, and as we learn to read more clearly the great story of life, we shall find that our Father dictated to the hand of Moses for the instruction of the infant races of men the same story that He wrote with His own hand into creation to be read and interpreted by the people of today and the future.

Biology deals not with abstract theorems or dead roots but with life; and by virtue of the dignity, value and importance of its subject matter it deserves a corresponding place in our educational schemes, and no schools are so well fitted to give the world consecrated biological training, as well as training in the time honored classical branches, as are the Christian schools of this country. Like many other serious-minded teachers, the writer deems it a matter well worthy of the earnest consideration of Christian school boards to give a larger place than it now has to biology in the Christian schools, and to recognize the fact that as a preparation for life the study of a science whose subject matter is life itself should not be left to the non-Christian schools.

The Religious Challenge of the Universities

DR. O. D. FOSTER, *University and Seminary Secretary, Council of Church Boards of Education*

Observations Based Upon a Wide Survey.

PERHAPS the most phenomenal development of all time in the educational world is the American state university. During the last half century there have sprung up almost a hundred of these institutions whose students in all courses, during the year, are now approaching a quarter of a million in number, and whose investments approximate a half billion dollars. According to the last government report:

"From 1890 to 1918 the increase in student attendance was 309 per cent at public and 113 per cent at privately supported institutions. In the three years from 1917 to 1920, the increase in attendance was 30 per cent at public supported institutions and 20 per cent at privately supported institutions." The lowering of the rate of gain of the state school over the private schools was due to the extra heavy drain of the war on the public institutions. Consequently, after conditions have become normal, the percentages of gains will return to the pre-war status, which means the rate of increase in the public institutions is three times as great as that of the private institutions.

For years the church provided for our republic its institutions of higher learning. It still educates through the church colleges and universities a goodly percentage of the students who pursue their studies beyond the high school. The churches have invested hundreds of millions primarily with the religious motive. The state has invested similar sums chiefly with the educational motive. Apparently these two types of institutions have adopted the policy of practically ignoring each other. The church has pursued the plan of keeping hands off the university; it has acted

until recently as if the student who had been *so perverted* in his judgment as to choose the state university as his alma mater, instead of the denominational college, should be left to suffer the consequences. As a result, the huge sums invested for the religious development of the lesser number of students in the denominational colleges, tower mountain high in comparison with the paltry sum invested for that purpose in the state universities, where greater numbers of the boys and girls actually are. While the church college is growing, we have seen that it is falling far behind in the race with its younger competitor. All this means that an ever enlarging percentage of our sons and daughters in institutions of higher learning are spending their formative years in an atmosphere which, under existing conditions, is not adequately permeated by church influence.

If the state cannot teach religion in these great schools, it will be obvious that the teaching afforded by the university must be supplemented by an outside agency which can supply this more idealistic interpretation of life. Religion has, throughout the history of humanity, been the one agency par excellence which has provided this interpretation. The churches find here, therefore, a supreme challenge. They cannot refuse to enter this field wholeheartedly without running the most hazardous risk of ultimately being annihilated. This is not hyperbole, but simple statement of fact. Furthermore, no second or third-rate interpreters of Christianity should be tolerated in these strategic centers. Too much care cannot be exercised by the denominations securing leadership for their churches in these West Points of influence.

Failure here reaches to the very ends of the earth. When the young people were educated in the denominational college, the situation was not at all the same. But now, when practically every denomination has more students in the state universities than it has in all of its denominational schools, the future of the church is precarious unless adequate provisions are made by the church to hold before the students of the universities the Christian philosophy of life, (1) through instruction—modern, constructive and sympathetic; (2) through sermons—fearless, spiritual and prophetic; (3) through organization—attractive, vital and developmental; and (4) through personality—scholarly, brotherly and winning. No more short-sighted policy could be adopted by a church than to maintain in these centers men who are incapable of real leadership, either because of lack of scholarship, modern equipment, organizing ability, congenial sympathy, or depth of spiritual vision and experience.

Out of these centers will come a new interpretation of life and religion. The church teachings cannot be cast into the moulds of antiquated ecclesiastical dogma and command respect. They must undergo the most thorough criticism and be brought before the bar of reason to answer for themselves. No honest student will pretend to accept something against which his reason rebels. While the student is pathetically incapable of thinking these problems through, he nevertheless is facing the issue seriously and is seeking his way through *honest* and *legitimate* doubt. Unless he can find his way through to his satisfaction he is apt to abandon "traditional Christianity." He may feel that he cannot maintain his integrity of character and do otherwise. The university may thus produce an honest doubter—lost to the organized church, but one who is perhaps stronger in character and deeper in conviction than many of his friends who remain loyal to the church in the type of

college which holds before its students certain dogma that must be sustained at all costs. It becomes an issue of bias vs. honesty—dogma vs. truth—bondage vs. freedom. The issue, then, is sharp and clear, and it requires no prophet to tell on which side most of the strong students will cast their lot. They will vote with Job to be true to their inner convictions, though they must yield practically everything they had been taught by their religious leaders.

Great is the challenge to cope with this tragedy, which is being enacted in tens of thousands of lives. These graduates of universities should go out fighting for the church as they will fight for their newly gained convictions. But this can never be brought to pass by a dogmatic interpretation of religion. It can be realized only through the sympathetic leadership of well equipped, modern-trained Christian men who have sincerely faced the problems of the students and who have found satisfactory solutions for themselves which are in accord with, and not averse to, the best that science has to give.

Unless the interpreter can make real the experience of the Biblical writers by divesting the language of its ancient psychology, symbolism and world view, he will still leave the student in chaos. The interpreter should be able to show the student that the doctrines of the church had a great mass of experience back of them and that they were the best way the ancients had of explaining their collective experiences. The fundamental thing to the student has often been the explanation which he could not honestly accept, and which, unfortunately, some misguided religious leader insisted he must accept or be un-Christian. He has not been aware that dogma is but the depository—in many instances the mausoleum—of man's religious thought, whereas religion is the arena of his life, in its relation to his larger environment. To him the one is

dead, while the other is full of life and interest.

When the student is actually made to realize that these symbols and dogmas are but embalmed efforts to convey to others what has actually been throbbing, living experience and that the experience and not the explanation of it is the thing essential and fundamental, he will have not contempt but respect for old dogma and creeds as treasuries of earlier religious thinking and will "be born again" so far as his attitude toward the church is concerned. He will then be able to see its real significance and will not be the antagonist of the church, but its supporter. The challenge, therefore, is colossal for the church to put in these greatest of strategic centers the best prepared religious interpreters she has. However zealous and well-intentioned a man may be, if he has not these qualifications he may be more of a hindrance than a help.

The meagerness of the physical equipment provided by the church in the universities is surpassed only by the inadequacy of its leadership. In but thirty of these great schools do we find a staff of workers which could, even under the most charitable interpretation of the word, be termed adequate. In a score may be discovered a very inadequate force—if the term "force" be permissible here at all. In two score there is practically nothing except what is indigenous to the community or city in which the university is located. These churches, often very remote from the campus, are maintained by and for the townspeople. The student is often made to feel that he is an intruder rather than integral part of the church or even a welcome guest. Naturally, he soon becomes a non-church-goer, despite his previous training and habits, and the church loses in this way numbers who might have been leaders in the avenues of industry, politics, journalism, diplomacy and the gospel ministry.

Rightfully has the church invested mil-

lions in foreign missions, but most unfortunately many of the foreign students converted as a result of sacrificial missionary effort after attending our universities disavow their conversions and return home in a state little better than the first. These are losses too heavy to be borne for any great length of time without the direst consequences following.

There is needed in each of these great centers a large union building of some sort where the student body may be brought occasionally to hear the best concerts, lectures and sermons the land has to offer. There should be in the university community a university church—the best the denominations can provide, or what is better still—the best, a *group of Christian denominations* can provide, especially where there are not sufficient students of a particular denomination to justify the erection of a large commanding edifice. There should be class, club, recreation and social rooms connected with these churches.

More should be done to curb the "indecent dance and immorality" not infrequently existing in or within easy access to university communities. The situation cannot be met by prohibition and "don'ts." A constructive program, when attractively presented under wholesome conditions and environment, will meet with the student's hearty response.

Along with the provisions made for the student's devotional and social life, attention must be given to supplement his technical training with religious instruction. To command the greatest respect and to secure the maximum results, there should, therefore, be tried seriously at these great centers union schools of religion. There is now no agency to which all alike may go to receive problems raised in the regular university courses. A particular teaching and view of the Bible has been received at home, and when this is questioned and discarded in the class room, as is often the case, the student is inclined to throw away everything he has been taught in religious

matters as untrustworthy, and thus acquire an apathetic, if not, indeed, a contemptuous attitude toward the church and all it represents. A staff of scholarly men representing various denominations, all together presenting constructive views of religion, would imbue the student with respect for the church. It matters not how eloquent the sermons may be, or how constructive the social program is, the intellectual problems must be wrestled with seriously if strong students remain in the church.

The university provides, with its scientific method, its democratic atmosphere, its cosmopolitan constituency, its universal range of knowledge, its comparative freedom from religious bias, a necessary condition for the highest development of a genuinely human, practical and scientific interpretation of religious phenomena. Adequately equipped union schools of religion at the great universities should be in a most favorable position to give to the world what it has never enjoyed—a scientific theology. Denominational institutions can hardly furnish the condition to make this probable, if indeed possible. They have not touched the widest range of human knowledge, experience and sympathies so scientifically and unbiased as the state and independent universities. Nor can they become such vital interpreters of the trades and professions as the state universities, which maintain departments in these avenues of human endeavor.

Theology, to be scientific and vital and thus the most serviceable, must be built not only upon the Bible and its interpretations but also upon the whole range of human knowledge and experience. Geology, astronomy and physics are constantly compelling the theologian to expand his conception of God. The Universe, to the modern theologian, is vastly greater and more complex, than it was to the theologian of the past. Economics, sociology and anthropology are exacting

even more intricate and perplexing interpretations of men's relations, not only to one another but also, to their God. Biology, psychology and the philosophy of history are demanding more human and vital interpretations of the human family and its Deity. The professional and trade schools of the university are drawing the speculations of theologians more and more from the abstract to the work-a-day world. A more pragmatic theology is not only inevitable ultimately but is already actually beginning to appear. In fine, the broad range of knowledge and human interests, presupposed for the great universities, will make both possible and probable the advent of a more significant and vital ethic and theology.

The church cannot afford to ignore these considerations. A policy of opposition will not turn aside the inevitable. Only cooperation and sympathetic comprehension can produce the best results for the university and church. While the university can give intelligence and reason to the church, the church in turn can give heart and soul to the university. Neither is complete without the other. Failure to recognize this supplementary relationship will be suicidal to the best interests of both.

All these needs cannot be met without great sums of money. It is a most solemn fact, however, that unless the church expects to bid adieu to a large percentage of her most promising young people she must meet this challenge. She has done wonders in the past in providing hundreds of millions for the denominational schools. As great as the problem is here in the universities, it is much simpler than it has been in the colleges. Since the university provides everything for the student but his religious life and instruction, the church has been left a limited field and cannot afford to neglect this opportunity. Thousands, therefore, will go as far in this field as myriads went in the colleges.

In a recent study it was shown that

25 per cent of the population of the United States is Protestant and from that 25 per cent came two-thirds of the students in these schools. The present study shows that over 75 per cent are Protestant. No greater compliment can be paid the Protestant churches, nor can a greater challenge be presented them, than to follow their children through these critical years.

The two tables showing the student attendance in 80 state universities and 8 independent universities, respectively, visualize in no unreal way the opportunity afforded for the church by the universities. Religious leaders can see here, to a large extent, the range of their responsibility, so far as numbers go. It must be constantly borne in mind, however, that great numbers of students are not included in these figures. Thirteen state universities did not furnish figures, and only a few of the large independent schools responded. For example, no information could be obtained from Harvard, Columbia, University of the City of New York, Chicago, etc. Furthermore, great masses of students attend these schools in short courses or as specials, who are not listed in these figures. The professional departments of a number of institutions are not included. For example, it is very difficult to get any data on medical, dental and other similar schools.

A glance at the tables will show that in many institutions the various communions have a sufficient number of students to make some of their largest congregations. These are Macedonian calls to the Boards, particularly since one pastor cannot care most efficiently for more than about 300 students. Where large groups of students are located, the denominations should provide workers in proportion to the number of students in that center. These staffs of specialists, with adequate equipment, would then be in a position to reach the whole student body effectively. In smaller places interchurch pastors should be pro-

vided until greater specialization can be undertaken.

Granting that 300 students are all that one worker can serve most effectively, the Boards are called upon in order to meet the situation to provide a large number of workers. The centers having 300 or more students of a given communion are as follows: Baptists, 17; Congregational, 11; Disciples, 7; Lutherans, 8; Methodists, 37; Presbyterians, 22, and the Protestant Episcopalians, 10. In some of these places the figures run very high. On the above standard there would be required for the Methodists at the Ohio State University a staff of eight workers to reach the students most effectively. In numerous other places these same communions have as high as 200 students.

Attention is called to the very large percentage of students expressing no church affiliation in the University of Nevada, where there are no religious workers as compared, for example, to Cornell, where an adequate staff is provided. Other less striking instances appear.

The challenge, therefore, to the church to provide religious leadership and equipment for these most strategic centers is unsurpassed. The quarter of a million of young leaders now in training at these schools, if turned out earnest Christian workers, will make a new world. From these centers religious leaders have been coming in small numbers. The ministers have been recruited from the denominational colleges. If the churches meet the challenge of the university, there will come from these growing throngs of our most talented young people endless streams of healing influences to the nations of the earth. Where efficient workers have been provided in these great centers students have dedicated themselves in encouraging numbers to Christian service, and it is now an established fact that these schools can be made prolific sources of religious leaders of the strongest type.

The America of today is due largely to

the denominational college. The America of tomorrow will be shaped more and more by the university. Here is a supreme challenge. What part will the church take in fashioning the new America now being wrought out in our great American universities? She can have as great

a part as she will. The field is white unto the harvest, and the reapers are most welcome in that harvest.

The challenge of the university is THE FUTURE OF OUR CHILDREN, our Church, our Nation and our Civilization. —*Christian Education.*

The Task Ahead

REV. A. L. AULICK, A. M.

Address Delivered at the Commencement at Colgate University. It Presents a Call to Trained Leaders to Give Full Response to a Commanding Opportunity

AS WE bid adieu to our Alma Mater and step out into the conflicting currents of the world's life, what is the task ahead? What truths are we to carry from these walls made sacred by those who sleep on yonder hill? Where are these truths to be planted? May the words of Jesus Christ, "the field is the world," be our motto! We have passed through the lurid light of the world's greatest military contest into a new day. We are called upon to view the forces which built the civilization that has fallen and discover and remove the germ which fruited in universal fratricide. The most insignificant man in the most inaccessible part of the earth is, consciously or unconsciously, contributing to the thought life of the world. It matters not where, but how we spend our lives. If we dwell in a thatched house with vines and flowers growing over the windows and doors; in a mountain cabin covered with the perpetual snows of winter, or in a frame dwelling on the wind-swept plains of the west we shall contribute to the world's retrogression or progress.

The task ahead is one of world evangelization. Any vision other than a world vision is unpardonable for a college or

seminary man. There are said to be 1,700,000,000 people in the world. In the light of the most favorable consideration, not more than 700,000,000 have come under the influence of a Christian personality. That means 1,000,000,000 people are totally unevangelized. If we were to speak to an audience of ten thousand people every day, it would require two hundred and seventy years to deliver one message of redeeming love to the non-Christians of the earth. For every minute that elapsed since Christ walked the Judean hills there is some one who has not caught the inspiration of Calvary or the significance of Joseph's new tomb. On the other hand, the men and women who have gone out from the American colleges and seminaries to preach the unsearchable riches of Jesus Christ can be represented by the minutes of one single week. Six hundred million would be a conservative number to represent America's responsibility, which means that every American missionary today is faced with the gigantic task of evangelizing sixty thousand non-Christians. We are informed by competent authority that there are thirty-nine missionaries in Africa per million of her population; eighteen in China; seventeen in

India; nineteen in Japan; and in the land made sacred by the personal presence and ministry of the Saviour of men there is but one ambassador of God to every three hundred thousand of her population.

The task ahead is also a task of Christianizing international life. The world war was fought, they say, to end war. If that be true, did we succeed? Nations are still bearing arms against nations. Peace has not come. According to Judge Hazard, for every one hundred dollars spent by our government in 1920, two years after the war, ninety-two dollars went for war and war material. More advance has been made in America since the cessation of hostilities in devising new and terrible means of destruction than in any previous century. It is now possible to send an aeroplane, with or without a pilot, by day or by night, over the enemy's country to sprinkle the ground with a liquid so poisonous as to cause instantaneous depopulation and render the territory affected uninhabitable for days. Nations cannot walk together around the cannon's mouth or beneath the death-dealing aeroplane in the sky. Commerce cannot bind nations together in a brotherhood because the motto of commerce is, "my country right or wrong." The nations cannot stand together upon the same political platform or rally around the same statesman. They would not unite around Napoleon, Cromwell or Washington, and they will not rally around any statesman now living. The only road to peace for the disturbed, distorted, suffering nations of the earth lies in the path that leads to the Man of Galilee. Our task is to summon the nations to a universal character, the Christ of God. The spirit and principles of Jesus Christ must be woven into the warp and woof of international relationships. Henry Watterson spoke a great truth when he said, "Democracy is only a side issue, Christianity is the bed-rock of civilization."

*"Comrades, go read Christ's words again,
They are the only hope of men;
Love and not hate must come to birth,
Christ and not Cain must rule the earth."*

The task ahead is also to lead Christian men to the consecration of wealth. During the fiscal year ending June 30, 1918, the United States government called for over \$18,000,000,000 or \$580 per second for the entire year. Our government spent as much in three and a half days during the war as the Baptists, north and south, propose to raise in five years. "In 1916 the whole Protestant world," says Dr. W. O. Carver, "gave more to foreign missions than ever before in any year of history, thirty-five millions of dollars; yet this sum is exactly the amount which Great Britain, every day of the year 1917, spent in the war. In that same year, which was the best the United States ever knew, we contributed to foreign missions the sum which would require six hundred years to equal the amount our country invested through its own expenditures and loan to our allies in the first year of the war. The whole Protestant world, giving at the rate of their highest contributions, would require fifteen hundred years to give as much to evangelize the world as they spent in one year of the war. Estimating as best one may, the whole of Christianity, Catholic and Protestant, from the giving of the commission on Mt. Olivet down to 1918, had not invested as much money in foreign missions as the United States invested in the war in one year." Here is a challenge to Christian statesmanship which should claim serious consideration at the hands of every man whose heart is aflame with the desire to lead in world regeneration.

The task of world evangelization and the Christianization of international relationships is largely an American task. This is true, because money and men are required and in both of these we are peculiarly blessed. While the leading na-

tions have been drained of their gold, American coffers have been filled. The man power of the nations suffered tremendously during the war. France lost approximately fifteen per cent of her man power, Germany about fourteen per cent and Great Britain about the same as Germany, while the United States lost less than one-half of one per cent of her man power.

But, my fellow students, the task is quite largely in our hands. The college men of today will control the money of tomorrow. The United States Department of Education gives a tabulated report of the experiences of one hundred business houses over a short period of years and the following facts were disclosed: "Ninety per cent of college men rose to large salaries and responsible positions as compared with twenty-five per cent of non-college men." A great middle west university announced after careful investigation that a college education was worth \$25,000. Dr. Charles Thwing shows that in proportion to their number in the population college men have amassed great wealth two hundred and seventy times as often as non-college men. These investigations show that the college men have the ability to accumulate wealth not possessed by non-college men. In the Christianization of the world large sums of money are needed, and since college men have the ability, not possessed by non-college men, to control money their responsibility is great, and since seminary men are to be leaders in shaping Christian thought their responsibility is equally as great.

College and seminary education fit men for leadership, hence their responsibility in solving the problems before us. The United States Department of Education claims that of the men whose names appear in "Who's Who," only one uneducated child in one hundred and fifty thousand is able to accomplish anything that entitles him to honorable mention in the

progress of his ~~study~~ high school diploma gives eighty-seven times as much chance to win and a college education makes the individual eight hundred times as likely to succeed. Since, therefore, the government and the denomination have invested millions in our education, they have a right to expect more of us because of the training we have received. "To whomsoever much is given of him will much be required." The application of the truths of Christianity to the world's life of today is a sufficient task to challenge every fiber of our being. Standing in the shadow of the Egyptian pyramids, Napoleon Bonaparte said to the famous French legions, "Men, forty generations are looking down upon you from yonder pyramids." We may affirm with more facts to prove the affirmation—that forty generations are looking down upon the students of today as they step out of their Alma Maters to assume the responsibilities of life.

We alone can open the flood gate and let the light of Christ shine upon the benighted millions of men. God needs you. Antonio Stradivari spoke a great truth when he said:

"When any man hold twixt hand and chin
A violin of mine he will be glad
That Stradivari lived, and made violins,
And made them of the best.
For while God gives them skill
I make them instruments to play upon,
God using me to help him.
If my hand slack'd
I should rob God, since He is fullest good,
Leaving a blank behind, instead of violins,
He could not make Antonio Stradivari's
violins
Without Antonio."

Christ died to save the world but to accomplish His purpose He must save it through you. Will we surrender our lives as channels through which the grace of God may flow out to a lost world and wash the souls of men white in the sacrifice of Calvary?—*Colgate Bulletin*.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III.

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No. 4

Investment of College Life

—————o—————
Culture will bring its own rewards.

—————o—————
A land without books is a land without visions

—————o—————
Poverty, dirt and ignorance are inseparable.

—————o—————
Money put into education will never cease to draw interest.

—————o—————
Knowledge is a personal experience that must be appropriated,
not communicated.

—————o—————
A college course will make returns to the student only in proportion to the invested effort.

—————o—————
Brick and mortar do not make a college. The teacher and his
ideals mean more than material outlay.

—————o—————
The rainy day savings fund could often be better invested in
the education of the son or daughter.

—————o—————
Among five thousand applicants for aid from the Associated
Charities of a certain city, there was only one college graduate.

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
317-319 Jefferson County Bank Building,
Birmingham, Alabama

Prosperity and Progress of Our Schools

The following letters have been received in reply to a request for information on three items:

First—Change in faculty with short notice of new members.

Second—Any special facts of interest in the work of the past session.

Third—New plans for the coming session; improvements in equipment, new departments of instruction, etc.

We have not been able to publish replies from all of the schools, but will give others in the next issue of the Bulletin.

In the last issue of the Bulletin referring to the coming of Dr. S. J. Vaughn to the Presidency of Hardin College, it was inadvertently stated that Hardin College was located at Bolivar, Mo. Of course, it should have been Mexico, Mo., and we make our apology for the error.

EWING COLLEGE, *Ewing, Ill.*; H. A. SMOOR, *President*—First: Change in the faculty with short notice of new members. The new members on our faculty for the coming year are as follows:

Rev. S. W. Edge of Texarkana, Texas, will have charge of our Bible Department. He has his A. B. and A. M. degree from Baylor University, and his Th. M. from the Southwestern Seminary of Fort Worth, Texas. We are confidently expecting him to make us a strong man for this department.

Prof. R. F. Terrell, of Atlanta, Ga., will have charge of our English Department. He received his A. B. and A. M. degree from Peabody College, Nashville, Tenn. He has had considerable work in Economics, Sociology and Education since receiving his A. M. degree. He has had several years' experience in teaching, and he will no doubt make us a fine man for this department.

Prof. Arvie Garrett, who has his A. B. and A. M. degree from Union University, will have charge of our Science Department. He has been with us during the summer term and is already doing fine work.

Prof. W. N. Thomas of Dayton, O., has been chosen to have charge of College Greek and Latin. He has his A. B. and A. M. degree from Colgate University. He

has had several years' experience as a teacher and will make us a fine man in this department.

Miss Eunice Stice will be at the head of our Music Department. She has had fine preparation, training and experience for this work. She is a college graduate and hails from the State of Kentucky. She is a fine woman for this department of our work.

Second—Any special facts of interest in the work last session:

We had the largest enrollment and the largest number taking work in the college for the past 10 years.

Two dormitories have been completed during the past year, one for boys and one for girls, and many improvements have been made on other buildings. A water system and electric lights have been installed in all of the buildings.

We are expecting a larger enrollment this year. Our fall term opens September 5th.

—
AVERETT COLLEGE FOR YOUNG WOMEN, *Danville, Va.*; J. P. CRAFT, *President*—Averett College enters upon her sixty-third session with the expectation of rendering an even larger service in the future. Nearly all the faculty of last year are returning. The following are new members:

Miss Lois Cody, the daughter of Dr.

Z. T. Cody, Editor of the Baptist Courier, comes to us to teach History. Miss Cody is an A. B. graduate of the Teachers' College, New York, and is a Master of Arts graduate of Columbia University. She is now an applicant for the degree of Doctor of Philosophy.

Miss Frances Shumate is added to our faculty to teach Science. She is a graduate of Westhampton and comes to us highly commended by President Boatwright and Dean Keller not only as a splendid teacher but as a great leader of girls. At the present time she is conducting a summer students' camp in Maine.

Miss Winifred Almy, who is a B. A. graduate of Grinnell College, is our Voice teacher. She spent five years in specializing under A. H. Engstrom of Minneapolis. She taught one year in Minnesota College, and has had other experience in teaching and in singing in some of the church choirs in Minneapolis and leading in choral work.

Mrs. E. L. Thomas, the sister of Dr. W. W. Hamilton, will be our Matron-Nurse. Mrs. Thomas was formerly connected with Carson and Newman College, and later with the State Normal School in Farmville, Va.

Mrs. Mary Meredith Meyers comes to us as the Director of the Dining room and Kitchen from the State Normal School at Fredericksburg. She has been very highly recommended and is well qualified for her work.

Professor Eugene Putnam, who has been at Averett six years, is prized very highly in Averett as the director of our Conservatory. He needs no introduction to musicians in America, for his recent compositions have brought him prominently to the fore as one of America's leading young composers.

Our trustees have been good to us in allowing us to make plans definitely for the enlargement of our laboratories and library and gymnasium and for other needed improvements. We expect to have one of the best equipped physical labora-

tories to be found in any junior college. The paint brush is being used freely, and Averett College is being made more attractive than ever before. We expect a great session, and we confidently believe that those who have put their life's blood into this institution before have not labored in vain. The best days of Averett College, we are confident, are in the future.

BAYLOR UNIVERSITY, *Waco Texas*; S. P. BROOKS, *President*—Edwin F. Bamford, instructor in sociology, A. B. and A. M., from the University of Southern California; citizen of California; married; Baptist, member of Temple Baptist Church of Los Angeles. Writes his professor: "Mr. Bamford has a splendid mind, is scholarly, has good judgment and initiative, could appear before any civic organization and secure their co-operation—his character and social standing are of the highest type.

Richmond P. Bond, instructor in English; son of our Dr. Albert R. Bond; graduate with A. B. degree "Phi Beta Kappa" Vanderbilt. Received scholarship in Harvard and went there to complete work for A. M. degree; is an exceptional scholar.

Thomas Dudley Brooks, professor of education and chairman of the department; A. B. Baylor 1903; Ph.D. University of Chicago summer 1921; president Southwestern State Normal of Oklahoma for several years; for long time secretary of the Texas Teachers' Association while he was superintendent of schools in Hillsboro, Texas. He is an able teacher and leader (sought after by many colleges and offers of high salaries, but we got him).

Nat Harris, professor of law (a local attorney); A. B. Baylor 1900, A. M. 1901; LL.B. University of Texas.

J. E. Hawkins, professor of German, returns from a year's absence with a Ph.D. from University of Wisconsin.

Paul C. Porter, assistant professor of

physics and mathematics; A. B. Baylor 1915; lieutenant flyer in army during war; came home married, and went to Baylor College as dean.

W. Lee Rector, instructor in history; A. B. Oklahoma Baptist University; A. M. University of Missouri. President of Oklahoma Baptist University states that Mr. Rector is one of the best all-round men he knows; he states: "He holds the honor record here in scholarship, and it will be difficult for anybody to ever surpass him, because he has only two grades below E, our highest mark." He is well married and has one child, a little fellow.

Ralph R. Wolf, instructor in Spanish and assistant to coach; A. B. Baylor University summer 1921. Mr. Wolf made a remarkable record in athletics, being the fastest runner (approximately) in the state last year.

Frank M. Church, director of the department of music, graduate of the New England Conservatory of Music 1900; studied in Paris for two years; widely traveled in study of music visiting all of the United States, Canada, Mexico, England, Belgium, Germany, Switzerland, Spain, Italy and Morocco. Taught in Ouachita College; was director of music in McKendree College and Columbia Conservatory of Music, Columbia College.

Last session we reopened the department of law and had a most successful year, beyond our expectations. Allen G. Flowers is dean of the department. Our enrollment was largest in history, as was the number of graduates. For the year 1921 the total number of graduates of all departments of the university will be about 350. The College of Medicine was reorganized last year and strengthened in every department, both by addition of laboratories, books, and by more and stronger teachers; the university took over the Texas Memorial Baptist Sanitarium, which is now called the Baylor Hospital. The college of dentistry has been reorganized and greatly strengthened in same man-

ner. We are growing by leaps and bounds.

At Waco we are just completing a five-floor brick boys' dormitory, the finest thing of its kind in the south, also completing a large heating plant costing \$125,000. At Dallas the Baylor Hospital is being enlarged, the class buildings are being enlarged and improved. Every department of the university is being strengthened both by men and equipment.

WILLIAM JEWELL COLLEGE, *Liberty, Mo.*;
J. P. GREENE, *Acting President*—First: One professor has resigned and his place has been filled. Four new teachers added this year.

Second: Last year our enrollment wasn't very large—325. Number of college students increased, while the number of preparatory and ministerial students decreased.

Third: The prospects for this year are better than they have been for several years past.

A great many improvements have been made this summer on the campus and in the buildings. New quarters are being fixed up for our biological department. Our endowment is increasing in a satisfactory manner.

Dr. Evans has resigned to accept the pastorate of the First Baptist Church, Kansas City, Mo. J. P. Greene has become acting president until the trustees can find a man for the presidency.

(William Jewell College co-operates with both the Northern and Southern Baptist Conventions, and so may be listed here by us.—Editor.)

MITCHELL COLLEGIATE INSTITUTE, *Bakersville, N. C.*; WALTER E. WILSON, *Principal*—First: Miss Bertha Horn, of Fort Worth, Texas, assists the Principal in the high school department. She is a graduate of Southwest Normal College, San Marcos, Texas. She studied one year at Baylor University and has also studied at the Southwestern Theological Seminary, Fort Worth. Miss Minnie Chapman, of Dan-

ville, Ga., is teaching the seventh grade. She is a graduate of Georgia Normal and Industrial College, and has studied two years at the Baptist Woman's Training School, Louisville, Ky. Mrs. Walter E. Wilson is in charge of the lower grades. She is a product of our Mountain School, being from Round Hill Academy at Union Mills, N. C. Each of these teachers has had as much as three years' experience. Miss Inez Black is the music teacher and is a graduate of Mitchell Collegiate Institute. She has studied one year at Mars Hill College, having completed the course in music there.

Second: We have no plans for improvements for this year. But we are offering Expression this year as a new feature in the course of study here.

CHATHAM TRAINING SCHOOL, *Chatham, Va.*; AUBREY HEYDEN CAMDEN, *President*—There will be two changes in our faculty for next session. Mr. Thomas Sherman Neale will fill the vacancy made by the resignation of Prof. W. A. Vaughan, who was elected to the superintendency of schools of his home county. Mr. Neal is a graduate of William and Mary College and has had five years of successful school work in the public schools of the state. He has served as principal of schools. There will be one addition to our faculty, Prof. B. C. Goode, B. A., Richmond College. Mr. Goode has also served as principal of a school, and comes to us highly recommended. Each is a Baptist and has the reputation of working at the job. We have the strongest faculty in the history of the school.

Fifteen ministerial students and one volunteer for the mission field. The scholastic work was of the highest type and the enrollment the best in the history of the school. It was a record year in every respect.

We are constructing an addition that will cost approximately \$75,000.00 when completed and furnished. This is nearing completion and will be ready for use when

school opens. The addition has as much floor space as the whole of the old plant. We are priding ourselves on having the best school plant of its size in the state.

RUSK COLLEGE, *Rusk Texas*; M. W. ROBINSON, *President*—Members of our faculty for the ensuing year: M. W. Robinson, A. M., president; Miss Hattie Seale Joplin, A. M., dean, history; Mr. C. P. Moseley, A. M., science-athletics; Mr. C. W. Lord, A. B., language; Mrs. W. C. Binford, A. B., education; Miss Pauline Shirley, A. B., mathematics; Rev. A. D. Sparkman, B. S., Bible.

Our English teacher is to be supplied. During our last year the enrollment ran to three hundred. The students did most excellent work and were exceedingly loyal to the institution.

The summer term, which is just closing, is the largest in the history of the institution and also a financial success. Our summer term generally loses money in running expenses, but this year we will have a small cash balance.

We are now making plans for improvements, especially on our grounds. Ten thousand dollars are being raised to replenish our library and laboratory. Concrete walks are being constructed around our buildings and drive ways being built through our grounds and over the college farm. We have a fine dairy which is supplying the dormitory with plenty of milk and butter. We raise all of our meat and vegetables. We have a grass farm of two hundred and forty acres.

CUMBERLAND COLLEGE, *Williamsburg, Ky.*; C. W. ELSEY, *President*—As to material improvement, we have under construction a forty-five-room addition to our boys' dormitory which we hope will be ready for occupancy by midwinter. Present indications are that we are going to have capacity attendance of both boys and girls when our school opens September 6.

The present president entered upon his

duties August 1. He is, therefore, too new on the field to recommend any marked changes in policy.

BAPTIST WOMAN'S MISSIONARY UNION TRAINING SCHOOL, *Louisville, Ky.*; MRS. MAUD R. MCCLURE, *Principal*—First: We have two new music teachers, Miss Godwin of Mississippi and Miss Wharton of North Carolina, both conservatory students and with experience as teachers. They take some studies in the seminary. Miss Crawford of Georgia takes charge of athletics, heretofore optional—now a part of the course. A new assistant director for Good Will Centre is to be secured, as Miss Emma Leachman, formerly assistant, is leaving.

Second: The largest attendance, smoothest school life, with good health, good spirit and successful student work that we have had. Fifty-four graduates all employed, several leaving soon for the foreign field.

Third: A recently acquired building has been renovated for dormitory space, giving us equipment for 135 students. All necessary repairs have been made. Season opens September 19, with all space engaged.

MOUNTAIN HOME COLLEGE, *Mountain Home, Ark.*; H. D. MORTON, *President*—We have made three changes in our faculty for the coming session. Miss Velna Rogers, daughter of Dr. J. S. Rogers, will teach English and Pedagogy next session. Miss Rogers is a B. M. graduate of Ouachita College. She lacks one hour being an A. B. graduate. She taught with us 1918-1920 and last session, taught piano in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Mr. Edward S. Campbell of Mississippi College will be our instructor in science and director of athletics. Mr. Campbell has had special preparation for his work in athletics, having enjoyed one year's special training under a native Swiss instructor. He was active in athletics for five years in his school work.

Miss Genevieve Tims, B. O. and B. M. graduate of Ouachita College, will have charge of the department of expression. Miss Tims has done one year post graduate work and is doing special work this summer.

We are adding four units of work for the coming session; also will have director for orchestra. Last year the department of violin was added and the departments of piano and voice were separated and directors secured for each department. The new girls' dormitory was completed and occupied. This building is equipped with all modern conveniences.

BAYLOR COLLEGE, *Belton, Texas*; J. C. HARDY, *President*—We have very few changes in our faculty for next session.

Dr. Gaekler, head of our department of Greek and Latin, is dropping out to marry. Her place will be taken by Miss Kathryn Bowen, graduate of Baylor College, University of Texas, and who took her degree from Columbia University during this past session.

Miss Margaret Mullins will come to us as the head of our French department in the place of a French teacher. She has just received her Master's Degree from Columbia University.

Mrs. Lovette, who was for eight years head of our voice department, and who has been out for four years, will come back to us as the head of our voice department.

Mr. Ira L. Allison, who has been in New York studying for the past two years, will come into our department of piano. He was for a number of years at the head of and director of the music department of Rusk College, and was to have gone to a new college in New Mexico for this session, but as it was postponed, he is coming to us.

We have finished up this last session our building program of putting in five new buildings: R. E. Burt Hall, the finest dormitory in the South; Ruth Stribling Hall, Heard Hall, a new Science Hall

and a new heating and power plant. We also succeeded last year in enrolling nearly sixteen hundred students from sixteen states, five foreign countries, and from 200 counties in Texas, thus giving us the most widely distributed student body in the South. In our summer school we enrolled nearly seven hundred and fifty students, which is about twenty per cent larger than ever before in all our history. We are spending thousands of dollars this summer in beautifying our campus and adding residences for our professors. We are adding a new department for next session, that of journalism. The college now has the same entrance requirements as has the University of Texas and the same recognition from the State Department of Education.

We are in need, however, of other new buildings and of a substantial endowment. We want our friends everywhere to put us in touch with girls that we ought to have in Baylor College.

In addition to our standard courses leading to the standard degrees, we have all the special courses that any girl might wish. We have the largest and strongest music faculty of any college in America, north or south, having twenty teachers and five hundred students in music alone. Undoubtedly the future here looms large if our friends will rally around us and help us.

WAYLAND BAPTIST COLLEGE, *Plainview, Tex.*; E. B. ATWOOD, *President*—We are making few changes this year. Mr. Scott Catten, for seven years a missionary in Cuba and an A. B. from Baylor, will teach our Spanish. Mrs. B. H. Warren, who takes her M. A. at Baylor this summer, will head our English department. Miss Ruth Evans, an A. B. from Simmons, and having two quarters' credit in Chicago toward a master's degree, will teach our chemistry. The president will teach the Bible courses. Prospects are fair, but finances are mighty close. Expect enrollment of 250 to 300.

OAK HILL BAPTIST ACADEMY, *Kindrick, Va.*; MAYS M. BARNETT, *Principal*—Oak Hill Academy has a new faculty this year, except the music teacher, Miss Margaret LaRue.

I came here from the principalship of Eldridge Baptist Academy, where I had been for three years.

Prof. Alfred L. Pollock of Warsaw, N. C., is to be assistant principal here this session. He is a Wake Forest College man, and was with the boys "over there" for eighteen months. He has been doing some finishing work in the University of Virginia this summer. He comes to us to live in the Boys' Home and care for their lives as well as teach.

Miss Mattie Baker of Nichols, S. C., will be the lady principal with us this year. She is a graduate of Coker College and the Training School at Louisville, Ky. She has had several years of experience as a teacher and Christian worker. She will be at the head of the Girls' Home and will make it as near a Christian home as possible.

Miss Agnes Barker of Greenville, S. C., will have charge of our intermediate grades. She is a graduate of North Greenville Academy. She is a volunteer for work in China.

Miss Myrtle Love of Vina, Ala., will have charge of the primary work with us. She is the daughter of one of Alabama's enlistment men and was a student of Eldridge Baptist Academy. She has the gift of handling children rarely found in the world and bids fair to be the South's finest child expert in the future.

Miss Margaret LaRue of Kindrick, Va., will continue as head of the music department. She is an Oak Hill girl. She also studied at Virginia Inter mont College. She is a rare spirit and a fine teacher.

We are planning the expenditure of about one thousand dollars for repairs and new equipment this summer and hope to be able to spend about ten thousand dollars next summer. Oak Hill is facing the rising sun.

BAPTIST COLLEGIATE INSTITUTE, *Newton, Ala.*; J. T. LOWRY, *President*—First: We have added the following new teachers to our faculty: Miss Anabel Wilson, graduate of Anderson College (S. C.) for history and French; Miss Lota Speer, graduate of Bessie Tift College (Ga.), for expression and some English; Miss Mary Burns, graduate of Georgia Normal and Industrial College, for Latin and domestic science; Miss Grace Black, educated at Judson College (Ala.), for piano and violin; Mrs. C. O. Stewart, trained at various places, for the department of art.

All these teachers come highly recommended. We are now prepared to do efficient work in all branches offered in our courses of study.

Second: We had last session more ministerial students than in any past session. We emphasized Christian training in all the departments of our work.

Third: We are having some needed repairs made on our administration building. We have added home economics to our course of study.

OUACHITA COLLEGE, *Arkadelphia, Ark.*; CHARLES E. DICKEN, *President*—Comparatively few new faces will appear in the faculty of Ouachita College for 1921-1922.

Professor Charles D. Johnson, who has been away on leave of absence for the past year, has taken his Ph.D. at the University of Iowa and will again be at his post at the head of the English department.

Miss Frankie Condray, A. B. and B. O. at Ouachita and B. E. from Columbia School of Expression, Chicago, will head the department of expression and physical culture.

Miss Mary Watters, A. B., will come as instructor in English and Latin.

Mrs. Pearl G. Chadwell, late of Baylor College, Texas, will be dean of women.

Other members of the faculty will be same as last year.

OKLAHOMA BAPTIST UNIVERSITY, *Shawnee, Okla.*; J. A. TOLMAN, *President*—Dr. Howard C. Taylor, A. B. and A. M., Georgetown College, and Ph.D. Columbia University, previously dean and professor of Education College of City of El Paso, and professor of psychology summer quarters University of Missouri, will succeed Dr. F. Erdmann Smith, who goes to William Jewell College.

Burt Richardson, Ph.B., University of Chicago and Ph.D. University of Leipsig, formerly professor of chemistry Woman's College, Murfreesboro, Tenn., professor of chemistry and physics.

Miss Edith Cox, A. B., Oklahoma Baptist University, student Peabody Institute, assistant in home economics.

Our plans for the coming session are to pay all indebtedness, build an additional unit to the girls' dormitory and begin a drive for \$200,000 endowment.

There will be no new departments added.

We are expecting about the same number enrolled as during the past session, possibly a slight increase.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, *Seminary Hill, Texas*; L. R. SCARBOROUGH, *President*—First: Dr. R. T. Bryan of China will be teacher in the department of missions. Dr. Albert Venting will be assistant in theology. Dr. W. T. Conner succeeds Dr. J. S. Rogers, resigned, in the department of New Testament English, Dr. Conner coming from the department of theology.

Second: Last year was our greatest year. We made \$450,000.00 worth of improvements in our equipment. We added a number of new members to our faculty, established different departments in the school; for instance, a school of gospel music, a school of religious education, etc. We had a phenomenal enrollment of 691 in our residence courses and 700 in our correspondence courses.

Third: We have no plans for improvements this year. We are giving special

emphasis to our department of missions, giving special instruction in this line. Dr. Bryan will come in as a teacher to give special instruction to our students who are planning to go to the foreign field. He will give instruction in a number of subjects covering the practical problems faced by the missionaries on the foreign field. Next year we expect to put in one or two other teachers in this same line and so grow the department that students going to Africa or to the Orient or to the Latin-speaking nations would have definite instruction from a returned missionary on the practical problems as the missionary has faced them.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, *Louisville, Ky.*; E. Y. MULLINS, *President*—The only change in our faculty during the year has been the election to the position of assistant professor of theology of Rev. J. McKee Adams, who will enter upon his duties at the opening of the approaching session, Sept. 20th.

The attendance last session was 339 men and 246 women, a total of 585. The outlook is very fine for a large attendance next session. We expect that all records will be broken in attendance.

We are now planning to break ground for new buildings in the near future. The seminary, in accordance with the action of the trustees, has purchased a new location about a mile nearer the city than the one formerly purchased, which had become ineligible for several reasons. The new location is a very beautiful spot of ground adjoining Cherokee Park. Plans are now being made to secure an architect and to develop a scheme for the new buildings in the near future, and it is believed that we can actually begin work within the next twelve months.

The seminary is also planning to arrange for a special course of practical instruction for students who are going as missionaries. In this course it is planned to give information regarding the various countries where missionaries will be sent. The ob-

ject of the course is to acquaint them with many conditions before going to the mission fields, which will be of very great practical value to all missionaries.

MERCER UNIVERSITY, *Macon, Ga.*; RUFUS W. WEAVER, *President*—First: Mercer University adds to its faculty A. H. Newman, M. A., D. D., LLD., formerly professor of church history, Rochester Theological Seminary, McMaster University, Baylor University, Southwestern Baptist Theological Seminary, Vanderbilt University and for five years dean of Southwestern Baptist Theological Seminary. Dr. Newman becomes professor of church history in the School of Christianity.

Charles Bray Williams, A. B., M. A., Ph.D., D. D., for fourteen years professor of Greek in the Southwestern Baptist Theological Seminary and for six years dean of the institution; president of Howard College 1919-21. Dr. Williams becomes professor of New Testament Greek and homiletics in the School of Christianity.

Twelve new members have been added to the faculty, making a total of fifty teaching in Mercer University in the regular college year and the summer term.

Second: During the past three years the assets of Mercer University practically have been doubled. During the past year nearly \$10,000 of current income was invested in permanent improvements, thereby increasing the assets of the institution this amount. There were enrolled in the School of Christianity ninety-five students. During the summer in meetings in which these students participated, 2,161 were baptised, or 1 per cent of all the baptisms reported by the white Baptists of the world for the past year.

Third: Mercer University is spending this summer for improvements \$175,000. A new dining hall seating 600 students and provided with the best equipment of any similar building in the South will be completed January 1st. A home for the president is being erected, together with

an apartment house which will provide for eight members of the faculty and their families. By the erection of new buildings and the reconstruction of other buildings, forty married ministerial students with their families will be housed during the coming college year. A new dormitory is being constructed providing for sixty-five students, to which has been given the name of the James Bruton Gambrell Hall in memory of Dr. Gambrell, formerly president of Mercer University.

The courses given in the School of Christianity have been expanded so that now any student may take three years of theological work in connection with his regular college work. The School of Christianity now has eleven members in the faculty, seventeen departments of instruction, with forty-five separate courses given.

Arrangements have been made with Columbia University by which the first three years in chemistry, mining and engineering will be given in Mercer University, after which the student will be admitted to the post graduate courses in Columbia University, his A. B. degree being given by Mercer University at the end of the first year in Columbia and the professional degree being given by Columbia University two years later.

COKER COLLEGE, *Hartsville, S. C.*; E. W. SIKES, *President*—Mr. W. L. Thickston, Denison University, formerly with Mississippi Woman's College, becomes the director of music at Coker College; Miss Eula May, University of Chicago, the department of French; Miss Anne Semelroth, of Northwestern University, has charge of the vocal department, and Miss Margaret Bratten, Randolph-Macon, biology.

The graduating class last year numbered fifty-three, all of whom took bachelor degrees. The graduating class for next year will be still larger. This is a large class for an institution that limits its number to three hundred.

The open air theater will be ready for use next year.

The campus has been greatly improved and the endowment is now \$500,000.00.

SHORTER COLLEGE, *Rome, Ga.*; A. W. VAN HOOSE, *President*—Shorter College, Rome, Ga., has just finished the installation of what is probably the finest physical laboratory to be found among our colleges for women. The apparatus has cost the college about \$17,000.00. Dr. L. K. Opitz, Ph.D., of Pennsylvania, is in charge of the work.

Madame Flora Van Westen has recently been added to the faculty of Shorter College. She is said to be a wonderful musician, with a beautifully cultivated voice, and sings in five different languages. She has toured Belgium, Holland, England, France, Italy and the Orient. She has had remarkably successful appearances in New York and will open the concert in Detroit in November, where she will be the soloist for the Detroit Symphony Orchestra.

Miss Viola Towler of Monroe, Ga., received her B. A. degree from Shorter College in May last, her major being biology. She has been admitted to the graduate school of the medical department of Johns Hopkins University purely upon her record at Shorter.

Shorter College has recently added \$60,000 to her endowment fund. She has no debt and is looking forward to a great year, notwithstanding the financial depression prevailing throughout the country.

Dr. W. D. Furry has been selected to succeed Mr. A. P. Hickson as dean of Shorter College. Dr. Furry is one of the most distinguished psychologists of the day; he received his Ph.D degree from Johns Hopkins, where he was the assistant of Mark Baldwin for several years; he was also at the University of Chicago for four years; he has been at the head of the department of psychology and education at Shorter for three years.

BUCHANAN MOUNTAIN SCHOOL, *Council, Va.*; ROBERT A. HENDERSON, *Principal*—From the teaching force for our school last year have dropped out Miss Virginia Dare Allen, teacher of piano and voice, and Miss Berta L. Smith, teacher of French and of subjects in grades 5, 6 and 7. Their successors so far have not been secured, but we are anxiously hunting for them.

To our faculty we have added the name of Mr. James T. Combs to direct the work on the school farm, to direct athletics and to teach in the classroom some grammar grade subjects. He is a former student here, who has also studied in the Virginia Polytechnic Institute.

We are now building a new administration building—modern in every respect—cost about 40,000 and making an addition to our Young Ladies' Home.

SOUTH MOUNTAIN INDUSTRIAL INSTITUTE, *Bostic, N. C., R. 4*; MISS ORA HULL, *President*—First: We are having two new members on our faculty, Miss Jessie Rogers, from Hall-Moody College, comes to our high school department, and Miss May Fannie Hall, from Averett College, comes as our grammar grade teacher.

We are encouraging our former primary teacher to go back to college this year, so we may have to have a primary teacher. We have Miss Mary Irene Mynatt of Fountain City, Tenn., in view for this place.

Second: During the past session Mr. W. C. Laney, one of our ministerial students was ordained at the little Baptist Church near us and has been preaching over on "yon side" at the Silver Creek Baptist Church.

For our first time last year we entered the county oratorical contest and carried off second place in both the oration and the essay.

At the Group Center commencement held in our county, S. M. I. I. had close to the highest number of points.

There were 14 conversions among our boarding students during the last session.

Third: We are equipping a new concrete-floor laundry with stationary tubs and power washing machines. A hydraulic ram installed in the spring below the main building is to send water into each building.

A more complete music department with a music room, basketry and chair making are to be added to our present courses.

YANCEY COLLEGIATE INSTITUTE, *Burnsville, N. C.*; ISAAC N. CARR, *President*—First: Practically all our faculty is returning. We have two new members. Miss Frances McMath comes to us from Americus, Ga. She is a graduate of Bessie Tift College, maintaining the highest scholarship there for four years.

Mr. John B. Summey and wife have taken charge of the Boys' Home. Prof. Summey teaches science and history. During the coming session laboratory work will be given with the sciences. The domestic science will move into new quarters and will use new equipment. The main building has two main walks to the building completed and others are to be built. The campus has been graded and it will be put into first-class condition by next summer. Our enrollment is good.

WILL MAYFIELD COLLEGE, *Marble Hill, Mo.*; A. F. HENDRICKS, *President*—We have the following new members in our faculty: John H. Harty, A. B., University of Missouri; Mrs. Anna Lyle Hill, B. S., University of Missouri; Miss Retha Breeze, B. S. and A. M., Peabody College; Miss Eva Inlow, A. B., Tennessee College; Miss Viola Wallace, Th. G., Louisville Training School.

Our last session in many respects was better than any previous year.

We had more ministerial students and a volunteer band of thirty-two. We also held a School of Methods for the Christian workers of Southeast Missouri, in which were enrolled ninety-seven students.

We will put in a department of education next session, increase the library and laboratory. We will also put in an efficiency man in the field for the school.

PIEDMONT INSTITUTE, *Waycross, Ga.*; W. C. CARLTON, *President*—First: Every member of our faculty for next year is a Baptist. Each member is sponsor for some special line of religious work. Piedmont Institute changed six members of its faculty of last year, retaining four former teachers. Miss Wilie Sims of Weston, Ga., will have charge of our Latin and French. Miss Mary Divers of Jefferson City, Mo., will have charge of our commercial department. Miss Gertrude Thompson, of Trion, Ga., will have charge of our violin and Glee Club. Miss La Rose McGuire of Bessie Tift College, Forsyth, Ga., will direct our art and china painting department. Mrs. W. C. Carlton will be lady principal and have charge of mathematics. Miss Odella Bates will be our matron for next year.

Second: The eighteen members of our boarding department of last year, who were unconverted, were converted before the end of the year. This makes us 100 per cent the past year, which is the same thing we made the year before. Our basketball boys played seventeen games and won sixteen of them. The B. Y. P. U. and Sunday school work done by the state workers in the school is of creditable mention.

Third: Piedmont's entire indebtedness of about \$31,000.00 has been paid. The property is now clearly in the hands of the Georgia Baptist Convention. The equipment is being improved at the present time, such as plastering, painting, screening, kalsomining, etc. We have added china painting to our course of instruction of next year. Miss McGuire was assistant teacher at Bessie Tift College the past year in this department.

ELDRIDGE ACADEMY, *Eldridge, Ala.*; J. H. LONGCRIER, *Principal*—As to our improvements for the year:

First—We are hoping to install laboratories for science courses.

Second—The girls' dormitory has just been completed.

Third—There will be a general overhauling of the administration building.

As to our faculty, we have an entirely new faculty.

We have no new departments of instruction.

THE COLLEGE OF MARSHALL, *Marshall, Texas*; M. E. HUDSON, *President*—The College of Marshall, Marshall, Texas, begins its fifth session on September 12, 1921. The last year the enrollment reached 298, and we are confidently expecting to go far beyond that this year.

Mrs. Louise M. Bryan, A. B., M. A., will be head of the department of mathematics and dean of women, taking the place of Miss Edith A. Roper, who has accepted a position in Baylor College, Belton, Texas.

Prof. J. Wesley Smith, A. B., A. M., will be dean of the college and professor of Bible. The latter position he held last year.

Prof. J. L. Logan, A. B., A. M., will be head of the department of English, taking the place of Prof. O. R. Willett, who goes to the University of California for his doctor's degree.

Mrs. H. H. Ramsey, B. S., is an addition to the faculty, being assistant in English.

Prof. J. S. Humphreys resigned as president on April 1, 1921, and was succeeded by M. E. Hudson, pastor of the First Baptist Church of El Paso, Texas.

THE WINGATE SCHOOL, *Wingate, N. C.*; C. M. BEACH, *Principal*—We have been able to keep all of our faculty of last year with the exception of Miss Mary Jones, in whose place we got Mrs. C. M. Beach of Greensboro Normal.

At the close of the last session, thirty-six diplomas were awarded in our literary department, three in our music department and 443 awards in the Bible department.

We have for the present session new laboratory equipment for teaching science. Have also added department for teacher's training in public schools; also department in expression.

STOCTON VALLEY ACADEMY, *Helena, Tenn.*; MISS VESTA ODELL, *Principal*—Miss Ruth Richards, Miss Ossie Allison and Miss Lula Gun are new members of our faculty.

Last session was the best year in the ten years' history of our school, but the outlook for the session which has just opened promises to be far better than last session.

School is more than twice as large as it was this time last session.

We are putting a teachers' training course in our school to train teachers for the county public schools.

We have more students than we can care for properly. We need more seats and rooms furnished at the dormitories.

HALL-MOODY NORMAL SCHOOL, *Martin, Tenn.*; JAMES T. WARREN, *President*—First: There will be no change in the faculty of the school next year, except that I will not be on leave of absence, but will give my full time to work of the school.

Second: The attendance last year was some larger than formerly and the work was very satisfactory in every way. Nearly all of the students who were not Christians when they entered the school were converted during the year. The interest in our school prayer meeting, our Y. W. A. and B. Y. P. U. grew throughout the year. The enrollment of our college department was practically the double of the previous year.

Third: We have a new home for the

boys now being constructed which will be ready for occupancy September 1st. This home will be modern in every way and newly furnished throughout. There will be rooms for fifty boys, an apartment for a member of the faculty and his family, a general social room for the boys, two bath rooms and a sick ward with private bath attached. One of the new features next year will be to give expression as one of the regular courses for any student who desires it without extra cost. This we hope will be of material aid to the ministerial students. Our loan fund, which was begun last spring by W. D. Hudgins, has reached about \$7,000.00, and we think will easily reach the \$10,000.00 which he planned before the association season is over.

GEORGETOWN COLLEGE, *Georgetown, Ky.*; M. B. ADAMS, *President*—Georgetown College is accredited as a standard college by the leading standardizing associations of the nation, including the Association of Kentucky Colleges and Universities. It is also accredited by many state departments of education and the leading universities of the country. It has been certified as qualified to turn out graduates who can be safely admitted to graduate work in any of the universities of Europe. This system of accreditation, which is nationwide and rapidly becoming world-wide, means and only means that the work of Georgetown College has been widely recognized as trustworthy and genuine education of a high type and that its graduates can be admitted to the very best educational advantages anywhere. This means much to the Baptist boy or girl who desires the best graduate training after leaving college.

The policy at Georgetown is to use the money received from the \$75,000,000 campaign to pay debts, keep up necessary repairs and invest in endowment to support a competent faculty. Buildings are sadly needed, but must wait until the college is

made financially safe for its present work.

The college has received thus far from the financial campaign in round numbers \$220,000. This has been used in payment of debts, usual repairs and investment of endowment. The endowment at present is in round numbers \$473,000. The college is not financially sound for its present work until its endowment reaches \$1,000,000. Any marked increase in students will require a large increase in endowment and heavy expenditure for buildings.

While Georgetown College has always done well on the religious side of its work, it realizes that better organization for a larger college religious program is required. The situation is being carefully studied with a view to improvement. It is desired to make the institution more and more serviceable to the denomination. Georgetown has never been the seat of radical and dangerous religious and social views in which many see so large a menace at the present. It has the ambition to present a body of instruction, given in the spirit of the Cross of Christ, and to prepare men and women for the service of the Redeemer in our Baptist churches.

Last college year there were enrolled 358 students, 164 of these were men and 194 were women. There were 33 non-matriculantes, mostly local persons studying one or two courses, 3 graduates and 12 specials. This leaves 310 students, all high school graduates, enrolled in the four college classes, of whom 150 were men and 160 women.

Two new professors have been added to the faculty: Mr. M. J. Rice, B. S., of Kalamazoo College, M. S. Clark University, Mass., who will teach chemistry. Miss Blanche Hall, B. A., Georgetown College, M. A. University of Illinois, who will teach mathematics.

Last year Georgetown had more new men students than any previous normal year. This year the demand for rooms in the dormitories is far greater than can be

accommodated and a waiting list of applicants has been established.

The courses in journalism have been added to, a department of physical education has been created, and the department of education enlarged.

LOUISIANA COLLEGE, *Pineville, La.*; C. COTTINGHAM, *President*—We will make very few changes in our faculty for next session. Prof. W. P. Carson, head of the English department, who has been on a leave of absence for a year at Columbia University, will return and take charge of his department, and Mrs. W. P. Carson, who has been studying expression and public speaking for the same length of time in New York, will return to her department. Mr. J. E. Caldwell, a graduate, and for some years an instructor in Valparaiso University and last year principal of the high school at Mansfield, will come to us as head of the department of education. Miss Iris Burgess of Iowa, a teacher of a number of years' experience, and also a singer and violinist of some reputation, will be instructor in voice and violin.

We shall add the greatest-improvement to our equipment that has ever been added at any time in the history of this college when we open for work at the beginning of next session in our new class room and administration building, which has been erected at a cost of \$325,000. This building is three stories high, 80x230 feet in size, of fireproof construction and equipped with the very best of everything. The apparatus and equipment of the science laboratories alone has cost over \$25,000. The studio of the head teacher of piano will be equipped with a \$3,000 Mason & Hamlin Concert Grand Piano. The home economics department will be equipped with both a coal range and an electric range, and each student's table will be equipped with an individual gas range. The building will have an auditorium with a seating capacity of 1,075. The only

new department which we are adding is the business department. I am not yet in position to announce the name of the instructor in that department.

CARSON AND NEWMAN COLLEGE, *Jefferson City, Tenn.*; OSCAR E. SAMS, *President*—It is with a great deal of joy that I can report that most of the old members of the faculty will return for the coming year. Carson and Newman College has never had as strong faculty as will fill the chairs here this coming year.

Last session was the most satisfactory year both in attendance and work done. The finances of the school are in pleasing shape and every energy will be bent to finish next session without a deficit.

Messrs. D. L. Bötler and H. D. Blanc each gave us \$10,000.00 on the new gymnasium now being erected, and which, when completed, will be the most up-to-date of any in the country.

The General Education Board of New York has made the college a conditional offer of \$75,000.00 and until we can raise our portion will give us a yearly grant of \$4,500.00, or about 6 per cent on the gift.

Already more reservations have been made for the coming session than we had students in the dormitories last year. In fact, but little space is left.

CENTRAL COLLEGE, *Conway, Ark.*; DOAK S. CAMPBELL, *President*—The following changes are in our faculty:

Miss Louise Hathcock, of Texas, former student of Baylor University and the University of Texas, in the department of English.

Signe B. M. Holst of Iowa, graduate of the University of Copenhagen, in the department of voice.

Miss Frances Porch of Eureka Springs, Ark., violin.

Miss Vida Adams of Conway, Ark., graduate of Central College, in charge of the preparatory English.

Regarding last year, we had a splendid session. Despite the financial pressure,

we kept our student body remarkably well. We had a very large graduating class, practically all of whom are engaged for teaching during the coming year. Practically all students in the dormitory were Christians before the close of school. Our classes in Bible and Sunday School work were unusually large and interesting.

We have nothing specially interesting to note as to new plans. As soon as the \$75,000,000 campaign warrants it, we will continue the plans which we made two years ago.

THE BREWTON-PARKER INSTITUTE, *Mt. Vernon, Ga.*; L. S. BARRETT, *President*—The new vice-president, Mr. Ross Williams, is a graduate of Mercer University, having A. B. and L. L. B. degrees, as well as Teacher's License of Certificate for Twenty Years. He is of the class of 1920 and will teach English.

Mr. W. H. C. Dudley of Utica, Miss., science teacher and manager of athletics, is not a graduate, but lacks now only a few college hours. Had two years' experience as an officer in late war, and was in France a year. His officers write in high praise of his success as officer over a squad, his crowd taking the highest honors.

Miss Lillian Douglas, A. B., of Bessie Tift College, class of 1919, to teach mathematics; has taught two years in high school and was very successful. The trustees tried to keep her, but I secured her after a year's effort.

Miss Effie Bedingfield, B. O., of Cox College, will teach expression and English. She is of class of 1921. Without experience, was one of the leaders in college life, and especially religious activities.

Last session we graduated the largest and finest class in our history—24. Ten of these were A grade students. Eleven were B grade. Three C grade; but every one graduated.

Some minor improvements for the coming session. I am going to institute a

business course or department as soon as I can get rooms for it. At present we are crowded for class rooms.

CARROLL COUNTY INSTITUTE, *Blue Eye, Mo.*; MISS LOU ELLA AUSTIN, *Principal*—Mr. F. S. Crockett comes to us this session as assistant principal. He was born in Memphis, Tenn.; graduated in Memphis High School in 1910. He did five years of work as newspaper reporter and stenographer. He is an A. B. graduate of Union University, Jackson, Tenn.; attended Southwestern Baptist Theological Seminary 1919-20. During his college and seminary life he has been pastor of the following Baptist churches: Stanton, Tenn., Bagwell and Thornton, Texas. He is pastor of the new Pisgah Baptist Church at Blue Eye, Mo., and teacher in Carroll County Institute.

Last session we opened the Girls' Co-operative Home. The girls do all the work under the direction of the domestic science teacher. Board in this hall averaged about \$10 per month last session.

We plan in the near future to have a new house for boys. We must this session have library and laboratory equipment for our school building.

SIMMONS COLLEGE, *Abilene, Texas*; J. D. SANDEEER, *President*—First: Nearly all old teachers retained. Some valuable additions, both in literary and fine arts departments.

Second—The most outstanding event of the year in our college life was the revival held by the Taylor party. We are expecting them again in the spring.

Third—Beautiful and thoroughly equipped science buildings recently finished. A fine arts building ample to take care of the college's needs along this line and one of the prettiest to be found in the south, is nearing completion.

The Education Board in New York gives the college \$100,000 for endowment pur-

poses. By the time the college meets the conditions of this gift, our endowment will have increased to \$400,000.

Simmons is located in the heart of the West, where the climate and altitude are ideal.

FORK UNION MILITARY ACADEMY, *Fork Union, Va.*; N. J. PERKINS, *President*—We have room here at Fork Union for about 180 cadets. Our quarters are nearly all reserved for the coming session.

We pride ourselves on our faculty. We have for the coming session 14 active Christian gentlemen as instructors. With the exception of one, these men have been teaching in the school for several years. Our new man is a graduate of Richmond College and well equipped for his work.

We have already signed up 25 ministerial students for the next year. This is seven in excess of the number we had last year.

Our lighting plant is being enlarged during this summer. Our buildings are being renovated, and we are looking forward for a most successful year.

NORMAN INSTITUTE, *Norman Park, Ga.*; L. H. BROWNING, *President*—Norman Institute opens September 5th. School has secured the services of Rev. W. P. Brooks, Jr., second honor graduate of the University of Georgia, also former principal of Commerce High School; also Miss Myrtle Trusty, graduate Emerson School, Boston, Mass., with one year's training in Rome, Italy, as expression teacher.

Last session every girl in the dormitory joined the church. Two Cubans joined the church and the young lady may be employed by the home board to sing in evangelistic campaign. More students were in school after Christmas than immediately before Christmas.

Norman Institute has purchased the Moultrie Business College and has employed its president as head of the commercial department.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III.

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SCHOOLS CROWDED

We give in this issue further reports of the last session with our schools and also reports of the opening of the current session. Three outstanding facts appear:

1. *Crowded Conditions*—Almost every school reports full attendance for this session, with confident hope that the enrollment will go far beyond that of last year. This is cause for great rejoicing.

2. *Raised Standards*—Several of the schools have raised the standard of entrance requirements, hence a number of applicants were rejected because they could not qualify. Then, too, several schools have discontinued their preparatory departments, and this fact would reduce their numbers. Baptists must see to it that their schools grade equally with those of other denominations and of the state. We stand for quality as well as quantity.

3. *Better Equipment*—The schools are making every possible effort to secure adequate equipment. This means a greater demand upon our churches for better support. The schools deserve working conditions.

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Prosperity and Progress of Our Schools

WAKE FOREST COLLEGE, *Wake Forest, N. C.*; W. L. POTEAT, *President*—For the session of 1920-21 a larger number of professors was added to the Wake Forest College faculty than constituted that body when I was a student here back in the seventies. The following additions were made:

Associate Professor Edgar M. Henderson in the department of English. He had been head of that department in Coker College and a graduate student in Harvard University. He was allowed leave for a year at the commencement meeting of the board.

Professor Robert S. Prichard to the department of chemistry; B. S. Colgate University, M. S. Penn. State College; associate professor, Pennsylvania State College 1919-1920.

Associate Professor William E. Speas, department of physics; B. A. Wake Forest College; graduate student, Johns Hopkins University, 1909-1913; University of Chicago, 1919. Associate professor of physics, Clemson College, 1919-1920.

Professor Harley Nathan Gould in the department of biology. B. A. Alleghany College; assistant and fellow in biology, Princeton University, 1912-1916. Ph.D., Princeton University, 1916; assistant professor, University of Pittsburgh, 1918-1919.

Associate Professor Albert C. Reid, department of philosophy; B. A., Wake Forest College; professor of philosophy and education, Anderson College, 1920; on leave for 1921-22.

Assistant Professor Cullen B. Gosnell, department of political science; B. A., Wofford College; M. A., Vanderbilt University; assistant in history, Vanderbilt University, 1919-1920. He is succeeded by Assistant Professor Edward Lewis Newmarker, M. A., Yale University, entering upon his work just now.

Associate Professor James G. Carroll in the department of mathematics; B. A., Wake Forest College; M. A., Columbia University; assistant professor in the department of physics, Clemson College, 1919-1920.

For the present session Prof. H. T. Hunter, M. A., Columbia, of the department of education, is on leave for graduate studies in Harvard University. His place is taken by Dr. P. B. Bryan, Ph.D., of the University of New York City, for five years professor of education in Richmond College. A new position has been created; that of associate professor of modern languages, to which Mr. Irvin S. Goodman of the Northwestern Military and Naval Academy, Lake Geneva, Wis., has been appointed.

As regards equipment, I have to say that the universal financial depression prevented the policy of expansion in buildings, to which the board of trustees committed itself in 1920, with the exception of the extension of the chemical laboratory, which is now completed at a cost of about \$15,000. The department of medicine has been notably improved in laboratory equipment at a cost of something like \$2,500. This department is recognized as in the Class A medical schools of the country and is a member of the Association of American Medical Colleges.

You will notice that an extension is made in the current catalogue of the system of group electives, built about the leading professions which college men pursue—the group commerce. The new assistant professor in the department of political science was chosen with special view to the development of this group.

Last session was the record session, not only in number of outright additions to the teaching body, but also in student attendance. The enrollment was 577. I

should not be surprised if there is some decline from that high figure on account of the difficulty which prospective students are having in securing funds this fall.

WATAUGA ACADEMY, *Butler, Tenn.*; L. Q. HAYNES, *Principal*—Our school opened August 16 with attendance as good or better than it has ever been, in spite of the present financial depression.

We have five teachers: Mr. L. Q. Haynes, of Clyde, N. C.; B. A. and M. A. of Wake Forest College, is beginning his fourth year's work here. Miss Bertha L. Carroll, of Winterville, N. C., and Miss Clara B. Newton, of Kerr, N. C., were here last year. Both are B. A.'s of Meredith College, Raleigh, N. C. Miss Calrice Hamilton, of Knoxville, Tenn., B. A. of Ward-Belmont and B. M. T. of the W. M. U. Training School of Louisville, Ky., and Miss Emagene Daniel of Turin, Ga., B. M. of Bessie Tift College, are just beginning their work here. We also have an excellent matron from Clyde, N. C. From cook to principal, the workers of this school have strong Christian personalities and excellent training.

In addition to the regular high school studies, we have classes in Old and New Testament study, Sunday School pedagogy and missions.

Last year we made two improvements worthy of note: We filled our auditorium with pews of quality and built up an excellent library of several hundred books, every one of which is of standard value and suitable for the use of high school students and teachers. We expect to add many other books to this library this year.

During the summer we purchased six acres of land adjoining our campus, so that we now have a site large enough for our school's needs. We will erect a new dormitory and enlarge the administration building just as soon as our part of the \$75,000.000 campaign fund is available.

HARDIN JUNIOR COLLEGE, *Mexico, Mo.*; SAMUEL J. VAUGHN, *President*—Wambleau Collegiate Institute 1891-1897; A. B., Drury College, 1908; four years principal Dadeville, Mo., and Walnut Grove, Mo.; student, University of Missouri, 1904-5; two years director, Industrial Education, Springfield, Mo.; one year director, Industrial Education, Joliet, Ill; ten years head of the department of industrial teacher training, Northern Illinois State Normal School; student, University of Chicago, summers 1905-10; one year officer in United States army; educational adviser at Fort McHenry Hospital and editor "Carry On" in surgeon general's office, Washington, D. C.; author of texts in Vocational Education; editor "Industrial Arts Magazine" since 1914; president, Western Arts Association, 1915; president, Vocational Education Association of the Middle West, 1916; head department of Industrial Education, University of Illinois, 1920-21; elected president, Hardin College, May, 1921.

Bertha Blasingame, English. Comes from Virginia-Intermont College and is a Baptist. A native of Georgia, and holds a graduate diploma from the Georgia State Normal; A. M. from the University of South Carolina, and Ph.B. from the University of Chicago. Successful teaching experience of ten years.

Neva Wallace, assistant in English. A native Missouri Baptist; A. A. graduate of Hardin in 1914; B. S. from State Teachers' College, Maryville, Mo.; teaching experience of four years.

Mary S. Lyle, home economics. Graduate East Illinois State Teachers College; undergraduate student, University of Illinois; B. S., Purdue University; four years of teaching experience.

Mr. W. I. Nelson, Commercial-Business College graduate; taught ten years, McDonald Business College, Milwaukee; served six years manager, Packard Motor Co., offices over 75 people, and has had four years of other business experience.

Elizabeth Bothwell, physical director, Nebraska Wesleyan, two years; student two years, Illinois Woman's College A. B. ibid, teacher in Hardin 1920.

George Townsend May, director, piano department. A native of Pennsylvania; four years training with Dr. L. B. Phillips, Scranton; one year in the Royal Academy, Berlin; two years with Louis Cornall and Rudolph Canz, New York; three years with S. Stojowski of New York; one year with J. Philipp, Paris; with several years of successful teaching experience.

Elizabeth Dill Lee, a native of Alabama, comes directly from faculty of Lindenwood College; a graduate of Kunels Conservatory of Music; three years' teaching experience.

Ethel Powell, expression; a Kentucky Baptist, with academic training in Liberty College, Glasgow, Ky.; Judson College, Marion, Ala.; graduate of School of Expression, Boston, and individual pupil of Leland Powers, Boston. Teaching experience in her own studios, Chicago; successful Chautauqua platform work of several years; highest press comments.

Second: Last session characterized by increased devotion to educational achievement, practical subject receiving greater attention. Greatly need fund to help worthy girls come who want to do their work in a strictly girls' college. Turned away one hundred such for coming session. Will aid twenty others with rebates on college expenses equivalent to \$6,000.

Third: New plans for present year include enriching religious education courses, enlarging commercial department, strengthening courses in education and history, and addition of practical courses to art department, including commercial designing. For session 1922-23 new dormitory building and academic hall.

First: Fortunately the Baptist Bible Institute is able to announce a continuation of its able faculty of last session.

Second: During the past session we had some missionary days of unusual spiritual power. The devotional life of the school is growing, and practical activities are becoming more efficient. The midwinter school for Christian workers and the Southern Song Leaders Conference were so successful as to encourage their perpetuation and enlargement. There developed a demand for Greek and Hebrew, as well as special emphasis on modern languages.

Third: Consequently next session we hope to have a course in Greek for beginners and a class in the Greek New Testament, also first year's work in Hebrew. Scholarly and practical work will also be done in Christian sociology.

The Midwinter School for Christian Workers will include the last week in January and the first three weeks in February. During this period the Southern Song Leaders Conference will be held; also special institutes in Sunday School, B. Y. P. U. and W. M. U. work. These four weeks will afford a rare opportunity for the various kinds of Christian workers to secure in an intensive form the type of training in which they are especially interested.

Our superintendent of women, Mrs. John O. Gough, having resigned, Miss Mary Cason will discharge the duties of this position and also continue to act as secretary of the correspondence department.

Mr. Z. Sclater has entered upon his duties as superintendent of buildings and grounds.

New windows are being put in Managan Chapel, the former memorial windows having been removed per contract in purchase of the building.

A home has been purchased for one of the professors, and quarters for two other members of the faculty are badly needed.

also additional accommodations for student families.

Mrs. Mattie Quaid, an efficient dietitian, will have charge of the dining room this year.

Mrs. C. M. Allen is giving her full time to the office of cashier and assistant to the business manager.

BLUE RIDGE MISSION SCHOOL, *Buffalo Ridge, Va.*; H. B. JORDAN, *Principal*—The school is situated on a farm of ninety-one acres, nine miles from Stuart, the county seat of Patrick County of Virginia. The chief function of the school has been and will continue to be to serve the mountain section. We are completing an addition to our school building, which gives us three more class rooms and a chapel. Have completed a system of water and sewerage. Water runs by gravity from top of one of the hills near the school. Members of the faculty are: Rev. H. B. Jordan, principal; Miss Virginia Laurence, Miss Annie Mae Broyles, Mrs. Esther M. Jordan, Miss Phoebe Alphin, Miss Virginia Dare Allen and Mrs. H. B. Jordan.

ANDERSON COLLEGE, *Anderson, S. C.*; JOHN E. WHITE, *President*—This being the tenth year of Anderson College, those in authority at the college look back with pride at what has been accomplished in Anderson in the last decade. The progress of Anderson College has not exceeded that of the city of Anderson, and it is the present plan of Dean White to have a celebration just before commencement in 1922, at which time the tenth anniversary of the college will be appropriately celebrated.

The administration has strengthened the various departments by engaging the following new instructors: Winfred Ada Stephens, director of voice; Margaret Burleigh, instructor in violin and theory of music; Mary Adelia Fox, A. B., department of philosophy and education; Daisy Daniel,

instructor home economics; Frances M. Young, director expression and physical culture; Annie Gassaway, A. B., instructor domestic art; Fanny N. Kenyon, A. B., department of chemistry.

VIRGINIA INTERMONT COLLEGE, *Bristol, Va.*; H. G. NOFFSINGER, *President*—The magnificent buildings are situated upon a beautiful eminence, among the mountains, 1,900 feet above sea level in the suburbs of Bristol. From the college the view of the city and the surrounding mountains is one of surpassing beauty.

The buildings are large and attractive, constructed of brick and stone, covered with slate, furnished with modern conveniences, such as steam heat, electric lights, shower baths, hot and cold water on every floor and in all the private rooms. The value of the plant is \$325,000.

The new dormitory and office buildings constructed during the spring and summer of 1921, costing \$100,000, is modern in every respect. Every room has connecting or private bath. Beside the dormitories, this building contains the library, science laboratories, reception rooms, music and art studios, commercial department, president's offices and sun parlor.

In addition to the new dormitory, recent donations to the college have provided funds for the following improvements: A new gymnasium, a beautiful white-tiled swimming pool, with its own heating, filtering and sterilizing system; laboratories for chemistry and biology; a new domestic science department, fitted with white enameled sani-steel furniture; new art studios; additional music studios; additional showers on every floor; a circulating system of water, furnishing hot and cold water on tap in every room in the building; an entirely new system of plumbing constructed after modern sanitary specifications; metal weather stripping for windows, with western exposure, and many other minor improvements.

How Our Schools Opened

LOUISIANA COLLEGE, *Pineville, La.*; C. COTTINGHAM, *President*—Louisiana College opened September 27th with 191 students. The enrollment at the beginning of last year was 140. Last year we took students in all of the high school grades, whereas this year we have cut off the eighth grade entirely. This means that with one grade less we have 51 students more at the opening. Our dormitory capacity is 165, and it is all full.

WILL MAYFIELD COLLEGE, *Marble Hill, Mo.*; A. F. HENDRICKS, *President*—Will Mayfield College began its forty-third year with brighter prospects than ever before. We had at the end of the first month last year ninety-five in school; at the end of the first month this year we have one hundred and ten. We have a more widely distributed body of students than ever before. We are having inquiries in most every mail about expenses for ministers. Our ministerial class is growing, and we have a volunteer band of sixteen.

We have the largest and best qualified faculty that Will Mayfield College has ever had. The university inspector says that we are in the best shape we have ever been. Dormitory capacity fifty. Boys' dormitory is full; room for two more in the girls' hall.

SOUTHWEST BAPTIST COLLEGE, *Bolivar, Mo.*; J. C. PIKE, *President*—Total last year one hundred ninety-six; this date last year, one hundred forty; to date this year, one hundred sixty-five. Literary department, forty per cent increase. Special department decrease. No dormitories, but imperative need of them.

SAN MARCOS BAPTIST ACADEMY, *San Marcos, Texas*; J. V. BROWN, *President*—In spite of unfavorable conditions, the academy has enrolled nearly three hundred students. Though one hundred below that

of the same date last year, this number is very satisfactory; the fact that it is steadily growing gives assurance that the enrollment by the end of the session will very nearly have reached the maximum of previous years.

As it is a difficult task to keep in school this year, few except the purposeful and worth-while are in attendance; the academy has never had a finer or more resolute crowd of boys and girls.

The junior school has increased in attendance over last year, and from present prospects the school will have a record-breaking enrollment. The school is becoming widely known and is filling a great need in caring for children between the ages of five and twelve during the entire year just as in a refined Christian home. The friends of children everywhere should inform themselves of the exceptional advantages offered by the school, urge its claims wherever possible, and direct patrons to a school home whose president and faculty believe that the best is not too good for little boys and girls.

HARDIN JUNIOR COLLEGE, *Mexico, Mo.*; SAMUEL J. VAUGHN, *President*—The college dormitory accommodates 120 boarding girls. When the enrollment goes beyond this number, the students are accommodated in a residence adjoining the campus. The dormitory is at this date entirely full, making our enrollment of boarding students 120.

Students are still enrolling, and the entire capacity of the annex will soon be taxed. The enrollment of boarding students for the entire first semester last year was 130. There are now approximately 100 day students who come in from the city of Mexico and adjoining towns. This is about twenty per cent increase over last year.

Hardin College is starting out with a bright prospect and with great enthusiasm

BOILING SPRINGS HIGH SCHOOL, *Boiling Springs, N. C.*; J. D. HUGGINS, *Principal*—Boiling Springs High School enrolled last year to date 288. It has enrolled this year 228. We have about an equal number of boys and girls. Our dormitories will accommodate about 100 girls and 40 boys.

CHATHAM TRAINING SCHOOL, *Chatham, Va.*; AUBREY HEYDEN CAMDEN, *President*—The Chatham Training School has erected quite an addition this year; this addition gives us one of the best school plants in the state. This has been agreed upon by impartial judges who are competent. We have an experienced faculty of ten. Our present enrollment is one hundred and sixty-two and there are some six or ten to come yet. Last year our total enrollment was one hundred and sixty-one. We have a capacity of one hundred and fifty boarders and we have room for only a few more. The total given above includes day students.

Our prospects are exceedingly bright for a record year, despite the financial depression. We congratulate ourselves on our increased enrollment, when many schools are reporting a decrease.

AVERETT COLLEGE FOR YOUNG WOMEN, *Donville, Va.*; J. P. CRAFT, *President*—Last year the enrollment was two hundred and seventy-seven. Counting the registrations in the various departments, the enrollment was two hundred and ninety-seven last year. This year our enrollment has run to one hundred and eighty-five. Counting those registered in the various departments, the number is two hundred and thirty-two. Our dormitory capacity is eighty-five.

It is to be borne in mind that new students are coming to us nearly every day. It is a bit misleading to offset the figures of the previous year with the registrations that have been made so early during the present year.

WILLIAM JEWELL COLLEGE, *Liberty, Mo.*; R. R. FLEET, *Dean*—Last year William Jewell College enrolled 247 college students. Sixty-three of these were studying for the ministry.

Our college enrollment thus far for 1921-22 is 290, of which 60 are ministerial students. These figures do not include our high school which has 25 ministerial students and 16 others.

Our dormitories have a capacity of 186.

We have the largest college faculty and the largest college enrollment in the history of the institution.

CENTRAL COLLEGE, *Conway, Ark.*; DOAK S CAMPBELL, *President*—In response to your letter of the 28th, we had 207 students enrolled last year—this included day students as well as dormitory students. Of course, these were not all in attendance at one time, our average attendance being about 150 to 170. This year we opened school five or eight per cent short of the opening of last year, and up to the present date we are still a little short of our enrollment on the corresponding date of last year.

Our dormitory comfortably takes care of eighty students and twelve teachers. We can put a few more in, but it necessitates crowding.

It may be interesting to you to know that the percentage of college students has increased and that of the academy students has decreased.

JOHN B. STETSON UNIVERSITY, *DeLand, Fla.*; LINCOLN HULLEY, *President*—We have the best enrollment we have ever had. Last year our attendance was five hundred and thirty-four. The attendance list is not complete for this year. Everything is in first-class shape, and we look forward to a good hard year's work.

OKLAHOMA BAPTIST UNIVERSITY, *Shawnee, Okla.*; J. A. TOLMAN, *President*—Our enrollment up to date is three hundred and fifty. I do not believe that there is a

difference of ten students between this year and the enrollment of last year. We have had a very material increase in the college this year of about forty per cent. There has been a falling off of about fifty per cent in the academy. There has been a considerable decrease in the fine arts department. Our girls' dormitory is crowded and the boys' dormitory, which has a capacity of seventy-five boys, has about fifty.

We have the best spirit for good work that has ever been here.

UNION UNIVERSITY, *Jackson, Tenn.*; H. E. WATTERS, *President*—Our net enrollment to date is 755; total enrollment at the close of last year, 743; dormitory capacity, 200.

THE WINGATE SCHOOL, *Wingate, N. C.*; M. BEACH, *Principal*—Our enrollment at the opening last year was 190 and 160 this year. Explanation of this difference is the financial depression and the further fact that the local state school is now giving eleven grades, which cut down our local patronage to some extent.

Our dormitory capacity is one hundred. We could have enrolled more girls this fall had we had more room in the dormitory for girls.

GEORGETOWN COLLEGE, *Georgetown, Ky.*; M. B. ADAMS, *President*—Georgetown College has matriculated to date as candidates for the Bachelor's degrees 312 students as against 287 of the same class in the first two weeks of last year. There will be added to this a number of specials and non-matriculantes, which will bring the total enrollment somewhat in advance of last year, which was 358. The effort of Georgetown is to bring the largest possible number of students into the regular courses for degrees, and we are having good success.

FURMAN UNIVERSITY, *Greenville, S. C.*; W. J. MCGLOTHLIN, *President*—Our en-

rollment last year was 381. Up to date we have enrolled this session 390. Our dormitory capacity is 340, without crowding. We have room yet for a few more in the dormitories.

HALL-MOODY NORMAL SCHOOL, *Martin, Tenn.*; JAMES T. WARREN, *President*—Our girls' home will accommodate fifty students, and our new home for boys will accommodate fifty students. Our old boys' home, which we are converting into apartments, will accommodate about eight or ten married couples.

Our enrollment for the first month last year was two hundred and thirty-four. The enrollment the first month this year is two hundred twenty-five.

I beg to call your attention to the fact that this is our enrollment only for the fall, and does not include our enrollment for the summer school, which some others are doing. If we include our enrollment for the summer school, our enrollment for last year at this time would be four hundred thirty-two, and for this year would be three hundred seventy-seven.

TENNESSEE RIVER INSTITUTE, *Bridgeport, Ala.*; E. O. THOMPSON, *President*—Our school opened three weeks ago with sixty-three students present the first day. Our total enrollment to date is one hundred and eight, with students coming in every day. We have the following enrollment: Primary, 23; intermediate, 22; high school, 50; expression, 9; music, 29.

The entire enrollment last year was one hundred and seven. The most notable increase has been in the high school. We have dormitory space for about ninety students and the teachers, and it is my honest conviction that before Christmas all space will be occupied. Every available desk is being utilized and chairs are in temporary use until more desks can be secured. All the class rooms and the chapel are used for recitations, and one class is using the reception room in the girls' dormitory.

BETHEL COLLEGE, *Russellville, Ky.*; GEO. F. DASHER, *President*—Bethel's 1920-21 enrollment was 163. Thus early in the year our total is 156, which is 15 per cent ahead of last year. We can accommodate 10 more boys in the dormitory, which has a total capacity approximately 125.

JUDSON COLLEGE, *Marion, Ala.*; PAUL V. BOMAR, *President*—The opening of Judson College has been most gratifying. We have enrolled so far 244 pupils, of whom 218 are boarders. Our boarding capacity is about 223. We have room for four or five girls.

BLUE RIDGE BAPTIST MISSION SCHOOL, *Buffalo Ridge, Va.*; REV. H. B. JORDAN, *Principal*—The sixth session of Blue Ridge Mission School opened September 6th. We have on roll one hundred and twenty-five students, with many more to enter a little later in the season. We have a much larger number in the boarding department than we have ever had. All available space has been taken, with four or five students in many of the rooms. About twenty are living in the new class rooms. Classes are being conducted in the dining room and on the porches until our new chapel is completed. Many others would enter if we had room for them.

SHORTER COLLEGE, *Rome, Ga.*; A. W. VAN HOOSE, *President*—Shorter's total registration, October 1, 1920, 259; Shorter's total registration, October 1, 1921, 234; decrease, 25. Cause of decrease: High standards which prevented many applicants from entering. We require fifteen units, and we carry out our requirements; only two exceptions this year.

Second: Shorter's rates are higher than those of most colleges for women.

Third: We have no "specials;" there are only three or four girls here who are not in line for regular A. B. degree.

Fourth: "Hard times" has kept scores of girls away who wished to enter Shorter.

THE UNIVERSITY OF RICHMOND, *Richmond, Va.*; F. W. BOATRIGHT, *President*—The total enrollment of the University of Richmond last session was 725, including 55 students in the newly opened Summer School. Our enrollment today is 785, including 85 in the Summer School. Our Summer School offers college rather than normal work. Our normal dormitory capacity is 385. We have about 400 now living in dormitories.

CHATTAHOOCHEE HIGH SCHOOL, *Clermont, Ga.*; J. W. ADAMS, *President*—Chattahoochee High School has four teachers in high school proper; three men teachers in literary work; one lady in music, and one lady in oratory.

Faculty: J. W. Adams (president), Bible and Latin; W. L. Walker, mathematics and science; F. C. Staton, history and English; Miss Winnie Thaxton, music; Mrs. J. W. Adams, oratory.

We have added this year the oratory department.

We have 92 enrolled up to the present, not quite as many as last year at this time.

Last year we graduated 33, and four of those ministers. About 10 per cent of all alumni are ministers.

We are equipping a science laboratory.

ROUND HILL ACADEMY, *Union Mills, N. C.*; M. L. SKAGGS, *President*—Students last year, 100; students this year, 87; dormitory capacity, 110.

CUMBERLAND COLLEGE, *Williamsburg, Ky.*; C. W. ELSEY, *President*—Cumberland College last year enrolled in college, 31; preparatory department, 124; in the grades, 154; normal department, 148. These figures represent the total enrollment in the various departments for the entire year.

For the present year we have enrolled to date in the college, 60; preparatory department, 178; in the grades, 128. Our normal department does not properly open

until January 1, hence figures are not yet given for it. From the above figures it will appear that our college enrollment this year has practically doubled that of last year, while in the preparatory department we have had an increase of nearly 50 per cent. In the grades there has been a slight falling off, but this will probably be more than overcome a little later in the year. Because of a recent law passed by the Kentucky legislature, we are expecting a much larger enrollment in our normal department this winter than ever before.

Our dormitory capacity at present is about 160; by January 1, however, when an addition to our boys' hall is completed, we shall have room for about 90 more students.

CARSON AND NEWMAN COLLEGE, *Jefferson City, Tenn.*; OSCAR E. SAMS, *President*—Carson-Newman College has had one of the most satisfactory openings in its history. The three hundred students are superior to any group I have seen here during the parts of three years I have labored with the school. This attendance is larger than last year.

Our dormitories will accommodate comfortably 200 students. Do not know what we will do with the late arrivals and those coming for the second semester.

LOCUST GROVE INSTITUTE, *Locust Grove, Ga.*; CLAUDE GRAY, *President*—Locust Grove Institute has opened with 164 pupils. This is about 30 less than at this time last year. Our dormitory capacity is 140. Our dormitories are filled. Seven states and two foreign countries are represented in our student body. There are sixteen young men studying for the ministry and three young ladies preparing for specific Christian work.

MARY P. WILLINGHAM INDUSTRIAL SCHOOL, *Blue Ridge, Ga.*; W. L. CUTTS, *President*—The Mary P. Willingham Industrial School for Girls has a capacity

attendance this fall opening, as was true one year ago. Our dormitory capacity is 150, now full, with thirty odd on the waiting list. We have a day patronage of 35, about the same as last year. Our urgent need, crying need, is more room for our pressing patronage.

Our work well in hand, fine spirit prevailing; outlook never brighter.

ELDRIDGE BAPTIST ACADEMY, *Eldridge, Ala.*; J. H. LONGCRIER, *Principal*—There were forty girls and twenty-two boys in Eldridge Academy last year. This year we have sixty-two girls and fifty-four boys, with three other girls and two boys coming to enter next week. When we domicile these, we will have reached the utmost limit of our capacity. Of this number seventy-six board in the dormitories and forty-five are local or day students.

MAYNARD BAPTIST ACADEMY, *Maynard, Ark.*; ROGER M. BAXTER, *President*—Our school opened on the 23rd of August with an increase of over 50 per cent over last year. There were 82 students enrolled last year, and we have already enrolled 98 for this year, and they are still coming. We have had to add two teachers to our faculty this year.

The prospects are for this to be one of the greatest years of the school's history.

Our dormitory will accommodate 15 girls. We have no dormitory for boys, but need one badly.

BUCHANAN MOUNTAIN SCHOOL, *Council, Va.*; ROBERT A. HENDERSON, *Principal*—Our session of 1921-22 opened on August 22. We now have an enrollment of 167 students, 54 of them are local, living in the community, and the remaining 113 board in the school homes. At this time last year the enrollment was 142 pupils. We have had to turn away scores of pupils because of lack of accommodations.

Today our pupils enter the addition made to our girls' home. The new administration building continues to rise—

is being built of native stone taken from the hillside some fifty yards away.

Our teaching force has been supplied. Miss Annie H. Tayloe, of Aulande, N. C., is now here, and Miss Evelyn Moss, of White Plains, Ga., is on her way to take charge of our music department. She comes on recommendation of the Education Board.

We have never had in our school before so large daily attendance, nor have we had a more loyal spirit or more earnest work.

BAYLOR COLLEGE, *Belton, Texas*; J. C. HARDY, *President*—We have about eight hundred and fifty students this first week, while we had nine hundred and fifty the first week of last session. Our dormitory capacity is eleven hundred, so you see we can take care of all who may come. Our falling off is in the academy. We have had a very large academy all during the year; in fact, the academy has been larger than the college. We have the largest college attendance we have ever had, the attendance in the freshman class alone being considerably larger than the whole academy. We are well satisfied with the opening, and we believe that we will register as many students during the year as we registered during the whole of last session, which is more than fifteen hundred.

ANDERSON COLLEGE, *Anderson, S. C.*; JAMES P. WHYTE, *Dean*—Last year we had a total enrollment of 318 students, 223 of these were boarding students and 95 day students. Our dormitory capacity, then and now, will accommodate 240 students comfortably. If we had 240 students, however, it would mean that some arrangement would have to be made for rooms for the teachers outside of the college. At present we have 25 teachers in residence in the dormitory and each teacher has a private room. We could easily put 50 girls where we have these teachers.

Our dormitories are comfortably filled

with two in a room and to date we have registered 260 students for the coming year, 180 of these are boarding students and 80 are day students. We have prospects for about 20 more students within the next thirty or sixty days.

Please note that our 318 for last year was the total enrollment. We counted every student who registered during the entire year. This year at our opening we have quite as many as we had last year, with better prospects of holding them the entire year.

HIAWASSEE ACADEMY, *Hiawassee, Ga.* C. L. CARTER, *President*—Hiawassee Academy opened with enrollment of 15 in high school in 1919; 40 in 1920; 60 in 1921. There is already a 100 per cent increase in ministerial students, with a still further increase in prospect. Five hundred thousand bricks are in process of burning. These will be used to construct much needed buildings. With a 50-acre campus and prospects for large attendance in spring term, we are hopeful for the future. Fall of 1922 is date set for us to begin junior college work.

FORK UNION MILITARY ACADEMY, *Fork Union, Va.*; COL. N. J. PERKINS, *President*—

We opened school on Sept. 20th, with the largest enrollment we have ever had on the opening date. We have enrolled 165 students. Among these are 24 young men, who are preparing to enter the ministry. Our dormitories are full, and we have a few young men in the homes in the village. We have increased and strengthened our faculty so that we now have 13 men, all experienced teachers, who are devoting their time to teaching. The members of our faculty are active Christian gentlemen. The faculty lives in the dormitories with the boys. Everything points to a very successful session.

GAYLESVILLE ACADEMY, *Gaylesville, Ala.*; A. E. CROSS, *President*—We have made two changes in our faculty this year. Prof.

L. O. Fisher, a native of Georgia, and a graduate of North Georgia Agricultural College, comes to us from Arkansas. He is a sterling Christian character and a splendid teacher. He and his wife have charge of the boys' dormitory. Miss Pearl Dawn, of Andersonville, Tenn., a splendid musician with one year's experience in teaching, has charge of the music department. We have made some much needed improvements this last summer. The girls' dormitory has been painted inside and out, and the administration building has been materially improved. We have, during the first month, enrolled about as many as we had last year. We look for a steady increase during the next few months. The girls' dormitory is in charge of Mrs. A. E. Cross, as matron. The two dormitories have a capacity of about 100 pupils. We can accommodate considerably more pupils than we have now. This section was hard-hit with crop failure last year, which has had the influence on our attendance. We have added the teacher's training course of study this year. We hope to increase our equipment soon. We need additional equipment for the laboratory and an increase in our library. We have a splendid crowd of young people, who are doing good work in the high school grades.

OUACHITA COLLEGE, *Arkadelphia, Ark.*; CHARLES E. DICKEN, *President*—Our enrollment last year was 308. Our enrollment this year averages about the same as it did last. We have fewer students in the freshman year and larger college classes above the freshman year. The capacity of our girls' dormitory is about 100. All rooms were reserved before the opening of school in this dormitory.

HAGARVILLE ACADEMY, *Hagarville, Ark.*; CHAS. F. WILKINS, *Principal*—Hagarville Academy opened last year with twelve pupils and enrolled during the year one hundred and thirty-five. This year we opened with thirty-five and expect to enroll dur-

ing the year more than one hundred and fifty pupils. We have no dormitory at present.

MOUNTAIN HOME COLLEGE, *Mountain Home, Ark.*; H. D. MORTON, *President*—Our enrollment last year was 146. The enrollment to date this year is ten more than the enrollment the same time last year, with much better prospects for a greater increase.

Our girls' dormitory has a capacity of sixty, and the boys' dormitory a capacity of twenty.

MACOFFIN BAPTIST INSTITUTE, *Saylorsville, Ky.*; M. T. TANNER, *Principal*—To the present we have enrolled 72. At the same time last year there were 38 enrolled. We have dormitory space for 38 boys and 32 girls.

I am told the largest enrollment comes after Christmas, after the public schools close. Last year's enrollment at best was 120.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, *Fort Worth, Texas*; L. R. SCARBOROUGH, *President*—We have had the greatest opening we have ever had. This time last year we had 184 men and 176 women. We now have 292 men and 253 women. Counting our summer term's enrollment, which really goes in this year's report, we have already an enrollment of 631. Our dormitory capacity for the two buildings is 500.

BUIE'S CREEK ACADEMY, *Buie's Creek, N. C.*; J. A. CAMPBELL, *Principal*—Buie's Creek Academy's enrollment, 400, not quite so large as last year, but still all we can accommodate comfortably. Girls' dormitory filled. Twenty-six ministerial students, more than a year ago. Every girl in school a Christian, only six boarding boys left. Have just closed great revival conducted by Evangelist W. F. Frazier and Singer A. E. Lynch of Home Board. One hundred and sixty-eight young men

and young women publicly dedicated themselves to any work God may direct; 52 baptized, 52 additions in all. Since 900 have baptized 910 here.

SIMMONS COLLEGE, *Abilene, Texas*; J. D. SANDEFER, *President*—Our fall opening is very gratifying, in view of the economic conditions of the west. Our enrollment for the first two weeks passed 550. This means more than 600 for the fall quarter and an annual enrollment of not less than 850 or 900. This is slightly under our first two weeks last year.

I find that some of our schools in reporting their enrollment add the attendance during the past summer quarter. We do not do this. If we should do so, the enrollment would, to date, be between 850 and 900. I know a few Texas schools thus report their enrollment, and I am making this explanation that an invidious comparison might not be made.

BAYLOR UNIVERSITY, *Waco, Texas*; S. P. BROOKS, *President*—Baylor University started its seventy-seventh annual session with an enrollment of 1,069. While this enrollment shows a decrease of 86 students over last year's total enrollment, there has been in reality an increase in the number of bona fide students of Baylor University. Last year's registration showed a total of 1,155 students for the fall term. However, Baylor University accepted conditioned freshmen last year. There isn't a student in Baylor University this year that did not come from an accredited high school with full entrance credits as required by the association of Southern colleges and universities.

Baylor turned away as many as 100 students this year because they could not meet the entrance requirements. Thus, although the figures show a decrease of 86 in the number enrolled, Baylor University is really growing; and she is growing from the top where growth counts most. Her scholastic requirements have

been raised, and from now on will be maintained.

In addition to turning away conditioned freshmen, Baylor lost probably 250 students for lack of dormitory room. The university dormitory system accommodates only 400 girls and 300 boys. The girls' dormitory rooms were all reserved as early as last May. Requests for rooms since that date have had to be declined.

When Baylor is able to complete her dormitory system so that she may accept all students who present themselves her enrollment should show a gratifying increase.

BURLESON COLLEGE, *Greenville, Texas*; W. I. THAMES, *President*—Our enrollment on opening day was slightly under that of our opening day of last year, but registrations have been made constantly since that time, and the indications now are that before very long we will have about the same number we had last session. We have about 170 on our rolls, and our dormitory capacity is approximately 200.

The spirit of the student body is very fine and gives promise of a year of very successful work. For your information we give our faculty list as follows:

Piano, J. B. Van Deventer; voice, Miss C. Boone; history, O. B. King; English, Miss L. Marshall; Latin, Mrs. Guy Moore; mathematics, C. H. Wedemeyer; chemistry, C. R. McLeod; physics, J. S. Williamson; education, Miss O. Clark; history, C. E. Arant; Spanish and French, Miss Marie Futch; commercial department, B. A. Stovall.

THE COLLEGE OF MARSHALL, *Marshall, Texas*; M. E. HUDSON, *President*—The College of Marshall, Marshall, Texas, has dormitory capacity of 150 students. Enrollment to date is 160. Last year on the corresponding date we had 139.

The school is young, just beginning its fifth year. It is a junior college of Class A plus. We have a four-year high school course.

RUSK COLLEGE, *Rusk, Texas*; HATTIE SEALE JOPLIN, *Dean*—Our present enrollment for the year beginning June 1st is one hundred eighty-nine. At the corresponding date last year, it was two hundred forty-nine.

Under the existing conditions we feel that our enrollment is very encouraging.

OAK HILL BAPTIST ACADEMY, *Kindrick, Va.*; MAYS M. BARNETT, *Principal*—Our school at Oak Hill opened on August 30 at 9 o'clock a. m. There were a number of people present at the exercises.

After the opening exercises closed the registration began and at the close of the day there were seventy-five enrolled. Since that time the number has increased until now there are more than a hundred on the rolls.

These are all mission school students. Heretofore the number enrolled here were mostly free school pupils on account of the fact that the public school here has been taught in the academy building. This year that is not happening so that our enrollment is about three times the number that it was ever here before.

The work is moving nicely and the work and spirit of the students are fine.

HOWARD PAYNE COLLEGE, *Brownwood, Texas*; L. J. MIMS, *President*—Howard Payne College, for the year ending June 1, 1921, enrolled eighty hundred and forty-five students. She opened this year, up to date, seven hundred and sixty-two students, which is a larger number than she had at this time last year.

Boys' academy dormitory takes care of sixty men. The industrial home for girls will take care of fifty; girls' dormitory can care for one hundred.

With the present prospects, Howard Payne expects to enroll more students this year than she did last, notwithstanding the drouth and the disturbed economic conditions of the country.

SPARTAN ACADEMY, *Wellford, S. C.*; E.

R. CROW, *Principal*—Spartan Academy opened on September 7th with an enrollment that has now reached 78. This figure does not reach that of the previous session when 127 was the total enrollment. Enrollment for this session will probably reach ninety or more.

There are several changes in the personnel of the faculty. E. R. Crow succeeds Prof. H. L. Riley as principal. Rev. R. F. Terrell of Ashland, Va., teacher of Bible; Prof. C. V. Bishop, of Inman, S. C., teacher of English; Miss Mary Dickson Riddick, of Azalea, N. C., teacher of music, and Miss Helen McDowell, of Kingstree, N. C., teacher of history, are all new members of the faculty. Former members of the faculty who have returned are Miss Irma Pearson, of Woodruff, S. C., teacher of French and Latin, and Mrs. I. W. Wingo, of Greenville, S. C., lady principal.

COKER COLLEGE, *Hartsville, S. C.*; E. H. PIKES, *President*—Our enrollment is as follows:

1920-21—Boarding students, 273; non-resident students, 53; total, 326.

1921-22—Boarding students, 171; non-resident students, 55; total 226.

We raised our entrance requirements for this year, and only admit to our freshman class four-year high school students. Our capacity for boarding students is 250, but we can accommodate by a little crowding 275.

WAKE FOREST COLLEGE, *Wake Forest, N. C.*; W. L. POTEAT, *President*—Five new residences for members of the faculty, available the fall of 1920, costing \$39,000; new wings added to the Lea laboratory (chemistry), \$13,300; endowment at last annual report of treasurer, \$697,477.97; endowment increase over last report, \$134,710.11; indebtedness, \$57,300; decrease, \$12,811.89.

Enrollment, October 1, 1921, 529, practically the same as last session at this time. Enrollment of summer school, 236. The

total enrollment for the session will exceed that of any previous year.

New athletic field to be constructed as soon as contract for excavation can be let. Privately financed.

New dormitory units and new library building, authorized by the trustees, were held off by the financial depression.

STOCTON'S, VALLEY ACADEMY, *Helena Tenn.*; VESTA ODELL, *Principal*—Our school opened with ninety students, about double that of last year. Our school is in a more reedy section and farther from the outside world than any of the other schools. It is the only institution that offers any opportunities to these boys and girls. They are so eager for knowledge that a good many are walking five miles to school.

Our building fund is exhausted. One teacher is using the hall for a classroom. She cannot have fire. Our dormitory needs to be furnished so that we can accommodate students who wish to board with us.

CHOWAN COLLEGE, *Murfreesboro, N. C.*; P. S. VANN, *President*—Chowan College opened with a 10 per cent increase over last year. I have never seen so loyal, faithful, bright and hard-working body of students in Chowan before, and this is my seventh year of work in Chowan College. I have never seen a more loyal and faithful corps of teachers than we now have. The religious atmosphere pervading the student body is indeed wholesome. Every student and teacher seems revelling in the opportunities offered by this grand old institution. Letters from patrons both in this state and Virginia indicate that we shall not be able to care for the large student body now planning to enter Chowan College this fall.

The dormitory capacity is 100.

NORMAN INSTITUTE, *Norman Park, Ga.*; L. H. BROWNING, *Principal*—Norman Institute opened with 180 pupils; 140 boarders. Dormitory capacity 150. Twenty

have joined church since coming. Have excellent faculty. Work is better than ever.

STEPHENS JUNIOR COLLEGE, *Columbia, Mo.*; JAMES M. WOOD, *President*—The enrollment of Stephens Junior College, Columbia, Mo., last year was 526; this included all students both boarding and day. This year the enrollment is 532, the enrollment in the boarding department being 356. This enrollment is full capacity. For several years past the college has been compelled to turn away scores of students each season. Eight hundred and fifty-one students from the college, the University of Missouri, and the city of Columbia are enrolled in Miss Jessie Burrall's Sunday school class.

FRUITLAND INSTITUTE, *Hendersonville, N. C.*; N. A. MELTON, *Principal*—We had enrolled at this time last year 152 pupils. So far we have enrolled this year 153. We have room in our dormitories for 68 boys and 68 girls. We have a number of day pupils.

MARS HILL COLLEGE, *Mars Hill, N. C.*; R. L. MOORE, *President*—Enrollment last year, 458; enrollment this year to date, 395; dormitory capacity, 206.

MEREDITH COLLEGE, *Raleigh, N. C.*; CHAS. E. BREWER, *President*—We have opened up at Meredith this year. Our dormitory space is limited to 321 students. It was full last year and full to overflowing this year. Since there has been no increase in the number of spaces for the girls, there can be no great difference in the matriculation. We had last year a total enrollment of 428 college students. Up to this date of the new session we have enrolled 413 college students, and without doubt before the catalog is printed we shall go beyond last year's enrollment. This, of course, includes boarders and day students.

WAYLAND BAPTIST COLLEGE, *Plainview*

Texas; E. B. ATWOOD, *President*—Wayland Baptist College opened with one hundred and thirty-five enrolled. The number last year was about one hundred and sixty-five. We have a larger per cent of college students this year, and the school has improved in everything except numbers. Our dormitory capacity is ninety, and we are practically full. We are very hopeful; prospects are encouraging.

MISSISSIPPI WOMAN'S COLLEGE, *Hattiesburg, Miss.*; J. L. JOHNSON, *President*—The Mississippi Woman's College opened on September 14, 1921, with about 400 students. We had about the same number of students last session. We had about the same number of students last session. We have two-fire-proof dormitories, the capacity of which is about 150. We have one wooden building, the capacity of which is about 140. We have had to turn away numbers of girls each year on account of lack of room. We have had to turn away some of the daughters of our most prom-

inent Baptists on this account. So far, this has been the best session in the history of the college.

LAGRANGE COLLEGE, *LaGrange, Mo.*; JOHN W. CROUCH, *President*—We opened with an increase of 100 per cent over the corresponding period of last year. Less than half of our students room in our dormitories. Our ladies' dormitory accommodates thirty-two. The men's dormitory, which is new and used for the first time this year, has twenty rooms. We probably can have another 100 per cent increase next year if we can secure additional dormitory accommodations.

BAPTIST WOMAN'S MISSIONARY UNION TRAINING SCHOOL, *Louisville, Ky.*; MRS. MAUD R. McCLURE, *President*—The school has now 135 boarding students and 40 day students, wives of seminary students or relatives who are here with them. We have no vacancies; had 130 boarding pupils and 36 day students last year.

*Southern Baptists
have more invested in schools
than any other denomination
in the South.*

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

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Four Student Temptations

Laziness—College days should be crowded with hard and incessant work, but the freedom from home restraints throws the student upon his own initiative in the disposal of his time. Care must be had that the time is wisely used. Laziness may easily rob one of the college benefits.

Intellectual Pride—The enlarged mental horizon, the quickened ability to think, new adjustments toward old relationships because of increased knowledge, conscious joy in growth—these things lead to intellectual pride that is apt to disdain former associations with truth and people. Sophomoric wisdom is proverbial.

Indifference to the Moral and Spiritual—The main emphasis in college days is upon knowledge. The student is inclined to neglect his moral and spiritual duties.

Dangerous Friendships—College friendships are life enduring. Hero worship comes naturally to the student. A vicious character may often warp the character of many students. Let only noble and upbuilding ties be formed at college.

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EDITORIAL.

THE PREP SCHOOL

The preparatory school is filling an increasingly large place in the system of higher education. There are two contributory forces to this fact: (1) A vast number of high schools are not competent to prepare students for entrance into a standard senior college. This is specially true in the rural communities. Hence many colleges have been compelled to maintain a preparatory department. (2) Many colleges are dropping their preparatory departments. This is due largely to the rule of the Southern Association that requires that the preparatory department shall be maintained under equipment and faculty distinct from those of the college. This brings a burden too severe for many colleges that desire entrance into membership with this association.

Shall the denomination cultivate this field of the prep school? At present this type of work is almost entirely under private ownership and control. I have reports from a number of our college presi-

dents to the effect that many students were rejected this session because of failure to meet the entrance requirements. Many of these students were graduates of rural high schools. What shall be done with this class of students? Shall they be denied a college course altogether, or shall they be turned into the private prep schools or shall the denomination make adequate provision for them?

The prep school could become a mighty feeder for the denominational college. I have in mind now a certain school for boys that was privately owned, but was correlated to a certain university. I know of thousands of these students that went to this university, because they felt that this was in keeping with the traditions. I do not blame either the prep school or the university, but rather praise both. It was the thing to do. But I am thinking if it would not be a great educational advance for Baptists in each state to build one or more high-class prep schools from which the boys and girls would naturally pass to the denominational college. This would not encroach upon the province of the junior college.

TWO IMPORTANT MEETINGS

Two meetings of special interest to educators will be held in Birmingham the first days of December. The Association of Colleges and Secondary Schools of the

Southern States will hold its public sessions December 1st and 2nd. This association has become the standardizing agency for southern schools, though its methods and decisions have not had universal approval among denominational schoolmen. The coming meeting promises to be of unusual interest in view of recent criticisms of its work. The Southern Baptist Education Association will hold its Tenth Mid-Winter Conference December 3-5. The general topic for discussion will be "Standardization." We are hoping that every Baptist school in the South will be represented in our meeting and that the representatives may come in time to attend the sessions of the Southern Association.

BAPTIST STUDENT CONVENTIONS

Dr. James recently attended two remarkable state conventions of Baptist stu-

dents at Belton, Texas, and Montevallo, Ala. In each state there were representatives from every school. Three values emerge from such conventions: (1) *Baptist Student Solidarity*—The sense of community interests develops when students come from various colleges to consider common needs and hopes. The feeling of isolation decreases. The student is able to recognize himself as part of a large and worthy body. (2) *Definite Consecration to a Life Task*—Such a convention often eventuates in many decisions to consecrate the life to some definite form of Christian activity. This was true of these two recent meetings. (3) *Inspiration for a Deepened Spiritual Life in the College*—These students carry back to their comrades an enthusiasm for holy things that results in the deepening of the spiritual life of the college.

The Baptist Mission in Education

J. W. SHEPARD, TH.D., *Principal Baptist College and Seminary, Rio de Janeiro, Brazil.*

The rapid and constantly accelerated development in education theory and practice in our times is one of the movements which should challenge the careful study of every man who is a true Christian. In the world ferment of post-bellum days, this movement is becoming more and more intense. Education, like agriculture, industries, religion and other phases of human life and activity, is undergoing a critical examination on scientific principles which is revealing many defects, and introducing thousands of new ideas and methods into a rapidly changing theory and practice in the schools.

Theory is justly derived from practice, and in its turn serves as a forerunner of better practice. The practice of education is, as some one has said, the diagnosis of the educand's case, and the prescribing of certain educational experiences, which will serve to adapt this character in the direction of the ideal sought. In the determination of the direction in which we

should seek to adapt a character, there is need of a true theory, wrought out on the basis of valid experience. How can a pedagogue who does not believe in God work out an educational theory, which will include the building of the highest type of character, on the basis of the experience of spiritual regeneration from above, when he has never experienced the spiritual birth? Is it not impossible for any evolutionist who rejects the Genesis theory of creation, the introduction of sin, and the depravity of man's nature, to give a true interpretation of human nature in educational theory?

Baptists have a mission to their own and to all the world, in helping to work out a true theory and practice in education on a Christian basis. The need is urgent, and the opportunity great.

A careful study of the history of education will reveal that educational theory has never been formulated from the standpoint of Christian experience in the true

sense. What book on educational theory, however sound in its presentation of the educative process from psychological considerations in other respects, has gone the whole length on spiritual training as one of the most fundamental of all the phases of man's complete development? This does not mean that many authors in educational literature have not made suggestions and references to this phase of man's nature.

The important fact which stands out in the history of education is that the greatest of pedagogues who have done most to mould the educational theory and practice in schools of today followed more the current philosophies of their day than the Christian philosophy of all times. They did invaluable service in helping forward the development of education, but they were prophets pointing to better days of a more complete educational theory.

There have been two great culminating periods in the development of educational theory before our present epoch. In the hands of the great Greek philosophers, intellectual and physical education received due treatment for those times at least. True moral and religious training was the fatal missing link. The decadence of the Greek nation and culture was the price of the omission. Educational theory at the time of the Renaissance, and with the great masters who came later, among whom those who figured principally were Rousseau, Pestalozzi, Herbert and Froebel, was not treated so much on the basis of Christian experience, wrought out in a sane psychology, as from the standpoint of philosophic theories, and a psychology which did not have as much reverence for God as it might.

If we consider the theory of education as wrought out by Froebel as an illustration, it will bring the matter home to us in a concrete form. The underlying principle of Froebel's whole theory was that of *unity*. He derived the principle from the philosophy of Lessing and others who are the leading philosophic lights of that period. Froebel believed that the divinity in

the child's nature, under natural proper conditions, will flower out into perfect character. There is no need and no place in his system for the spiritual regeneration (by the Spirit) which we find to be basic in the building of Christian character. He rejected the doctrine of total depravity, and believed that by conscious evolution man by his own efforts may come to the highest attainments in moral character. Wonderful as was the contribution of Froebel to education, in his theory of the nature of man's intellectual powers, of methods of developing the receptive, reflective and executive powers symmetrically, it must be confessed that he overlooked in his interpretation of human nature many of the fundamental facts of sin and heredity which must be dealt with from the Christian standpoint in any adequate theory. There must be co-operative activity on the part of man and God to work out the true unity which is only potential in man's natural state. It is true that man was made for God, but the realization of this unity must be through the activity of both God and man.

II

There are certain historical tendencies which reveal a great opportunity just ahead of Baptists in the working out of education on the basis of their ideals. The scientific critical attitude of mind, which is becoming more and more a characteristic of the people of this generation, is the enormously effective iconoclastic force at work in the destruction of traditional educational idols and ideals.

The same spirit which has uprooted old ideals in agriculture, industry and other phases of human life, implanting new ones in their places, has attacked old educational ideals, methods and organizations, bringing to naught many of those which were heavy with age. Modern science does not have much reverence for traditions which are not based on facts. The critical spirit has put to test every institution, even those of religion. Education is passing through the fiery test. The reconstruction of edu-

educational theory is a present process. On what basis can an adequate theory be worked out? In the reconstruction of economical and political relationship among the nations, let us hope that we are coming somewhat nearer the Christian ideal. It is more necessary yet that the whole educational theory be recast in Christian molds. The scientific critical attitude of mind will never turn back until a theory of education is wrought out which will interpret better the facts of experience of sinner and saint as well. The two types of experience must be wrought into the fabric of the educational theory.

Unfortunately the influence of the economic conditions and materialistic philosophy of our times has been strong on educational theory. Herbert Spencer was not thinking in terms of eternity and the broader life when he defined the aim of education as being that of preparing the pupil "for complete living." The commonly accepted ideal in the great universities which are wielding such an influence on the education of our country is that of *efficiency*. The reason why pedagogues do not treat of spiritual efficiency in their books is because in our schools there is no distinct practice with this aim in view. One writer defines the aims as being that of physical, vocational, avocational, civic and moral efficiency. But is it not the place of theory to go before and indicate what we should have in practice? In the public schools of the land there is no organized study or exercises designed to cultivate the spiritual side of man's nature in a distinct way. Manifestly, this is anti-pedagogic from the standpoint of a theory which takes account of all the facts. The commonly accepted ideal of *efficiency* is not sufficient. A Christian theory must go further. That many educators are thinking along these lines already is manifest by various suggestions as to how to introduce religious instruction into the public schools without raising a sectarian war. The Gary plan and the North Dakota plan are illustrations of this felt need and of effort to

supply the lack.

The drift of the world is in the direction of the Baptist position. Democracy is destined to triumph in Church as in State. This opens up an opportunity for the type of education adapted to the Baptist theology. It is impossible to separate theology and pedagogy when both treat of the same fundamental experiences which are at once the basis of both in large measure. The value of religious experience is recognized in the working out of a system of theology; why should it not be considered equally valid and essential in working out a theory of education? If "education is life," as John Dewey, one of the greatest authorities in education today, has said, then it is impossible to exclude the consideration of religious experience from the body of facts on which we must build our theory of Christian education. Democracy is but one of the many illustrations which might be cited to show the drift of our times. The spirit of liberty which has grown so rapidly among all people during the past few years is another evidence that we are approaching a day when we may hope to realize many ideals of Christianity which have seemed far away until recent times. On the character of education depends greatly where we shall land in the process of social evolution. On the character of present social development hangs in turn the proximate possibilities of a theory of education more thoroughly Christian in its ideals and methods.

In the process of social evolution we note another tendency which indicates a greater opportunity for Baptist education. Among the various peoples there is a unifying force at work, bringing all nations together. The unifying force is eliminating many customs, and generalizing others. The oriental is coming to dress like the occidental. The world is thinking more together. Many modern inventions such as the printing press are making the world one school, in which the people learn each day the common lesson. Invention has

vastly facilitated transportation and communication. The time is at hand when he who has the true message will experience a more intense struggle and a more signal triumph. Truth like the light at close range is most brilliant. The world is becoming so small that the truth or falsehood of each people, each society, each church, will be understood as never before.

As we come more and more into this accelerated movement toward a social situation in which there shall be a common orientation, it is extremely important that the Baptist message should be made clear. Have the Baptists an educational message for the world? We can have an orthodox education, as well as an orthodox theology. The fact is that we sit up and swallow any sort of pedagogy that is dealt out to us, while at the same time we make the greatest objection to the smallest fault in theology.

The time is ripe when Baptists must exert their influence in favor of an orthodox education, which shall respect divine revelations and not accept the dictum of modern atheistic psychology as the last word on the nature of man, and the ways of treating that nature in order to produce the highest type of character.

In closing this article may we be permitted to make a daring suggestion? The time will come when the Baptists will find it essential to the best interest of their cause, and the work of the kingdom, to provide for the preparation of their teachers, who are to train the youth of the land during the present and next generation, in schools whose faculties do not follow rank evolution and extreme philosophies, disregarding the teaching of the inspired Word of God on the most fundamental questions of educational theory. Such questions are the nature of man, the facts of sin and human depravity, the necessity of divine co-operation in any adequate scheme to uproot sin and implant Christian ideas, sentiments, ideals, in brief, form character on the firm founda-

tion of a regenerated heart. Baptists should have in our Southland a great School of Education founded perhaps in connection with some institution already in existence. It should have a large endowment, adequate equipment, a large and strong faculty of specialties in education, who have the hardihood, industry and intellectual capacity to undertake some radical work in the field of educational literature, the bulk of which is written from the standpoint of the evolution theory of the rank-est type and in the imitation of a few outstanding figures who have led the educational world into vague philosophic theories. Some thorough-going work needs to be done by men who have had the Christian experience, and also the pedagogical training and experience necessary to fit them for this great task. Such a faculty would be ready to accept the Word of God, when it speaks of the nature of men, verifying that word by their observation and experience with the educand. Such a school of education would receive our teachers from far and wide, and would train them in the Christian theory of education. Our schools would soon know how to treat of the matter of religious training. The problem of spiritual development of the pupils would be solved. In the future marvelous results would be seen in the formation of Christian character. It is an enterprise which challenges the greatest talents and the most brilliant intellects among us. Who will rise to the great task, under God, of giving to the world a real center of Christian education for the thousands of teachers in Baptist ranks? Was the founding of our Seminary in Louisville any more important? Shall we be content to continue sending our teachers to universities where they drink in the philosophies of evolution and materialism? Why not have a really great school of education in our Southland, under Baptist administration and with a strong Baptist faculty? The Southland needs it; the whole country needs it; the foreign field especially needs it.

The Denominations in Education

I. SOUTHERN BAPTIST SCHOOLS

Introductory

Number and Class—Southern Baptists have 119 schools. With the exception of Maryland and the District of Columbia, each state of the Southern Baptist Convention has one or more of this list. In New Mexico, however, while the building has been provided, Montezuma Baptist College has not yet begun work. These schools grade from the academy up to the standard senior college, theological seminary and missionary training school. They include those for co-education as well as those distinctively for men and for women.

Ideals—These schools seek to minister to the educational demands of Southern Baptists. This means that there must be a variety of types of curricula that shall range from the academy, meeting the needs of the somewhat backward student, up through the professional, vocational and university standards. They also have the ambition to give the Christian outlook to the student so that the best possible culture might be developed. Good learning, comparable to that to be obtained in any institution, plus the Christian sanction, is the commanding purpose.

Denominational Control—Denominational control is had over these schools through direct ownership and through patronage. For some of these schools the boards of trustees are elected by associations or conventions and the legal title to properties is localized either in such conventions, or associations, or boards of trustees. Certain other schools do not have this direct ownership, but are operated by Baptists and for the benefit of the denomination. The faculties have no other desire than to interpret culture in terms of the Christian ideal. While there is academic freedom in thought, there is also conformity to the denominational type. A Baptist school should function for the Baptist product.

Needs—Two needs are apparent. Existing schools need more money for enlargement and equipment and to make it possible that faculties and curricula may be made equal to the assigned tasks and comparable to those of similar institutions. Then we need a number of high-class preparatory schools to serve as feeders for the colleges.

SURVEY OF SOUTHERN BAPTIST SCHOOLS

NAME	LOCATION	PRESIDENT OR PRINCIPAL	ssac	1920-21			1920-21			M'n- iste- St's	Vol- un- teers	VALUATION		Total
				M.	F.	T.	M.	F.	T.			Property	Endow't	
Howard College	Birmingham, Ala.	John C. Dawson	S	175	751	250	11	4	15	32	3	\$ 200,000	\$ 400,000	\$ 600,000
Judson College	Marion, Ala.	Paul V. Bomar	S	292	292	584	29	5	34	34	.....	276,640	130,381	407,021
Ala. Central Fem. Col.	Tuscaloosa, Ala.	M. W. Hatton	J	157	157	314	5	8	13	13	.....	500,000	.....	500,000
Baptist Collegiate Inst.	Newton, Ala.	J. A. Lowry	A	99	112	211	2	9	11	24	2	50,000	.....	50,000
*Beeson Academy	Pisgah, Ala.	.....	A	.....	.....	.....	.....	.....	.....	.....	.....	3,000	.....	3,000
*Eldridge Academy	Eldridge, Ala.	J. H. Longcrier	A	26	45	71	2	3	5	5	3	35,000	.....	35,000
*Gaylesville Academy	Gaylesville, Ala.	A. E. Cross	A	.....	.....	.....	.....	.....	.....	.....	.....	3,000	.....	3,000
*Tenn. River Institute	Bridgeport, Ala.	E. O. Thompson	A	55	60	115	1	5	6	.....	4	50,000	.....	50,000
Quachita College	Arkadelphia, Ark.	Chas. E. Dicken	S	170	155	325	11	9	20	40	14	350,000	120,000	470,000
Central College	Conway, Ark.	D. S. Campbell	S	207	207	414	15	19	.....	.....	6	120,000	.....	120,000
*Hagarville, H. S.	Hagarville, Ark.	R. O. Taylor	A	67	68	135	1	2	3	2	.....	15,000	.....	15,000
*Maynard Academy	Maynard, Ark.	R. M. Baxter	A	39	43	82	1	3	4	3	1	15,000	.....	15,000
*Mt. Home Institute	Mt. Home, Ark.	H. D. Morton	J	60	86	146	3	8	11	8	5	90,000	.....	90,000
John B. Stetson Uni.	DeLand, Fla.	Lincoln Hulley	S	269	265	534	24	15	39	15	11	450,052	1,023,000	1,473,052
Mercer University	Macon, Ga.	Rufus W. Weaver	S	462	23	485	38	3	41	95	5	677,218	665,593	1,342,811
Bessie Tift College	Forsyth, Ga.	J. H. Foster	S	.....	501	501	9	27	36	.....	204	462,090	20,000	482,090
*Cox College	College Park, Ga.	W. S. Cox	S	.....	.....	.....	.....	.....	.....	.....	.....	237,000	.....	237,000
*Beckley Institute	Rome, Ga.	A. W. Van Hoose	S	267	267	534	8	17	25	.....	5	375,000	100,000	475,000
*Blairsville H. S.	Clayton, Ga.	E. M. Snow	A	35	38	73	1	5	6	2	12	20,000	.....	20,000
Brewton-Parker Inst.	Blairsville, Ga.	J. M. Cochran	A	18	26	44	2	2	4	3	8	25,000	.....	25,000
Chattahoochee H. S.	Mt. Vernon, Ga.	L. S. Barrett	A	56	59	115	3	6	9	6	2	85,000	2,000	87,000
Gibson-Mercer Academy	Clermont, Ga.	J. W. Adams	A	69	63	132	2	2	4	8	3	30,000	1,000	31,000
Hearn Academy	Bowman, Ga.	A. B. Greene	A	65	70	135	3	3	6	4	75	75,000	.....	75,000
*Hiwassee Academy	Cave Springs, Ga.	J. B. Sullivan	A	55	18	73	2	1	3	5	1	65,000	7,000	72,000
Locust Grove Institute	Hiwassee, Ga.	C. L. Carter	J	40	35	75	1	2	3	5	.....	20,000	.....	20,000
M. P. Williamson I. S.	Locust Grove, Ga.	Claude Gray	A	168	85	253	6	5	11	20	2	120,000	.....	120,000
Norman Institute	Blue Ridge, Ga.	W. L. Cutts	A	221	221	442	3	9	14	.....	18	75,000	.....	75,000
*N. Ga. Bap. College	Norman Park, Ga.	L. H. Browning	A	100	75	175	3	12	10	6	.....	132,600	50,000	182,600
Piedmont Institute	Morganton, Ga.	J. L. Bryan	A	104	94	198	3	2	5	4	.....	20,000	.....	20,000
Ewing College	Waycross, Ga.	W. C. Carltex	A	60	70	130	3	8	11	3	6	80,000	.....	80,000
Sou. Bap. Theol. Semi.	Ewing, Ill.	H. A. Smoot	S	70	80	150	6	4	10	24	6	200,000	.....	200,000
Georgetown College	Louisville, Ky.	E. Y. Mullins	B	339	246	585	10	.....	10	336	249	422,521	1,550,000	1,972,521
Bethel College	Georgetown, Ky.	E. M. Adams	S	161	163	324	18	9	27	27	.....	245,000	473,749	718,749
*Bethel Woman's College	Russellville, Ky.	Geo. F. Dasher	J	154	9	163	14	.....	14	36	20	222,000	78,000	300,000
*Barbourville Institute	Hopkinsville, Ky.	J. W. Gaines	J	.....	152	152	1	15	16	.....	.....	200,000	.....	200,000
Cumberland College	Barbourville, Ky.	E. W. Curry	A	150	160	310	4	7	11	1	1	50,000	.....	50,000
*Hazard Institute	Williamsburg, Ky.	L. E. Elsey	J	237	228	465	10	10	20	7	23	309,250	329,335	638,585
*Magoffin Institute	Hazard, Ky.	M. E. Strickland	A	50	55	105	1	4	5	1	1	50,000	.....	50,000
Oneida Institute	Salersville, Ky.	L. T. Tanner	A	29	43	72	3	2	5	1	.....	50,000	.....	50,000
Russell Creek Academy	Oneida, Ky.	T. L. Adams	A	123	138	261	4	7	11	.....	.....	126,000	10,000	136,000
	Campbellsville, Ky.	Romulus Skaggs	A	140	170	310	4	8	12	5	.....	10,000	91,000	101,000

SURVEY OF SOUTHERN BAPTIST SCHOOLS (Continued)

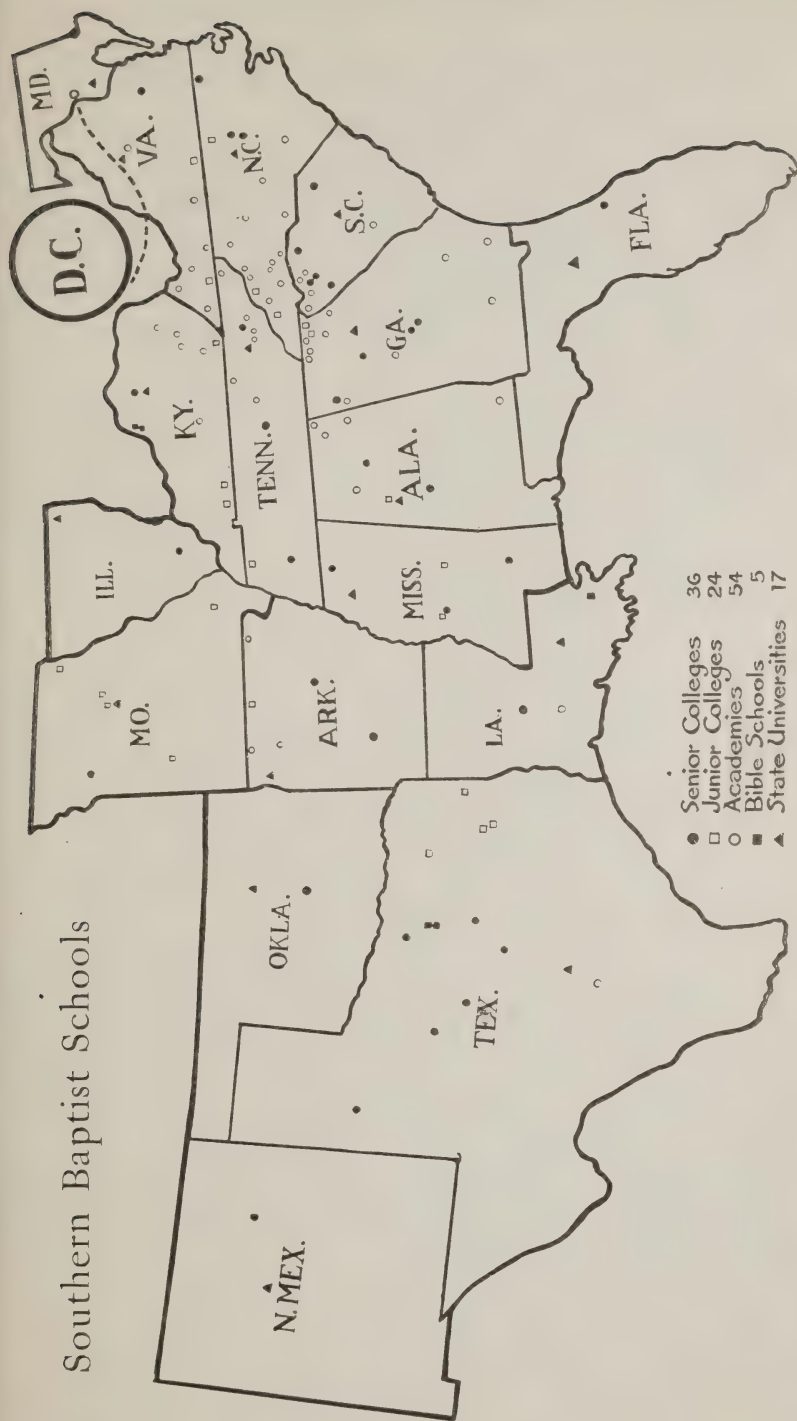
NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21			1920-21			M'n- iste- un-	Vol- un-	VALUATION	
				M.	F.	T.	M.	F.	T.			Property	Endow't
W. M. U. Tr. School	Louisville, Ky.	Mrs. Maud R. McClure	B	.....	167	167	8	6	14	.....	167	300,000	35,000
Baptist Bible Institute	New Orleans, La.	B. H. DeMent	B	176	125	301	11	.....	11	125	176	250,000	.....
La. Baptist College	Pineville, La.	C. Cottingham	S	137	124	261	15	8	23	31	6	475,000	12,500
Acadia Academy	Church Pt., La.	L. U. Comalander	A	80	93	173	2	6	8	10	5	25,000	.....
Mississippi College	Clinton, Miss.	J. W. Province	S	390	1	391	16	1	17	95	20	450,000	230,000
Miss. Woman's College	Hattiesburg, Miss.	J. L. Johnson	S	.....	500	500	6	28	34	.....	60	350,000	.....
Blue Mt. College	Blue Mt., Miss.	W. T. Lowrey	J	.....	392	392	6	23	29	.....	.....	300,000	100,000
Clarke Memo. College	Newton, Miss.	J. F. Carter	J	75	25	100	4	6	10	33	5	75,000	40,000
Hillman College	Clinton, Miss.	W. T. Lowrey	J	.....	110	110	2	8	10	.....	6	40,000	.....
*Carroll Co. Institute	Blue Eye, Mo.	Miss Lou Ella Austin	A	51	52	103	1	3	4	5	.....	20,000	.....
William Jewell College	Liberty, Mo.	J. P. Greene	S	222	25	247	18	.....	18	100	.....	530,559	502,763
Hardin College	Mexico, Mo.	S. J. Vaughn	J	.....	213	213	7	18	25	.....	4	250,000	106,000
LaGrange College	LaGrange, Mo.	J. W. Crouch	J	60	136	196	7	3	10	28	15	90,000	70,000
Stephens College	Columbia, Mo.	J. J. M. Wood	J	.....	526	526	8	34	42	35	35	416,000	40,000
Southwest Bap. College	Bolivar, Mo.	I. C. Pike	J	82	116	196	5	6	11	31	12	14,800	101,800
Will Mayfield College	Marble Hill, Mo.	A. F. Hendricks	J	74	70	144	6	3	9	19	3	90,000	150,000
Montezuma Bap. College	East Las Vegas, N. M.	J. M. Cook	S	.....	.....	.....	.....	.....	.....	.....	.....	1,000,000	.....
Wake Forest College	Wake Forest, N. C.	W. L. Poteat	S	577	.....	577	40	.....	40	82	.....	321,022	697,477
Meredith College	Raleigh, N. C.	C. E. Brewer	S	.....	428	428	7	29	36	.....	83	392,074	278,120
Boiling Spgs. H. S.	Boiling Springs, N. C.	J. D. Huggins	A	158	151	309	3	7	10	13	3	140,000	1,200
Buie's Creek Academy	Buie's Creek, N. C.	J. A. Campbell	A	391	275	666	6	10	16	24	8	75,000	.....
Chowan College	Murfreesboro, N. C.	P. S. Vann	S	.....	97	97	1	13	14	.....	13	200,000	5,000
Dell Academy	Delway, N. C.	H. L. Swain	A	.....	.....	.....	.....	.....	.....	.....	.....	50,000	.....
*Fruitland Institute	Hendersonville, N. C.	N. A. Melton	A	104	121	225	5	9	14	6	8	35,000	.....
*Haywood Institute	Clyde, N. C.	Frank Hare	A	.....	.....	.....	.....	.....	.....	.....	.....	35,000	.....
Liberty-Piedmont Inst.	Walburg, N. C.	R. L. Moore	A	51	59	110	2	4	6	.....	.....	35,000	.....
*Mars Hill College	Mars Hill, N. C.	W. E. Wilson	J	264	190	454	5	8	13	30	15	125,000	15,656
*Mitchell Institute	Bakersville, N. C.	F. A. Carmack	A	37	43	80	3	2	5	.....	.....	20,000	.....
*Mt. View Institute	Hays, N. C.	F. P. Holgood	A	80	60	140	2	4	6	3	.....	75,000	.....
Oxford College	Oxford, N. C.	M. L. Skaggs	J	.....	203	203	1	11	12	.....	4	75,000	.....
*Round Hill Academy	Union Mills, N. C.	Miss Ora Hull	A	70	80	150	1	4	5	7	.....	4,500	.....
South Mt. Ind. Inst.	Bostic, N. C.	.....	A	34	42	76	1	5	6	2	2	75,000	.....
*Sylva Collegiate Inst.	Sylva, N. C.	C. M. Beach	J	.....	.....	.....	.....	.....	.....	.....	.....	75,000	.....
*Wingate High School	Wingate, N. C.	L. N. Carr	A	112	144	256	3	6	9	7	2	75,000	.....
*Yancey Collegiate Inst.	Burnsville, N. C.	I. A. Tolman	A	145	158	303	4	8	12	2	15	150,000	.....
Okla. Bapt. University	Shawnee, Okla.	.....	S	295	361	656	20	8	28	75	50	309,231	.....
Furman University	Greenville, S. C.	W. J. McClothlin	S	381	8	389	19	1	20	69	1	1,000,000	200,000
Anderson College	Anderson, S. C.	I. E. White	S	.....	318	318	5	27	32	.....	12	250,000	.....
Coker College	Hartsville, S. C.	E. W. Sikes	S	.....	326	326	5	20	25	.....	5	500,000	1,000,000
Greenville Woman's Col.	Greenville, S. C.	D. M. Ramsay	S	.....	717	717	4	34	38	.....	7	500,000	1,000
Limestone College	Gaffney, S. C.	L. D. Lodge	S	1	267	268	7	19	26	.....	5	350,000	650,000

SURVEY OF SOUTHERN BAPTIST SCHOOLS (Continued)

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21 Enrollment			1920-21 Faculty			M'n-iste- Sts	Vol- un- teers	VALUATION		Total
				M.	F.	T.	M.	F.	T.			Property	Endow't	
Edisto Academy	Swivern, S. C.	W. H. Canada	A	52	10	112	3	4	7	7	3	75,000	.....	75,000
*N. Greenville Academy	Tigerville, S. C.	H. C. Hester	A	82	62	144	3	4	7	14	16	75,000	.....	75,000
*Long Creek Academy	Mt. Rest, S. C.	L. H. Raines	A	40	43	83	2	2	4	5	7	25,000	.....	25,000
*Six-Mile Academy	Central, S. C.	E. S. Childers	A	90	110	200	2	5	7	9	5	60,000	.....	60,000
*Spartan Academy	Wellford, S. C.	E. R. Crow	A	74	65	139	3	4	7	9	6	60,000	.....	60,000
Union University	Jackson, Tenn.	H. E. Watters	S	325	418	743	28	16	44	68	40	460,000	140,000	600,000
Carson-Newman College	Jefferson City, Tenn.	O. E. Sams	S	185	193	378	10	11	21	47	20	219,000	325,000	574,000
Hall-Moody Normal	Martin, Tenn.	J. T. Warren	S	195	298	493	6	12	18	37	8	137,000	34,625	171,625
Tennessee College	Murfreesboro, Tenn.	Geo. J. Burnett	J	.....	106	106	7	20	27	.....	3	384,465	.....	384,465
*Cosby Academy	Cosby, Tenn.	R. L. Marshall	A	40	40	80	1	3	4	.....	.....	15,000	.....	15,000
*Doyle Institute	Doyle, Tenn.	Prof. Marshall	A	140	148	288	2	3	5	.....	.....	40,000	.....	40,000
*Harrison-Childhove Inst.	Seymour, Tenn.	J. E. Barton	A	95	113	208	4	4	8	2	2	50,000	.....	50,000
*Stoetion Valley Acad.	Helena, Tenn.	Miss Vesta Odell	A	63	62	125	1	3	4	.....	3	20,000	.....	20,000
*Smoky Mt. Academy	Sevierville, Tenn.	B. P. Roach	A	63	62	125	2	3	5	.....	.....	15,000	.....	15,000
*Watauga Academy	Butler, Tenn.	L. Q. Haynes	A	65	58	123	1	4	5	1	12	1,500	.....	1,500
S. W. Bap. Theo. Semi.	Seminary Hill, Tex.	L. R. Searborough	B	357	334	691	26	10	36	273	418	1,200,331	389,624	1,589,955
Baylor University	Waco, Tex.	Mrs. J. W. Byars	B	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baylor College	Belton, Tex.	S. P. Brooks	S	664	733	1,397	39	7	46	105	30	1,152,993	666,717	1,819,710
Burleson College	Greenville, Tex.	C. Hardy	S	.....	1,600	1,600	13	66	79	.....	100	1,250,000	.....	1,250,000
Decatur College	Decatur, Tex.	W. L. Thames	J	152	163	315	5	5	10	30	2	232,300	.....	232,300
Howard-Payne College	Brownwood, Tex.	J. L. Ward	J	114	103	217	4	4	8	22	20	150,000	10,000	160,000
Jacksonville College	Jacksonville, Tex.	L. J. Mims	S	233	552	845	16	12	28	36	14	528,850	21,150	550,000
Marshall College	Marshall, Tex.	B. J. Abbritton	J	40	60	100	3	5	8	8	14	50,000	3,700	53,700
Rusk College	Rusk, Tex.	M. E. Hudson	J	120	178	298	9	6	15	9	6	300,000	.....	300,000
San Marcos Academy	San Marcos, Tex.	M. V. Robinson	J	146	154	300	9	8	17	31	20	150,000	.....	150,000
Simmons College	Abilene, Tex.	J. W. Brown	A	415	216	631	16	14	30	17	6	300,000	.....	300,000
Wayland College	Plainview, Tex.	J. D. Sandeler	S	513	450	963	17	17	34	40	10	398,000	107,511	505,511
University of Richmond	Richmond, Va.	E. B. Atwood	J	115	100	215	9	6	15	15	15	300,000	.....	300,000
Averett College	Danville, Va.	F. W. Boatwright	J	423	302	725	29	14	43	67	150	1,500,000	1,300,000	2,800,000
Blue Ridge H. S.	Buffalo, Va.	J. P. Craft	S	.....	190	190	3	18	21	.....	.....	100,000	15,000	115,000
Buchanan Mission Sc.	Buffalo Ridge, Va.	H. G. Noffsinger	J	.....	275	275	4	17	21	12	.....	325,000	.....	325,000
Chatham Training Sc.	Council, Va.	H. B. Jordan	A	51	61	112	1	5	6	2	6	20,000	.....	20,000
Fork Union Academy	Chatham, Va.	R. A. Henderson	A	89	96	185	1	7	8	1	25	30,000	.....	30,000
*Lee Institute	Fork Union, Va.	A. H. Camden	A	161	.....	161	7	2	9	16	1	200,000	.....	200,000
*Oak Hill Academy	Pennington Gap, Va.	N. J. Perkins	A	52	.....	173	13	.....	13	18	.....	130,000	.....	130,000
.....	Kindrick, Va.	T. W. Skinner	A	79	66	125	2	5	7	2	3	60,000	.....	60,000
.....	.....	M. M. Barnett	A	12	16	28	1	1	2	1	2	35,000	.....	35,000
				13,097	18,869	31,956	800	983	1,788	2,461	2,417	\$26,181,401	\$11,323,993	37,505,394

S. W. Training School included in S. W. Seminary.
Wm. Jewell College co-operates with Northern and Southern Conventions.
*Home Board Mountain Schools.
† - Not under direct denominational ownership.

Southern Baptist Schools



●	Senior Colleges	36
□	Junior Colleges	24
○	Academies	54
■	Bible Schools	5
▲	State Universities	17

II. DENOMINATIONS COMPARED

Introductory

Accent Upon the Christian—We give a statistical survey and diagram of investments in education that furnish information concerning the educational work done by the various denominations. The outstanding impression that one gets from this survey is the stress laid upon Christian education by all of the denominations. The Christian life of America is therefore behind these denominational institutions.

Intelligent Leadership—The basic justification for this immense outlay in lives and money is to be found in the denominational purpose to create intelligent leadership that shall further the denominational program. Ignorance is a bar to progress. The denominational school serves not only the community in general terms of culture, but specifically advances the peculiar type of life fostered by the denomination. Trained leaders of the future must come largely from these schools.

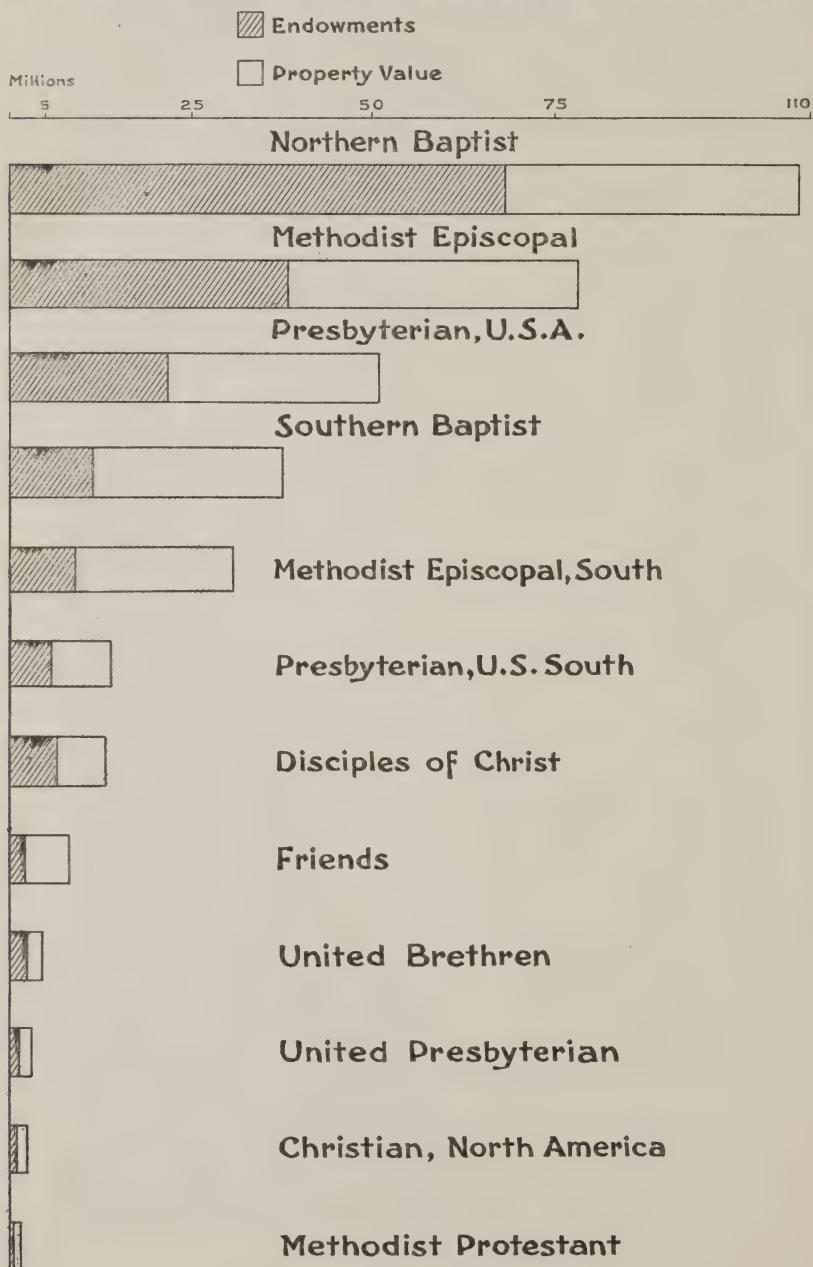
Student Loan Fund—Reports from a number of the secretaries of the church boards of education indicate that certain denominations are willing to provide the worthy but needy student with funds for his college needs. Southern Baptists do not have any general student loan fund, but a number of the colleges do help the needy student from their own funds. Such a loan fund should be provided so as to make it possible for every worthy Baptist boy and girl to secure an education.

The Urge of Pride—It will be seen from the accompanying table of statistics and diagram that Southern Baptists have more money invested in schools than any other denomination in the South, and that the student body in these schools, 1920-21 session, outnumbered that of any other denomination. The combined investment of Northern and Southern Baptists is larger than that of any other two denominations in America. Right well may we have pride in these conditions, but at the same time there should be recognized the fact that we have not yet measured up to the demands that our numbers justify.

DENOMINATIONAL COLLEGES LATEST AVAILABLE STATISTICS

	Senior Colleges and Universities		Junior Colleges		Academies		Total	Total Students	Endowment	Value of Property	Total Valuation
Northern Baptist	23	7	18	48	16,498	\$	65,255,467	\$	49,909,240	\$	108,164,707
Methodist-Episcopal	50	-----	36	86	41,633		39,669,772		39,000,431		78,670,203
Presbyterian, U. S. A	50	3	4	57	29,483		22,081,958		23,911,365		51,936,759
Southern Baptist	41	24	54	119	31,936		11,323,993		26,181,401		37,505,394
Methodist-Episcopal, South	29	28	32	89	21,969		9,306,887		21,731,941		31,038,828
Presbyterian, U. S. (South)	22	12	39	73	10,291		5,225,282		9,338,450		14,563,732
Disciples	-----	-----	-----	-----	-----		6,484,508		7,283,085		13,767,593
Friends	8	-----	9	17	3,000		1,500,000		4,000,000		5,500,000
United Presbyterian	5	-----	1	6	2,163		1,903,655		1,357,507		3,263,162
Christian Church of N. A.	3	1	2	6	1,400		1,340,047		1,279,359		2,619,406
Methodist-Protestant	4	1	-----	5	809		389,762		1,330,000		1,719,762
Reformed	2	-----	3	5	634		-----		-----		-----
United Brethren	8	1	9	18	2,285		2,336,944		1,913,490		4,250,434

INVESTMENTS IN EDUCATION BY LEADING DENOMINATIONS



TENTH MID-WINTER CONFERENCE
SOUTHERN BAPTIST EDUCATION ASSOCIATION
Birmingham, Ala.

P R O G R A M
GENERAL TOPIC—"STANDARDIZATION"

SATURDAY, DECEMBER 3

- 9:30 A. M. Scripture, Comment and Prayer—Dr. J. E. Dillard, Birmingham, Ala.
- 9:45 A. M. Appointment of committees.
- 10:00 A. M. The Address of the President—President William Louis Poteat, Wake Forest, N. C.
- 11:00 A. M. Standardization in Equipment, Teaching and Curriculum:
1. As Related to Institutional Autonomy—President Charles E. Dicken, Arkadelphia, Ark. Discussion led by President A. W. Van Hoose, Rome, Ga.
 2. As Related to the Christian Ideal—President John E. White, Anderson, S. C. Discussion led by Secretary R. T. Vann, Raleigh, N. C.
 3. As Conformity—Secretary Harry Clark, Nashville, Tenn. Discussion led by President P. V. Bomar, Marion, Ala.
- 1:00 P. M. Recess.
- 2:30 P. M. Standardization in Opinion: Loyalty.
1. The Denomination—President J. H. Foster, Forsyth, Ga. Discussion led by Dr. Livingston Johnson, Raleigh, N. C.
 2. Christian Fundamentals—President H. E. Watters, Jackson, Tenn.
 3. Society—President Rufus W. Weaver, Macon, Ga. Discussion led by President E. W. Sikes, Hartsville, S. C.
- 4:30 P. M. Sectional Conferences:
1. Junior Colleges and Secondary Schools—President J. C. Pike, Bolivar, Mo., presiding.
 2. Women's Colleges—President Doak S. Campbell, Conway, Ark., presiding.
 3. Men's Colleges—President Oscar E. Sams, Jefferson City, Tenn., presiding.
- 7:30 P. M. Scripture, Comment and Prayer—Dr. L. O. Dawson, Tuscaloosa, Ala.
- 7:50 P. M. Address: Independence in the Educational System—President W. J. McGlothlin, Greenville, S. C.
- 8:30 P. M. Address: Co-operation of Educational Forces—President F. W. Boatwright, Richmond, Va.

SUNDAY, DECEMBER 4

Members of the association will speak on Christian Education at the morning and evening hours at the various churches in the city.

- 3:00 P. M. Mass Meeting. Address: Christianity and Culture—President W. L. Poteat, Wake Forest, N. C.

MONDAY, DECEMBER 5

- 9:30 A. M. Scripture, Comment and Prayer—Dr. J. R. Hobbs, Birmingham, Ala.
- 9:45 A. M. Report of Committees. Miscellaneous business.
- 10:45 A. M. Standardization Agencies:
1. National—
 - (a) Foundations—Mr. Clyde Furst, New York City.
 - (b) Federal Bureau of Education—Dr. Geo. F. Zook, Washington D. C.
 - (c) Council of Church Boards of Education—Dr. Robert L. Kelly, New York.
- 11:30 A. M. 2. Southern—
- (a) Association of Colleges and Secondary Schools of the Southern States—Secretary Harry Clark, Nashville, Tenn.
 - (b) State Departments of Education—President Spright Dowell, Auburn, Ala.
 - (c) Boards of Publication—Secretary J. W. Cammack, Richmond, Va.
 - (d) The Board of Education—Secretary W. C. James, Birmingham, Ala.
Discussion led by President J. L. Johnson, Hattiesburg, Miss.
- 1:00 P. M. Recess.
- 2:30 P. M. (e) The Baptist Press of the South—Dr. V. I. Masters, Louisville, Ky.; Dr. L. L. Gwaltney, Birmingham, Ala.; President S. J. Vaughn, Mexico, Mo.
- 3:30 P. M. Definition:
1. What Is a College?—President Charles E. Brewer, Raleigh, N. C.; President J. W. Provine, Clinton, Miss.
 2. What Is a Christian College?—President John C. Dawson, Birmingham, Ala.; President James P. Craft, Danville, Va.
 3. What Is a Secondary School?—Principal Romulus Skaggs, Campbellsville, Ky.
 4. What Is a Christian Secondary School?—Principal J. A. Campbell, Buie's Creek, N. C.
- 4:30 P. M. Organization for the following year.
- 7:30 P. M. Scripture, Comment and Prayer—Dr. Alfred J. Dickinson, Birmingham, Ala.
- 7:50 P. M. Address: The Bible and Science—Prof. J. B. Tidwell, Waco, Texas.
- 8:30 P. M. Address: Civilization and the Christian School—Dr. M. Ashby Jones, Atlanta, Ga.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III.

DECEMBER, 1921

No. 7

MAKE A HALF YEAR

The second half of the year's work in our schools will soon begin. We here make appeal for three things:

1. *More Students*—The enrollment for the second half of the year ought to be increased by at least one-third. Many boys and girls ought to enter school to make a half year. We call upon pastors, parents and all who have influence with boys and girls to make a special effort to see that every boy and girl who ought to be in school shall attend. Help to create the ambition for an education.

2. *More Money*—This is almost a universal appeal, but this fact does not lessen its application to our school situation. Pay your campaign pledges fully and promptly and thereby help to finance our schools.

3. *More Appreciative Sympathy*—Our educators need your appreciation for the work that they are doing, and your sympathy for them in their crushing burdens. They ought not to be made to bear these alone. It is a common load and should be equally shared by all Southern Baptists.

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Jefferson County Bank Building,
Birmingham, Alabama

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EDITORIAL.

A CORRECTION AND AN APOLOGY

We extend our sincere apology to Blue Mountain College, Blue Mountain, Miss., and its honored president, Dr. W. T. Lowrey, for the mistake which occurred in the last issue of the Bulletin. The college was there listed as Junior College when it should have been classed as Senior College. It maintains a four-year college course, having the same requirements for entrance and graduation maintained by other standard colleges. Blue Mountain College has made for itself an enviable place in Southern Baptist educational life.

FACING A WORTHY TASK

The tenth mid-winter conference of the Southern Baptist Education Association was held in Birmingham December 3-5. The date was correlated to the meeting of the Association of Colleges and Secondary Schools of the Southern States, December 1-2. A number of our Baptist school men attended both meetings. The program of our association was grouped around the idea of "Standardization." We consider this one of the most important educational gatherings ever held in the South, as far

as Baptist school interests are concerned. We give in this issue two of the addresses delivered at this meeting. We hope to give others later.

For several reasons this meeting will rank as beginning a new era in Southern Baptist schools:

1. *Educational Solidarity*—The Baptist school men of the South accept now as never before the unity of the entire Southern Baptist educational need and program. The day has passed for unwholesome rivalry among the schools. The sense of solidarity of school interests has come to the front. The progress of the denomination in education must be south-wide and continuous rather than individual and sporadic.

2. *Appreciation of Developing Standards*—Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency to any other school. They are not willing to put a premium upon inferior work and yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment.

3. *Recognition of an Educational Conscience*—Our educators are setting themselves, along with the various educational organizations, to the task of creating a vital and vitalizing conscience on education among Southern Baptists.

4. *Standardizing Christian Ideals*—South-

ern Baptists have no inherent opposition to education under state control, but they believe that Christian ideals of character should enter into the school life in order that the eventuating product might be consonant with Baptist ideals. This is not to present a curriculum or college spirit inferior in quality to those presented by state institutions. It rather means a liberal education plus the Christian impact, impulse and inspiration.

5. *Conference Committee*—By unanimous vote the Southern Baptist Education Association appointed a Conference Committee which should address itself to the task of setting up a standardizing agency among Southern Baptists. The work of this committee is outlined by the following set of resolutions adopted by the association. These resolutions also look forward to a permanent standardizing agency which will have the approval of the denomination through the official channels and which shall face the worthy task of bringing all of our schools to the measure of efficiency so greatly desired.

"Whereas, the establishing of the Baptist interpretation of Christianity throughout the world depends upon the education of the youth of this generation, fitting them to become the bearers of the Baptist message, and

"Whereas, no constructive program of education in the South today can be outlined without consideration being given to standards, publicity, current support, curriculum and control;

"Therefore, Be it Resolved:

"First—That the Southern Baptist Education Association undertake, in conformity with its constitution and with the approval of the Southern Baptist Convention, to set educational standards in harmony with the national definition of a standard college which is now in process of formulation, giving recognition and rating to those institutions which are approaching said standard.

"Second—That the officers of this association, acting in conjunction with the corresponding secretary of the Education Board of the Southern Baptist Convention, shall make overtures to the education boards and to the educational institutions under the direct control of the evangelical denominations of the South looking toward the adoption of identical standards and to consider the propriety of a joint participation in a publicity campaign which will unite the evangelical forces of the South in the effort so to mould public opinion that the value of Christian education will be made a definite conviction in the thinking of our Southern people, and that the editors of our Baptist papers be urged to promote the popular appreciation of our schools, avoiding whatever tends to divert attention from the important matter of intensifying the loyalty of our entire Baptist constituency to our educational program.

"Third—That the corresponding secretary of the Education Board be requested to act in conjunction with the educational agencies in the several states looking toward the working out in each state of a permanent program in which, during the period following the \$75,000,000 campaign, sufficient funds shall be secured for our colleges and preparatory schools in the form of current support to enable them to meet the standards which will be adopted.

"Fourth—That adequate emphasis shall be placed upon those courses of study which deal with the intelligent comprehension of the Christian religion.

"Fifth—That the legal control of our educational institutions should be vested in the denomination and that adequate safeguards should be thrown around the institutions so that at no time shall the radical action of a single session of the controlling Baptist body work harm to the institution.

"Sixth—That the corresponding secretary of the Education Board, the officers of this association, the presidents of the col-

leges, the secretaries of education and other representatives in the several states shall be urged to use every means available immediately to convince our people through articles in our denominational press, through bulletins, through public addresses and through every effective agency whatsoever, that the supreme need of the hour is Christian education and the securing of a generous support of all our Baptist schools.

"Seventh—That in order to make effective the program of standardizing our Baptist schools, as set forth in the first resolution of this paper, the following shall be the procedure:

"That this conference herewith directs the appointment and organization of a Conference Committee of seven men to confer and proceed upon the business of working out a general scheme for standardization and promotion for all the schools, colleges and universities owned by the Baptists of the South.

"That the lines of procedure suggested to the consideration of this Conference Committee be as follows:

"(a) That it shall do its work under the auspices of the Education Board of the Southern Baptist Convention, which is requested to provide for its meetings and to defray the expenses.

"(b) That the first essential step of the committee be directed to securing co-operation of the state education boards, commissions or departments of each state convention, in the general idea and purpose of such a standardizing and promotion organization for Southern Baptist schools.

"(c) That the organization to be taken into consideration by this Conference Committee should be of the nature of a permanent council or commission, consisting of practical and experienced Baptist educators, which is to be commissioned by the Southern Baptist Convention.

"(d) That the committee shall present at the Southern Baptist Convention in connection with the report of the Education

Board a report of its work with recommendations to the Convention for authorization of such a standardizing and promotion council and the recommendation that the Education Board be instructed to address its energies in co-operation with the Baptist state education boards to the end of providing money to enable the schools to meet the requirements laid down for their standardization.

"(e) That it is the mind of this association that the proposed council to be established as above indicated will seek to conform in its standards for schools to the requirements of the state school system in each state and of the national standardizing and accrediting agencies.

"(f) That in fixing requirements of financial ability credit shall be given to schools for income other than from invested endowments.

"(g) That it is the ideal and purpose of the proposed scheme of standardization and promotion to attain the following ends:

"(a) The elevation of academic and cultural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

"(b) The corollary of this goal, for which the council will fix the standard of requirements at an advancing rate, is promotion in patience and sympathy of campaigns for money to enable the schools to reach the standard set with a definite plan of increases in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

"(c) That these resolutions are not meant to give expression one way or the other as to whether individual Baptist institutions shall belong to other standardizing agencies."

Standardization in Opinion: Society

Address delivered at the Tenth Mid-Winter Conference, Southern Baptist Education Association, Birmingham, Ala., Dec. 3-5.

RUFUS W. WEAVER, D.D., *President, Mercer University, Macon, Ga.*

During the summer of 1920 I spent an hour with a distinguished educator whose influence in the development of Chicago University has been surpassed only by the two men who have occupied the presidency of the institution. He turned to me suddenly and said, "Do you think society is going to permit educational institutions and other foundations to pile up millions upon millions of dollars, or do you think there is going to be an end to such things?" I was surprised at the question and replied that I had not thought about the matter.

The following evening I attended a meeting of the Reds on the Northside, addressed by Mrs. Parsons, wife of the anarchist who was hanged in Chicago more than thirty years ago, in which she outlined the glorious results which had come to labor due to the sacrifice made by her husband and his fellow-martyrs. The second address was delivered by the notorious labor leader, Jimmie Dawson, who in 1919 paralyzed for a brief period the city of Seattle, stopping every street car, turning off every electric light and holding up the water supply and the delivery of milk. In his address he denounced roundly Samuel P. Gompers for being an extreme conservative, and demanded a leader for the American Federation of Labor who would bring about such a reconstruction of society as would give to the toilers the profits of capital. He indicated the industrial program by which labor might gain complete mastery, and urged upon his audience the obligation to work for the coming revolution.

The most significant event of the evening was not either of these addresses but the sale of current periodicals presided over by the chairman of the meeting. In the

list of papers and magazines which were sold were *The Dial*, a radical literary magazine having for its contributors many university professors; *Poetry*, devoted to the exploiting of free verse and free verse writers; *The Nation*, *The Freedman*, *The Liberator* and *The New Majority*. In the days of the anarchists, Herr Most, the editor of an anarchist journal, hurled vituperations against the laws and the institutions of society. The periodicals, bought and read by the element of discontent gathered that night in Chicago, edited almost entirely by university men and women, their contributors being made up largely of those who hold professional chairs in the great universities, were quite different in literary excellence from the anarchist journal, but in spirit and tendency they were similar. The significance of this incident is that it furnishes proof that the point of contact has been made between the groups of discontent scattered throughout the nation and the radical thinking of the best trained minds in America.

The outstanding feature of our modern democracy is the right of free association for the exploitation of any group of ideas which any body of men and women may desire to promulgate. The world is filled with propaganda. Wars are simply ideas employing force. Education is simply propaganda approved by one generation for the benefit of the next generation. The goal of those who are seeking to impose their ideas upon others is to put into the curriculum of the public school, the college and the university, the theories and the principles for which they stand. Whatever you wish to see reproduced in the nation you must introduce into the schools, has become a popular truism. The curriculum

of the school has come to be the battlefield of the world.

Education is a method for supervising the expansion of an enlarging personality. Education is to be measured as to its moral value and usefulness by its content and its goal. As George Steven says, "The main difference between the best and the worst is in the choice, by another hand than their own, of the circumstances which should play upon them in youth, of those to which the attention should be directed, and out of which should spring thoughts and feelings and acts of choice and efforts that make the man. Now that choice by another hand is 'Education.'"

The various groups of society which have each a program of life are seeking either by the pressure of money, the power of the state, the subtlety of the propagandist, or the devotion to religion, to bring the curriculum into harmony with their purpose, and the instruction to the exploitation of their theories.

You will pardon a reference to my personal experience. Like the Apostle Paul, I am one born out of due season. I was not trained to be a college executive. In all my dreaming I never imagined such a misfortune. I am an amateur college president, having had the position bestowed upon me, not due to any fitness but because of the embarrassment and distress of a board of trustees reaching out wildly for some one to take the place. During the period when I represented the denomination officially in its relation to its own schools, I had my theories and convictions which I did not hesitate to declare to those of low and high degree, even including college presidents. But within ten days after I became president, I discovered that my chief responsibility was not to the board of trustees, not to the denomination, not to the faculty, but my chief responsibility was to the students who were to be brought under the authority of the institution, and for whom I was to

determine the kind of education that they were to receive.

The Christian conception of society requires that the child shall be placed in the midst, and that the laws, the institutions and the whole social order shall be organized in the interest of the child's highest and truest self-realization. The right of society to influence an educational institution is limited to the purpose of securing the betterment of the child and the growing youth. As Christian institutions and as the executives of these institutions, we stand uncompromisingly upon the principle, by whomsoever we may be assailed, that the prime obligation resting upon us is to further the interests of our students, and to provide them with that knowledge and with that organizing purpose which will best fit them for usefulness and for the most effective service of God.

Among the factors which today are exerting direct and immediate influence upon educational institutions, I wish to discuss simply two: One the unorganized but ever-present influence of the students themselves, and the other, the inevitably modifying effect of great financial foundations which, by aiding some institutions liberally and other institutions niggardly, or not at all, are affecting, whether they so intend or not, the whole system of higher education.

THE GUILD OF STUDENTS

Within the last two generations there has developed within our colleges and universities another system of education which is becoming more and more powerful in the formation of the students' daily program, in the distribution of the honors for which students are most appreciative, and in the control of student public opinion. As Wilbur C. Abbott says in a recent number of *The Atlantic Monthly*, "They have created a real *imperium in imperio*, a student university, which would have been called, in olden times, a guild of students."

The situation of the college president is

almost identical with that of a friend of mine who was president of one of the large railway systems in the South. We were discussing at a club the re-valuation by the government of the American railways. He said: "I used to think that I was responsible to the board of directors and that I had certain obligations to the stockholders who had invested their money in the railroad, but since I have received orders from the various labor unions whose men are employed by my railway, and from the government which settles for me railway rates and wages, I do not know to whom I owe my chief responsibility, but I do know that I cannot with any satisfaction to myself serve three masters."

Student activities, student government, the growing application of the theory that the student body is a democracy independent of faculty control, the intense interest in athletics, the demand that the curriculum shall be modified in the interest of these activities, that college credit given for glee club work, debating, and, probably a little later, credit for superior skill in punting a football or putting the baseball over the plate, have created a condition in which society as organized within the college community is modifying the whole educative process, and the tendency lies in the direction of not allowing the studies of these young men in any way to interfere with their education. The winning of letters, not the letters that appear upon the diploma, but the letters which appear upon sweaters, is becoming a more desirable objective in the mind of the student than the acquirement of knowledge, however useful, or the commendation of the president as he pronounces *magna cum laude*.

Under these conditions I am seriously thinking of recommending a new set of requirements for admission to college. The present system of Carnegie units smacks of the steel plant, having the rigidity and the mechanical character of the product of such a plant. All college students fall

into one of two classes: Those who come and those who are sent. The college exists for those who come. The student who enters without any clearly defined object, who contemplates no life career, whose activities are not controlled by a worthy dominant purpose, whose conception of his college course is a good time covering a period of four years, may have his fifteen Carnegie units, but he is in no sense ready for college. The induction of the psychological test in Mercer University is enabling us to determine beyond any question whether the student has the intellectual equipment necessary to profit from a four years' stay in college. The other question to my mind is equally important: That relates to the purpose which the individual student has in coming to college. I am seriously thinking of recommending to the board of trustees that one of the requirements for admission to Mercer University shall be a divine call to get a college education.

A body of students meeting these three tests, possessing the fifteen Carnegie units, having passed successfully the psychological test, dominated by a purpose to pursue their education with reference to a life career, will provide a student constituency competent and willing to co-operate with the authorities of the institution in everything which will promote the best interests of the college.

EDUCATIONAL FOUNDATIONS

There are now in existence several foundations. The oldest of these is the Slater Fund organized in 1882, the income of which is used to promote education among the negroes. The original foundation was \$1,000,000.

Another endowment similar in character was founded by Mrs. Anna Jeanes, the income of which is also devoted to the betterment of the negro race.

The world's two greatest philanthropists, if we measure greatness by the amount of money given to the promotion of human

welfare, are John Davison Rockefeller and Andrew Carnegie.

John D. Rockefeller was born July 8, 1839, in Richford, N. Y. At the age of 14 he moved to Cleveland, O., where he acquired a common school education. He began his business life as a clerk in a commission house, and at nineteen became a partner in the firm of Clark and Rockefeller, commission merchants. He was shrewd, thrifty, astute, and a born money maker. He was converted about the age of twelve and united with the Baptist Church at Richford. He amassed his great fortune in the development of the Standard Oil Company. He has given liberally to religious causes, education and research work. His total gifts exceed a quarter of billion dollars. He founded Chicago University, the Rockefeller Foundation, and the General Education Board.

Andrew Carnegie was born in Dunfermline, Scotland, November 25, 1835. He came to America at the age of thirteen, settling in Pittsburg. He was a weaver's assistant in a cotton factory, a telegraph messenger boy, and later telegraph operator, becoming superintendent of the Pittsburg division of the Pennsylvania System. During the Civil War he was the superintendent of Military Railways and Government Telegraph Lines in the East. His fortune was made in the manufacture of steel. His benefactions exceed three hundred million dollars, and are widely distributed, but his gifts were never made for any object which sought to promote the Christian religion. Towards the close of his life, it has been reported there was some softening of his antagonism to Christianity. However, he excluded all institutions supported by religious bodies from the benefits incident to his system of teachers' pension, and his gifts of church organs were based upon the cultural value to any community which good music always affords.

The General Education Board chartered in 1903 was established to promote prac-

tical farming, public high schools in the Southern states, negro education and higher education everywhere throughout the United States. This board is appropriating the funds necessary to pay the salaries and traveling expenses of a special high school representative whose business it is to stir up public sentiment in favor of public high schools. To him is committed, with the consent of the state, the determining of the high schools which shall be recognized as meeting the standards and which are classed as accredited high schools. The General Education Board since its foundation has appropriated millions of dollars to colleges and universities in the United States, about one-third of which has been given to institutions within the South. The board has adopted the policy of selecting certain colleges and universities whose work they approve, whose constituency guarantees future growth, and whose educational standards are being maintained. These prosperous institutions are aided on the basis that increased endowment will enable them to furnish an illustration to other schools of what an institution of such a grade should be.

Although Mr. Rockefeller is a Baptist, the president of the board a Baptist minister, the assistant secretary a Baptist minister, one of the two secretaries a Baptist layman, the other being a Jew, there is no evidence that any partiality has ever been shown to Baptist institutions. Gifts have always been made conditioned upon a sum of money from two to four times the amount given by the General Education Board being raised for the institution. Since Mr. Rockefeller's gift of fifty millions of dollars made in the winter of 1918 in which he expresses the hope that this money shall be used to increase the salaries of college professors, an increased number of colleges and universities have received annual subsidies and gifts to endowment conditioned upon the income from the endowment being used to maintain the increased schedule of professors'

salaries. On the whole, the work of the General Education Board seems to be conducted fairly without any partisan favor being shown to the denominational schools, and it appears that great benefit has come through this board to the farming classes, the high schools, the negroes, and the favored colleges.

One position taken by the General Education Board limits the sphere of usefulness of the denominational college. I refer to that part of the contract made with one of our colleges, and I assume is made with other favored institutions (never having received any aid from this board, I am not in position to speak dogmatically) that no part of the income from the fund so contributed by this board shall ever be used for specifically theological instruction. The right of inspection of the books of the college is guaranteed, while the fund must always be kept separate.

"The Outlook," of which Dr. Lyman Abbott is the editor, gave this warning at the time that the General Education Board received a gift of thirty-two millions of dollars from Mr. Rockefeller: "With this financial power in its control, the General Education Board is in position to do what no other body in this country can at present even attempt. It can determine largely what institutions shall grow and, in some measure, what shall stand still or decay. It can look over the territory of the nation, note the places where there is a famine of learning and start new educational plants of any species it chooses or revive old ones. It can do in many ways what the government does for education in France or Germany. Its power will be enormous. It seems as if it might be able really to determine the character of American education. The funds it holds represent only a fraction of the amounts which it will really control. By giving a sum to an institution on condition that the institution raise an equal or a greater amount, it will be able to direct much larger amounts than it possesses."

The question resolves itself into whether the General Education Board since 1903 has exercised its power to the injury of institutions such as we have represented here today? I think we may fairly say that the aid which we have received has been small in comparison with our needs, but the gifts possess a value greater than the amount bestowed because these gifts have incited the friends of these institutions to make contributions. So far as I knew, there has never been any large gift made to any institution in the South which was under strict denominational control, and by this I mean any institution the whole of whose trustees could be changed by a religious body within a period of three years. Such a gift may have been made, but if it has I am not aware of it. The attitude of our institutions has been for the most part that of the outstretched hand willing to receive whatever the General Education Board may give. If there has been any well-defined policy to interfere with or to destroy the type of education which we represent, there is no evidence of it in the conduct of this board. However, had the General Education Board appreciated Christian education as we believe it should, our situation throughout the South would at this time have been radically changed. It may prove in the end to our advantage, for it means that Southern Baptists may expect some small assistance from this board, but any marked advance made by any of the institutions must grow out of the generosity of our own people.

Recently an incident occurred which illustrates the sensitiveness of the General Education Board to any suggestions that they are undertaking to control the educational policies of any denominational school. For a number of years previous to 1918 the educational institutions of Georgia were running in debt. In order to prevent the recurrence of debt, the Georgia Baptist Convention, without any serious reflection as to consequences, established a

Holding Commission, ordered these institutions to transfer to this body all the assets, including deeds to property and endowment investments with instructions that no debt was ever to be incurred by the institution of any kind whatsoever. Soon after the transfer was made the denomination learned that these gentlemen interpreted their rights to be that of legal owners, and that they were appointed for life, and that their only responsibility was limited to making an annual report to the convention, and that the institutions whose property they held had nothing to do with investments that were being made. Some of these facts were brought out by an inquiry made by the General Education Board. They were not known to us before. When the application presented by Mercer University to the General Education Board did not receive favorable consideration, the question was raised by the president of Mercer University as to whether the failure to make any appropriation for annual support or for endowment was due to the condition in which our assets were placed. The following memorandum indicates the official attitude of the General Education Board;

"Copy of Memorandum by Wallace Buttrick for the files of the General Education Board.

"Mercer University, Macon, Ga.

"On Tuesday morning, September 6, 1921, President Weaver of Mercer University called on Dr. Sage and me. By reference to a memorandum by Dr. Sage, dated May 18, 1921, it will be seen that the property of Mercer University is held by a Holding Commission, created by the State Convention. To this Holding Commission the trustees of Mercer University have deeded its property and transferred its endowment.

"An application from Mercer University is before the General Education Board, consideration having been postponed from the May meeting.

"Dr. Weaver desires an expression of

opinion on the part of Dr. Sage and me as to whether such an arrangement for the holding of property is wise. Dr. Sage and I declined to express an opinion for the board or for ourselves personally. It is our conviction that the Baptists of Georgia should not be guided in their actions by any opinions held by us, but that the whole question should be discussed and settled on its merits by the people who are responsible for the institution."

The conclusion which we may draw from this survey I believe to be the following: The fears which were entertained when the General Education Board became the recipient of many millions of dollars that they would undertake to control the educational program of America has not been fulfilled, and the reason probably is that the men who are responsible for the administration of these funds have been responsive to educational public opinion. If the time comes, and I believe it is coming, when the institutions which have a moral and spiritual purpose wrought into the structure of their organizations are recognized as being better agencies in educating the youth of the land, larger gifts will come to us from such foundations as the General Education Board.

The Carnegie Foundation, organized by a man who, during the period when he was making his vast wealth, was hostile to Christianity, has done more than any other great corporation to transfer the allegiance of colleges and universities from the religious bodies that founded them to independent and self-perpetuating boards of trustees whose interest in the promotion of Christian religion was secondary to their interest in the promotion of education. In 1850 there were in this country one hundred and forty colleges, of which one hundred and eight were at the time of their establishment under denominational control. Thirty-six of these institutions, or one-third of the number, that changed their charter are now non-sectarian, and

some of them changed their charter in order that their professors might receive the benefits of the Carnegie Foundation. These thirty-six institutions have a combined endowment of over one hundred and twelve millions of dollars. The other seventy-two institutions have a combined endowment of less than sixteen millions. Quite a number of these institutions changed from denominational control to an independent board of trustees simply to gain the benefits offered by the Carnegie Foundation.

The mind of society is public opinion. The need of our Christian colleges is the right sort of propaganda. We are getting

the wrong sort in certain denominational papers. If the Education Board of the Southern Baptist Convention wishes to render a service to the Kingdom of God which will make those who participated in its foundation forever thankful, let that board undertake as its supreme task the creating of an appreciation of our Baptist schools and colleges which will lead our people everywhere to recognize what these institutions have done, and to inspire in them the purpose to make these Southern Baptist colleges and universities not simply the best in the South but the best in the world.

Standardization: The Christian Ideal

Address delivered at the Tenth Mid-Winter Conference, Southern Baptist Education Association, Birmingham, Ala., Dec. 3-5.

JOHN E. WHITE, D.D., *President, Anderson College, Anderson, S. C.*

The stated purpose of this conference is "To arouse and unify Southern Baptist sentiment and conviction on the subject of *denominational education*, and by mutual help to seek to *standardize* and increase the efficiency of all our schools."

If this statement were my text to be interpreted in the light of the program in our hands, four propositions would appear as the common sense of this conference:

First—That standardization is just now the subject demanding attention of Southern Baptist school men.

Second—That arousing and unifying Southern Baptist sentiment and conviction on the subject of denominational education is definitely involved in the problem of standardization.

Third—That the motive of standardization and the end to be secured through its process is to "increase the efficiency of all our schools."

Fourth—That by mutual help and through this conference some standardizing scheme for Southern Baptist schools is to be agreed to and proceeded upon.

We are therefore concentrating the discussions of this session of the association upon the problem of "Standardization," approaching it from various angles. Under ordinary conditions, it might be complained that this program is an over-emphasis and that we cannot string all our educational fish on one string. But the conditions are not ordinary, and such a complaint is not justified. It would have saved us from some confusion if we had sooner put our heads together upon standardization as a practical concern involving all our schools.

It may be recalled that Dr. S. P. Brooks urged it upon this association at the 1920 session in Nashville. His address later published by the Board of Education in Birmingham has lost none of its wisdom, nor his arguments any of their cogency by our inattention. His plea was that, as responsible workers in Southern Baptist education, we should initiate something ourselves and that this association was the place to begin with it.

"The Baptist plan," he said, "is too in-

dependent, and properly so, to unite organically with either state or private systems of education;" "by conference we may standardize our curriculum and pass our students from one institution to another."

"There is no valid reason," he urged, "why Baptist colleges of the whole South might not after conference enter into organic union whereby students can get proper credits with a maximum of educational value and a minimum of time lost in preparation for professional schools."

He also proposed that this association should appoint "a time and place when our college men may gather unhindered by other engagements, lay their catalogs on the table and find out the strength of some and the weakness of others, and let the work be validated in terms of some common denominator."

These observations are a suggested contribution to the discussions we are now entering on. It is assigned to me to consider standardization as related to the Christian ideal.

STANDARDIZATION IN GENERAL

The word "standard" is defined as "any measure of extent, quantity, quality or value established by law or by general usage and consent." To standardize a thing is to require and secure submission to a standard of value measurements and to bring about conformity thereto. It may be understood at once that standardization as a general proposition involves dealing with variations, inequalities and adjustments. Its process may be a leveling-up process, a leveling-down process, or in actual practice a process of constructive compromise aimed toward approximate uniformity. The history of standardizing schemes in general bristles with difficulties and indicates only partial successes. The Roman Catholic Church undertook to standardize religion. The Spanish Inquisition was a standardizing scheme. Its failure drove the King of Spain insane. His obsession was conformity and uniformity.

They put him in a room and gave him a hundred clocks which he vainly and constantly corrected, trying to make them keep time together. The Standard Oil Company was a standardizing scheme in the oil business; the American Federation of Labor is a standardizing scheme for industries. We are familiar with the standardizing schemes for the professions. There seems to be an inherent difficulty in getting things to become standardized and more difficulty in getting them to stay so. The reason for it is that standardization implies the acceptance of super-government, submission to control, and a certain inward logic of monopoly.

The difficulties of standardization applied to education involve this and other elements of resistance. Education occupies the field of freedom in a peculiar sense. Its soul frets at the suggestion of arbitrary limitations. Under the control of the state, education would seem to offer to standardization its fairest opportunity for effectiveness, but the boards of state education have not found it an easy nut to crack. In the field of denominational schools, the difficulties of standardization are particularly great. It is well for us to recognize the fact that in this field we are dealing with factors of the most sensitive sort. This is said not to discourage the determination to overcome these difficulties, but to assert that they are not to be overcome by inattention to them or by drifting in a loose and careless tide. I would especially assert the judgment that the difficulties in the path of any statesmanlike general scheme of standardization for Southern Baptist schools are increased whenever it is conceived as a simple, local, individual, institutional problem which will just naturally solve itself through independent action.

AS RELATED TO THE CHRISTIAN IDEAL

The Christian ideal of education is, as understood among us, something more than a pious slogan, an article of our creed or an abstraction of our educational

philosophy. It embraces the primary and absolute significance of a Christian school, its origin, motive, method and objective. The Christian ideal in education, therefore, protests at once the definition of a Christian school as "standard," which omits all consideration of Christianity. The implication of standardization and the sense in which the public accepts it is excellence, superiority and completeness. Definitions proclaimed as authoritative and acquiesced in as the expressions of the highest educational genius and virtue tend to become the laws which standardize all educational conscience. Here is an issue Christian educators ought to meet in the vestibule of standardization, at the very door of it. It is something to scrutinize today and not a few years hence, here and not off yonder. It is too late when definitions have become commandments. Perhaps the question whether a strictly Christian school is practicable in this country or is up for debate. There are educational experts who foresee and foretell its elimination from the field. On the other hand, the later developments in American education seemed a while ago to indicate a powerful reinforcement of its claims to permanence in public conscience and intelligence. The Christian ideal has loomed up as the practical ideal in education. The clear revelation of these days was two years ago announced as "the fatality of progress without God," "greatened energies without greatened souls to direct them." We are even now in an epoch of world dismay in which deep thinking men seem really to be troubled by the observation that human nature uncontrolled by religious culture affords an unsound basis for civilization. Education dominated by intellectualism and achieving its passion in academic and technical efficiency is asserted to be the sort of education that reinforces the barbarism of human selfishness. In our own country there has been a loud expression distrustful of social security, if the popular type of education continues de-

velopment along prevailing lines. It is for character, a better man and moral culture the future is alarmed. Denominational school men were saying this all the time. The Christian ideal of education was and is yet their slogan. The Christian school was, and is, appealed for as the protagonist of this ideal in practical demonstration. The passion for it is its native breath, the life of its life, the one ground of its confidence toward its own future. Is it possible that these institutions under our leadership would themselves inaugurate for themselves a scheme of standardization which absorbed itself exclusively in academic objectives? It is inconceivable. How then is it to be possible for them to agree to adopt and engage for a preempting scheme of standardization avowedly non-moral in its enthusiasm, which others have inaugurated? There are signs plain enough that state education is moving toward the necessity of providing for religion in the state schools and colleges. If the denominational schoolmen regard that a good tendency, let them promote it; if they regard it as a tendency contrary to the constitutional limitations of the state schools and colleges, let them discourage it. But, in either case, our influence in the educational world requires a policy of increased intensity of emphasis in our institutions on the Christian ideal as the standardizing form for academic excellence.

THE SCHEME FOR SOUTHERN BAPTISTS

If we can agree that Southern Baptist school men have a responsibility as parties of the first part for the standardization of their schools and ought therefore to engage upon it as a practical task, the difficulties that confront us will, I believe, begin to give way. It will be found that many of our representative minds have been moving in this direction. The address of Dr. S. P. Brooks before this association, to which reference has already been made, contains working ideas and a positive urgency in that direction. In a paper pre-

pared last year by Dr. Rufus W. Weaver for a committee of the Southern Baptist Convention, though it was not included in the report of that committee, thought was intelligently directed to a proposition of this sort as a tentative formula of Southern Baptist purpose. It is proper and pertinent to quote its suggestion:

"Therefore, your committee offers the suggestion that the Southern Baptist Education Association, composed of our Southern Baptist colleges and secondary schools, shall, in accordance with its newly adopted constitution, set up high yet reasonable educational standards, in which a requirement shall be made for the study of the Bible and other related subjects, and that should other denominations seek to co-operate in the acceptance of these standards of Christian education the Southern Baptist Education Association shall be encouraged to promote such affiliation."

At its last session in Nashville, this association took steps in that direction, or thought it did, by passing a resolution requesting the Board of Education at Birmingham to move in this direction. That resolution has not been rescinded. Information from officials of the Board of Education is to the effect that a most favorable response from the boards of other denominations resulted from their correspondence.

The Southern Baptist Convention at Chattanooga adopted a resolution unanimously recommended by the committee on resolutions, which bears conclusively and affirmatively toward a scheme for standardization of, for and by Southern Baptist schools and colleges. In the last article published from his pen, Dr. J. B. Gambrell asserted that this resolution was the most important action taken by the Chattanooga convention:

"Whereas, The Baptist schools and colleges within this convention have been well assured of the confidence and support of the churches;

"And whereas, This convention desires to encourage them in the bold emphasis of the religious motives in their foundations that they may assert themselves definitely as Christian institutions, and that they may stand in close fellowship together in the cause of Christian education in the South;

"Therefore to This End, Be It Resolved:

"First—That it is the sense of this convention that they should be kept executive independent and administratively free under the sole control of the Baptist bodies to which they belong, and that no powers of exaction or penalty outside these bodies should be otherwise delegated or recognized by them in their co-operative engagements with other institutions or agencies with which they may be usefully associated in educational work.

"Second—That while recognizing that this convention has no official responsibility or authority with Baptist institutions, which are subject only to the authority of the state conventions or associations to which they belong, it may properly, and herewith does, express its concern for a common educational policy for all the forces of education under the direction of Baptists in the South.

"Therefore, it is the express confidence of this convention that those charged with responsibility in the several states will co-operate in the promotion of the highest standards of instruction and equipment for Baptist schools and colleges and for the protection of their interests in relation to other institutions and agencies within the terms of the foregoing resolution.

"And, furthermore, that steps will be taken to devise standardization agreements to include the definition which differentiates the ideal and methods of the Christian school and college.

"To these ends we commend the good offices of the Board of Education at Birmingham and the Southern Baptist Education Association."

CONSTRUCTIVE SUGGESTIONS

I would be very happy if I were able to make sensible suggestions toward a standardizing movement related intentionally to the Christian ideal. I attempt to do so diffidently and in the realization of difficulties inevitable. We share together in the consciousness of a real problem and a most vital and practical one.

First of all, we have never done anything of a comprehensive sort to extend the co-ordination of Southern Baptist education beyond state lines. We have never tried before to think together on the subject of standardization. We probably distrust ourselves. We know that we have to reckon with institutional individualism and that "Self, the wavering balance shakes, it's rarely right adjusted;" we know that state conventions are to be reckoned with as jealous units of ownership and control; we know we confront the actual backwardness of a majority of our schools; we know that in most of the states our colleges are embarrassed about entrance requirements by the inadequacy of the public school system, especially in some states the lack of four-year high schools, and in other states the inefficiency, in fact, of the eleventh grades of high schools. It is insistent also in the background of our outlook on the problem that we have to work out our academic salvation under limitations natural in the genius of institutions of New Testament foundation and function. It is a situation that appeals to courage and requires faith, hope and love in large measures.

I venture to submit the following suggestions as the guarding principles for our procedure:

1. *Authority*—The foundations of academic authority for any scheme of standardization for Southern Baptist schools must be carefully laid. Its sanction must be established in the organized conscience, consent and co-operation of the Baptist people. Therefore, the State Baptist Boards of Education afford the essential

basis of beginnings. Their co-operation with one another to support a scheme of standardization must be secured. I cannot see why these boards could not come from their conventions authorized to engage with this association and our Board of Education in the creation of a Standardizing Council. If it is true that Southern Baptists must standardize their schools themselves or drift under the authority of outside agencies, it should not be difficult to impress the fact upon state conventions, upon whose authority the state education boards would proceed.

2. *Survey*—The scheme of standardization should be laid in intelligence of all the facts and forces surrounding Baptist education in the South. Included in our survey would be consideration of our school contacts with the other standardizing agencies in the field—state, southern and national—also our proper and desirable, and perhaps practical, relations of sympathy with other denominational agencies of education, and especially our own actual conditions of education equipment, teaching and curriculum in the bounds of the Southern Baptist Convention, which are to be affected by the standards set up.

3. *Spirit*—The ruling spirit of a standardizing scheme for Southern Baptists will have to be constructive patience. The Christian ideal indicates such a spirit. Schools cannot leap to heights that were made to climb. There is no Baptist institution in the South that has not depended upon patience for its progress. None of them are what they are at their best, except for pains. Impatient standardization would have choked every small college in America in its cradle. Standards are for pulling up by. It is a stupid truculency that conceives a standardizing agency in the South as a criminal court of education. It is a statesmanlike sagacity that conceives it as a court of sympathetic correction and promotion. Other denominations have long ago set us a great ex-

ample. We may study with profit more than one denominational scheme of standardization with great encouragement. The Northern Methodist Church offers a significant illustration of a scheme of standardization in progressive operation for thirty years, and now successfully administered for their 136 institutions in their territory. It has been done, and it is being done, in the spirit of constructive patience and firm sympathy. It was begun in 1892, when the General Conference established a university senate which was empowered, first, to formulate standard requirements for graduation to the baccalaureate degree in their church schools. Under this university senate their board of education was directed to apply this standard and classify as colleges only such institutions as met the requirements. These requirements went into force patiently enough two years later. At first the standards were adjusted sympathetically to the actual situations of their colleges, with the policy laid down that the movement was to be a progressive one and that the requirements were to be increased at every quadrennial conference. Every four years the university senate, in co-operation with the board of education, set the standard of equipment forward, and the general conference, through its board of education, took the task of enabling the schools to meet the new standards. It was a series of graduated ad-

vances holding on to every gain achieved and building on it toward higher ground. This method attained the dignity of a great policy, and the important fact is pointed out in connection with it that it provided for and secured the reaction on the denomination in such a way as to enable all their schools to come forward. In 1919 the university senate of the Northern Methodist Church celebrated its twenty-fifth anniversary. In the official report of that session it is inspiring to read that they had so far gotten their schools forward in twenty-five years by quadrennial advances that the minimum endowment for their colleges was raised from \$200,000 to \$300,000, becoming effective June 30, 1922. It was further indicated by that meeting that a minimum endowment of \$500,000 would be required June 30, 1925. Thus the Northern Methodist Church worked out its educational salvation in patience and sympathy until now their schools are in an impregnable position and fearless of the coercion of any outside standardizing agency. They preserved their denominational unity and so commanded their situation that in the six years—1914 to 1920—they added thirty-five million dollars from the Northern Methodist people to the treasuries of their educational institution. It is worth while in this connection to look up the record of the Episcopal Church, which has established twenty colleges but which now on'y controls five.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III.

JANUARY, 1922

No. 8

STUDENT ACTIVITIES

Southwide work for the religious betterment of Baptist students becomes an organized fact. The Inter-board Committee of the Southern Baptist Convention has elected Mr. Frank H. Leavell as secretary. His headquarters will be Memphis, Tenn. We gladly welcome this phase of our denominational effort to solve the student problem. Mr. Leavell is eminently fitted for his task, having had large experience with young people in general and with students in colleges.

Two points of contact will readily open to Mr. Leavell in his work:

1. *The student body.*—Efforts will be made to organize and correlate the religious activities of the student body in the schools. The denominational and state schools will be included in the program. Details of this scheme will require time and thought for the development of the proper form of organization to meet the spiritual needs of the students.

2. *Curriculum.*—Attention will be given to the desire to place religious and denominational studies in the curriculum which shall in no way lower the academic standards.

We invite our school men to the most cordial co-operation with Mr. Leavell in his work, which is supported by the four general Boards and the W. M. U.

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 EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
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EDITORIAL.

RIDGECREST AND THE EDUCATION BOARD

The Southern Baptist Assembly at Ridgecrest, N. C., is a Southwide institution. It has established its right to a place in the attention of Southern Baptists. As a summer resort with a high class educational and religious purpose and atmosphere it is unsurpassed by any like assembly. The Education Board of the Southern Baptist Convention now owns the controlling stock in the Assembly and will henceforth direct its policies and affairs.

At a meeting of the Executive Committee of the Assembly at Birmingham on January 6, the resignation of Dr. Livingston T. Mays as Corresponding Secretary was accepted and I was elected to succeed him. This will not mean that I will leave my present position as Editorial Secretary of the Education Board, but that I will carry forward the management of the Assembly under the more intimate co-operation of the Education Board with the Directors of the Assembly. This will probably be a temporary arrangement but will obtain during the current season. My summer address will be Ridgecrest, N. C., and

for the rest of the year Birmingham, as at present. Without lessening my present duties, I am assuming this other task.

We plan to make the Assembly to fill even a larger place in the denominational life. A splendid program, which should appeal to the entire constituency in the South, will be put on, and improvements will be made in the equipment at Ridgecrest so that a large summer attendance may be handled with convenience and comfort. Announcements of the program will be made later.

Dr. Mays during his three years as Corresponding Secretary of the Assembly has done a magnificent work. He will return to the pastorate.

ALBERT R. BOND.

EDUCATION PROCEEDINGS PUBLISHED

The proceedings of the Mid-Winter Conference of the Southern Baptist Education Association will be issued about February 1. This booklet of sixty-four pages will contain the addresses delivered and will constitute an invaluable contribution to the educational discussion among Southern Baptists. It will be for free distribution but we are asking friends to forward two cents for postage; we desire a wide reading for this booklet, hence we would be glad to have requests for it from anyone interested in education. College presidents may secure it in such quantities as they may need in order to circulate among their selected constituency. Send requests to Albert R. Bond, 1214 Jefferson Co. Bank, Birmingham, Ala.

BAPTIST STUDENTS IN STATE INSTITUTIONS
SESSION 1921-22.

ALABAMA

Name	Total Enrollment	Baptist Students
Alabama Poly. Institute	1163	381
Alabama Tech. at Montevallo	371	134
Jacksonville Normal School	186	69
Livingston Normal School	219	60
Florence Normal School	903	260

ARKANSAS

Agricultural School, Monticello	300	121
University of Arkansas	953	236

FLORIDA

University of Florida	876	147
Florida State College for Women	613	121

GEORGIA

University of Georgia	1000	323
North Georgia Agricultural College	140	67

ILLINOIS

University of Illinois	8034	425
Illinois State Normal University	584	25

KENTUCKY

University of Kentucky	1453	309
Western Kentucky State Normal School	625	400

LOUISIANA

Louisiana State University A. & M. College	1004	212
Tulane University	1680	248
Louisiana Industrial Institute	876	409
New Orleans Normal School	128	?
Southwest Louisiana Industrial Institute	419	42
Louisiana State Normal School	570	183

MARYLAND

University of Maryland	609	39
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MISSISSIPPI

University of Mississippi	625	214
Agricultural and Mechanical College	1433	422

MISSOURI

University of Missouri	3521	?
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NEW MEXICO

University of New Mexico	?	240
Agricultural College	311	19

NORTH CAROLINA

North Carolina Agri. and Eng.	1010	322
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SOUTH CAROLINA

University of South Carolina	610	172
Military College of South Carolina	295	53
Clemson Agricultural College	986	354

TENNESSEE

University of Tennessee	1150	205
East Tennessee Normal	193	44
Middle Tennessee Normal	316	50
Tennessee Polytechnic Institute	298	61
Tennessee Agricultural and Industrial State Normal	435	290
West Tennessee State Normal	373	63

TEXAS

University of Texas -----	3417	830
Agricultural and Mechanical College -----	1606	250
John Tarleton Agricultural College -----	317	105
East Texas State Normal College -----	391	130
Sam Houston Normal Institute -----	487	196
North Texas State Normal -----	1170	395
Sul Ross Normal -----	95	18

VIRGINIA

University of Virginia -----	1669	252
Virginia Polytechnic Institute -----	894	152
State Normal School of Women -----	612	153
Fredericksburg State Normal School for Women -----	200	75
Harrisonburg State Normal School for Women -----	374	92

Total -----	45,494	9403
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The Standard Man

Presidential Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. William Louis Poteat, President Wake Forest College, Wake Forest, N. C.

The three Fates of the ancient Greek mythology and the three Norns of the Scandinavian mythology, which determined the life of every individual, were a sort of pictorial, poetic representation of the fact that there is a destiny "which shapes our ends, rough hew them how we will". Remote and unsubstantial as they now appear, they have their counterpart in modern science. Only we give them different names. Instead of Fates, we speak of Factors. They are Environment, Training, Heredity.

By *Environment* is meant the total situation into which one is born. It includes life's physical surroundings of climate, food, shelter; also the climate of opinion and sentiment, the intellectual and moral standards, the social conventions, all the influences which play upon life from without. Under their action life is passive.

The importance of this factor in determining life may be seen in one or two considerations. Life is not possible in an unfavorable environment. Indeed, life has been defined as correspondence with environment. Moreover, types of life are seen to be modified in responsive adjust-

ment to a changing environment. In the case of man, environment is most extensive and varied, and its influence is correspondingly great. Civilization is a certain sort of environment, and the progress of civilization is simply improvement in the environment of human life. Social institutions and laws relate to the external conditions of life, not to life itself.

The environment is good, if it favors the development of strength for wholesome activity and for resisting evil, if it favors the making of good habits. It is bad if it tends to retard development or favors the making of bad habits.

The second factor, *Training*, includes all our work, our play, our intercourse. As George Eliot says somewhere, our deeds determine us as much as we determine our deeds. In training, life is active.

Our formal education is not reception, but awakening. That row of little earthen jugs on the recitation bench with the teacher sedulously pouring into them what had previously been poured into him does not represent education. Our fellowships educate us. One life signals to another.

Deep calleth unto deep. The contacts, malevolent or gracious, of personal intercourse with our contemporaries or with our predecessors surviving in books awaken and "draw us out."

The drudging student trims his lamp, opens his Plutarch, puts him in the place of Roman, Grecian; draws the patched gown close, dreams, "Thus should I fight, save or rule the world." It is the active effort in response which constitutes education. Even learning, or the acquisition of knowledge, which may still be regarded as an element in education, is limited, according to the new psychology, to two processes—trial and error and association. The first is obviously active. The second is but another name for fellowship with its power to call out into action our native instincts and capacities.

Character conceived as the end of education is the sum of our organized responses, the set of our reactions. The idea is neatly expressed in our common word, "You know where to find him."

The third factor which determines the individual life is *Heredity*. It has been variously defined, but the differences of definition are chiefly verbal. Heredity is the tendency of offspring to develop characters (features) like those of their parents; or, germinal resemblance between organisms related by descent; or, resemblance based on descent.

Heredity is of the greatest importance. It supplies the substance of life, the material upon which the other factors operate. It determines our nature, what we start life with, what are by virtue of our ancestry. It can be conceived to be different only in case of a different parentage. Heredity ordains our inborn gifts and capacities, limitations, weaknesses, defects. It sets the boundaries beyond which no favoring external conditions, no intelligence or assiduity of training, no passion of ambition, is ever able to transport us. Besides, while environment and training affect only the existing generation, heredity affects all succeeding generations.

These three factors, which may be shortly described as what we have, what we do, what we are, supply the material and the impulse of life and fix its direction and bounds. They may be graphically represented by the sides of a triangle. If the "legs" of the triangle represent environment and training and the base heredity, the shape and area of the triangle vary according to the length of each of the legs, even though the base remain unchanged. The application of this fact is manifest.

Permit me now to call attention to a curious fact. There has been little improvement of the human stock within the historic period. A single illustration will be enough. Two centuries of Athenian history, B. C. 500-300, made a larger contribution of genius than any two subsequent centuries, including the last two. Sir Francis Galton's comparison may possibly be extravagant, but it must be remembered that, beginning with his "Inquiries Into Human Faculty" of 1883, he gathered a larger mass of fact than any other student in this field. He says that the Athenian race of the centuries named was as superior to the present English race, as the present English race is superior to the present African race. Did not the men of that remote period set the standard of achievement for all the later time?—in statesmanship, Themistocles and Pericles; in philosophy, Socrates, Plato and Aristotle (130 courses are offered in Aristotle today in Oxford); in art, Praxiteles and Phidias; in poetry, Aeschylus, Sophocles and Euripides, with his drippings of warm tears, as Mrs. Browning sees him; in oratory, Demosthenes, Lysias and Isocrates. I recall that President Harding and Pericles made funeral orations over the dead of their country.

In striking contrast with this relatively stationary biological inheritance, the social inheritance of the race has extended amazingly in complexity and range. Man's world has developed faster than man's capacities. Is not this the explanation of the maladjustment and defeat which char-

acterize our time? It is like setting a cave man down on Fifth Avenue.

I venture to advance some considerations in explanation of the anomaly of progress in the human environment and training, on the one hand, and no progress in the human heredity, on the other.

1. During all the lapsing centuries the emphasis has been strong upon environment and training, slight or nil upon heredity. When we speak of the old world and the new, the differentia always relates to environment and training. Indeed, the term civilization itself connotes these two factors. We forget the man and the woman who alone give significance to civilization. When they showed the eminent historian Renan through the brilliant corridors of the Paris Exposition and pressed him for his impression, he only said, "I have been thinking how many exquisite things there are that we can do without."

2. In cases where the human stock has been weak or degenerate, the treatment has been palliative, not remedial and preventive. Of course, betterment and relief are as noble as necessary, but they are costly and superficial as compared with the effort to forestall.

3. The best blood of the race has been wasted in ever-recurring wars, or polluted by unrestricted matings.

4. There has been a conspiracy of silence on this fundamental matter by all the agencies of enlightenment—the home, the school, the press, the church. It has been curtly dismissed as "not nice," as a fad in vulgarity. The superstition that a given percentage of disease and defect is decreed of Providence has been operative. The canker and tragedy of the social evil are condoned as "necessary," humanity rots at the roots, and we acquiesce. It is further said in justification of this silence that there is peril in bringing the phenomena of sex into the focus of attention. Better let sleeping dogs lie. Moreover, the attitude of reticence and mysticism in regard to the physical basis and connotations of

love refines it to a spiritual attraction and decorates it with the embroideries of sentiment and romance. To open out its evolutionary history and its hereditary issue can only degrade it and turn a herd of swine into life's hol'y of holies. And it must be remembered that our knowledge of heredity and its application to man was very meager up to the year 1900.

Now, however, the conspiracy of silence is broken. To the Lambeth Conference of Anglican Bishops in 1920 a committee presented the following statement: "Whatever there may have been to say in the past in favour of a policy of silence on such subjects, the time for such a policy is now gone." As Mr. Wells puts it, where there are no dark corners, there is little fermentation, little foulness or infection. We have seen the peril of feeble-mindedness and insanity multiplying under the cloak of silence. One in three hundred of our population is feeble-minded one in three hundred is insane. Probably 8 per cent of us are a burden on the back of the rest of us. The progressive degeneracy of the race from mismatings and anomalies in early sex life presented a dangerous possibility before which no social convention could stand. And the dogs were found not to be asleep. Innocence was already violated by an underground system of education—ignorant nurses, the gossip of unclean and uninformed companions, quacks and patent medicine vendors, sex books, and personal adventures. We saw, too, that the peril was exaggerated by the industrial revolution, which necessitated the congestion of population in the centers of manufacture and went far toward substituting the factory for the home. The boys and girls flocked to the city. The boy made his own money and spent it, consulting nobody. The girl took timidly her first steps toward independence and self-support, walked at night on the city streets unattended, and slept she knew not under whose roof. And the wage was meager. The elemental love of play and the elemental sex susceptibility

were commercialized in the dance hall, the gilded gate of hell. And now the severe discipline of the World War is relaxed. It is succeeded by an artificial gaiety and the infection of moral license. It is tragic, indeed, when the peril of our children overflows into succeeding generations and spreads from centers of infection to involve thousands of innocent victims. It is hardly less tragic to continue the policy of silence and neglect and allow the waste and pollution of our best blood, which is the nation's most precious possession.

An important feature of the new situation is our lately won knowledge of heredity and its applicability to man. Since the discovery in 1900 of the revolutionary work of Mendel, an army of workers in all parts of the world has enormously extended the science of heredity. Different types of animals and plants are now made to order by selective breeding on Mendelian principles. It is a commonplace of practical biology to control heredity for the improvement of the stock. As far back as 1883 Galton proposed the name *eugenics* for this science of race improvement through the control of heredity. Many human traits are now predictable in a given mating, and our knowledge of the inheritance of physical features is now precise enough to be applied with assurance to cases of doubtful parentage. Nevertheless, our knowledge is yet too limited and public sentiment too unfavorable and hostile for the practical application of what is known as positive *Eugenics*, that is, selective mating of the fittest for race improvement. We cannot go too fast. But there can be no doubt that we are ready for the application of negative *eugenics*, that is, restrictive mating for the elimination of the obviously unfit. The feeble-minded, the insane, the epileptic, the inebriate, the congenital defective of any type, and the victim of chronic contagious diseases ought to be denied the opportunity of perpetuating their kind to the inevitable deterioration of the race.

CONCLUSIONS

1. We discover the limitations and relative superficiality of our work in education.

2. The responsibility of teachers does not end with the existing generation. Our ministry in many cases does actually extend to two generations; but in any case we must train one generation for the advantage of the next.

3. Biology must be required of all students. A large section of that science deals with these matters, and the biological approach is the proper approach.

4. Human nature can be changed, brass-tack philosophers to the contrary notwithstanding.

(a) Manifestly the first two factors in the production of the standard man can be changed. They are amenable to science. The social and psychic inheritance is in the hands of the teachers, is transmissible by them, changeable by them. Witness the transformation of Japan and of Germany in a single generation.

(b) The third factor, heredity, can be changed. Read Ezekiel 18:1-4, which I interpret to mean, your heredity is not your fate. Of course, the individual once here is pre-determined in important aspects of his nature. But coming individuals may be saved from hereditary defects and handicaps.

(c) But the best heredity is not good enough. The twist and taint consolidated in a long line of continuous germ-plasm need to be corrected and expunged. The capacities given in heredity need to be called out, newly related, controlled and directed to worthy ends. The standard man will be well born, well conditioned, well trained, but also born again. Accordingly, I propose a modification of the triangle of life given earlier in this address, in order that it may embody the Christian standard. I name the three sides *Eugenics*, the science of being well born; *Euthenics*, the science of being well conditioned, and *Anagenics*, the science of being born again.

What Is a Christian College?

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. James P. Craft, M.A., President Averett College, Danville, Va.

In the consideration of this subject it is to be borne in mind that the question has already been thoroughly considered as to what constitutes a college. The object of the present inquiry, as the speaker conjectures what the mind of the program committee must have been, is to seek out that which is distinctive in an institution that is pre-eminently Christian. In seeking to define a Christian college, however, it will be impossible to avoid altogether the ground that has already been covered.

It is bold to launch right out into a definition. There are two dangers that confront us, namely, first, that we shall merely repeat what has already been so well said, or secondly, that we shall lapse into the platitudes. After all, it is better to delineate than to seek perfectly to define.

There are three fundamental elements that enter into a Christian college. First comes the faculty. This is composed of educators who, having studied and found the truth (a big word, and I venture to suggest that just here we have the crux of the whole problem), have also acquired the skill to impart it. In the second place, there will be certain seekers after the truth. And in the third place, the effort will be pitched on a plane of scholarly endeavor, which presupposes a certain thorough preparation on the part of the seekers after the truth, who are the students.

These elements serve to differentiate a Christian college. An ideal definition is given, or, to express the matter differently, the delineation is made of an ideal Christian institution. Nothing is gained in the consideration of the question except as the norm is kept before the mind. The thought is constantly to be emphasized as to what a Christian college should be after all the ideal conditions are fulfilled. In other words, we are not seeking to separate the Christian institutions round about us from those which are not Christian, but rather

to discover what the underlying differentiating elements must necessarily be.

It may help us in the elucidation of the subject rather briefly to state what a Christian college is not. In the first place, it is not an encyclopaedia. It is not a lot of information stored up in the minds of men with large brains much as canned heat is stored on the shelves of grocery stores. Secondly, it is not a book store, where information is handed out like books are passed over the counter of a public library. In the third place, it is not even a mental cafeteria, with the elective system carried to the extreme. A college is not a place where one comes and selects certain dishes of mental pabulum *ad libitum*. In the fourth place, a Christian college is not explained in the buildings, no matter how beautiful and well ordered these may be, nor in the grounds, no matter how extensive and inviting these may be, nor in its endowment, no matter if this mounts into the tens of millions, nor in its reputation, no matter how great this may be, nor in its history, even though that leads back to the earliest colonial days or to the medieval period, nor in its alumni, no matter how numerous these may be or how influential. It must be said, however, that these *desiderata* usually accompany a Christian college, and that they are exceedingly important factors. We must go back, therefore, to the elements that are essential, and those which together constitute the kernel round about which there may be ever so important accompanying elements, corresponding to the protecting and nourishing shell of the nut.

Modern psychology has shown that man grows up in an environment. By environment we do not mean simply that which is round about us, as people, books, buildings, walls, the stars, the hills, flowers, birds, etc. We mean that which enters into our consciousness and becomes vitally

related to our inner life. Only that is environment which produces a reaction in us, or to which our spirit responds.

The point of relevancy in all of this is that in a Christian college the faculty constitutes the ponderating part of the environment of a student. The faculty make the college. The students sing their song, "We are the college." In a way this is true, but it is far more correct to say that the faculty make the college. The students are the advertisement of the college, but the college will be what the faculty make it to become. Allowing sufficient time, the class of students will be drawn to any institution that is in keeping with the faculty of that institution. If the quality of the faculty is below par, the quality of the student body will also be below par. But if a college has a faculty composed of members possessed of a strong personality and Christian character, when sufficient time is allowed, the student body will certainly be of the corresponding type.

An illustration may help. An atmosphere of character is to the production of character what magnetism is to the production of electricity. Electricity may be produced without magnetism, but with the cord and the whirl in the electrical field, electricity will certainly be produced. So if the elements of character are brought into the right environment, these elements will surely develop into an enlarged and strengthened character. If it ever has been felt in the past that one institution is about as good as another for the education of growing youth, with the more intelligent understanding produced by modern scientific investigation, the day for such a nonchalant attitude is gone forever.

So that we are the better able to appreciate our first essential element of the distinctively Christian college, namely (to repeat), educators who, having found truth—and this means in the light of God's revelation—are also skilled in imparting it. Character that has become fixed and is outstanding will be communicated to the youth, just as the radiating heat of the

sun is communicated to the rose, with its colors of beauty, and its fragrance of sweetness, or as that same heat in a different form is stored up in the stalwart oak of the forest.

Already that which is essential in the paper has been said. Besides the faculty, there must be the seekers after the truth, who put themselves in a responsive attitude toward their instructors. There can be no college without those who are taught as well as those who teach. Just as truly there can be no essentially Christian college without those who will respond to the appeal that is made by the instructors from a strictly pedagogical, but also Christian, standpoint. Every college president knows how essential it is to the welfare of his institution that there be students in attendance! It is well just here for us to be reminded again, however, how that the genius of a Christian college goes back to a Christian faculty. Like priest, like people; like sire, like son; like faculty, like students. Plato became like his teacher Aristotle, in his quest after a profound interpretation of the world and the universe; Peter, James, John, and Paul—these became like their Master and teacher, Jesus Christ, in their exemplification of the principles of the Kingdom of Heaven. And so have pupils always tended to be made into the likeness of their teachers.

The third requirement suggested was that the efforts of the instructors should be pitched on the plane of scholarly endeavor, which presupposes a thorough preparation on the part of the student. Here again we hark back to the first consideration, because the question of the impartation of knowledge will be cared for if proper provision is made for those who impart that knowledge. A Christian college is not a Christian high school, because the thorough preparation that the high school offers is presupposed for admission to the college. The scholarly endeavor of a college faculty certainly on the average would exceed that of the preparatory school faculty.

In addition to the three elements of in-

structors, the students, and the impartation of knowledge, one may ask the questions, "What of the field of activity?" or "What of the atmosphere of the college?" These matters care for themselves. In this discussion the speaker has had in mind as a matter of course an academic institution which is offering culture for its own sake just as truly as for the sake of possible use. The question of vocational preparation, or the question of the emphasis upon the classics, or the question of whether or not the Bible should be taught, etc.—these questions will all find their solution in the light of the elements already discussed. And just so the atmosphere of the institution will be determined by the three essential elements.

As a further statement, on the pragmatic side, it is to be suggested that, when the proper emphasis is placed upon these elements, the practical matters of patronage, financial support, curriculum, influence, co-ordination, and all kindred problems will one by one be faced, and if not conquered,

at least held at bay. If the steersman can see the lighthouse, he can at least direct the ship in the direction of safety.

In the light of all that has been said, it is superfluous to suggest that the ideal is found in that one who was man and God, Jesus Christ, and that the pattern of all truth is given to us in God's Word, and that the attestation of the truth comes through the Holy Spirit. A Christian college has no apology to offer. It is conscious of a great call as it contemplates the ills of humanity, which it can do so much to correct. It is also mindful of the responsibility that belongs to it because of the young lives that have been committed to it by fond parents who have chosen the Christian college for their sons and daughters because the Christian college has claimed to offer that which is distinctive and most worthy.

In a word, I venture to suggest that a Christian college is an institution of learning which is engaged in developing character under Christian auspices.

Science and Christianity

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. J. B. Tidwell, D.D., Professor of the Bible, Baylor University, Waco, Texas.

In entering upon this discussion I urge upon you three considerations. First, that some such discussion is needed. There is everywhere much unrest among our people and many of them entertain a fear that modern science and its methods are undermining the Christian faith of our young people. We need, therefore, to think the whole question through that we may on the one hand correct any wrong conditions, and on the other give assurance to the people. In the second place this discussion must be brief. It can do little more than state the case by pointing out the relations and dangers and must not be expected to give much of detail and illustration. In the third place this is not to be a discussion of Darwinian evolution. As for myself, I do not believe that doc-

trine, but evolution is not a science as some seem to think. It is a hypothesis, a theory. But we are to deal with the achievements of science and not with the speculations and theories of some scientists. We shall try to have in mind the facts of science and not the constructions which some scientists have put upon these facts. So far as the Bible is concerned, we shall think of the facts of science and the facts of revelation, remembering the distinction "between science in a state of hypothesis and science in a state of fact." Holding this in mind, let us consider first:

Our Situation

During recent years, and especially during recent months, there has been much discussion, both in the press and from the platform, concerning the relations that ex-

ist between Christianity and the sciences. These discussions have been occasioned by an effort on the part of some to state their religious beliefs in terms of Scripture teaching and have headed up in a discussion of the teachings of denominational schools. Criticism has been freely indulged on both sides. Scientists and their defenders have railed at the defenders of the Bible and accepted Christian beliefs, declaring that they are narrow and afraid of truth and light and that they are against all progress. On the other hand, the defenders of accepted Christian beliefs have called the scientists the enemies of Christianity. They have denounced them as infidel—often publicly. It has even been freely hinted that all scientists who profess to be Christians are hypocrites who claim to be the friends of Christianity so that, under cover, they may destroy it.

Here let me say that I have no sympathy with either of these views. I do not think that our Christian leaders are afraid of truth and light. Their very defense of what they believe to be true marks them as lovers of truth. Nor are these men against progress. They are for the most part broad-minded men who rejoice to aid everything that is good. They may generally be relied upon to forward every movement that aims to better the moral, social, economic, educational and religious situation of the people. They are happy in the accomplishments of science and gratefully acknowledge the many blessings that its discoveries have brought to the race. Nor do I believe that scientists as a rule are untrue men, mere side-steppers. I have known some of them and have generally found them to be frank and sincere men. I have thought that some of them were in grave error, but while thoroughly disagreeing with them on some matters, I have found little reason to count them as dishonest tricksters.

But is there some ground for the attitude assumed by both sides? It has not been so long ago since certain scientists

did openly attack the Bible and a few who pass as scientists do even yet attack it. For the most part these men have not known much of the Bible. But this scouting of the Bible which they did not know, violated the fundamental method of science which requires investigations and knowledge and need not be charged up to science. At one time a French Society of Science claimed that eighty theories of science were contrary to the Bible. Believers in the Bible had to fight their way out of this condition. Some of the theories were overthrown and others were shown to be in harmony with the Scriptures until now none of them are left to oppose it. This opposition to the Bible and Christian belief, manifested in the beginning of modern science, caused the leaders of Christian work to be on constant guard lest other damage be done. On the other hand, discoverers of truth in the field of science have also suffered. In some cases they suffered derision and persecution, and even died in dishonor, because they announced discoveries that afterward proved not only to be true but to be of great blessing to the race. And the leaders of Christianity were not all clear of these wrongs against scientists. Sometimes even ministers were ready with stiletto and firebrand to do them harm for these announced discoveries. Here was laid the foundation for the present-day charge that religious leaders are unwilling to face the truth and that they are bound by blind tradition. Our present condition is then a situation with a history that must be dealt with wisely. It relates itself to certain foolish teachings and certain false fears that have led some fine people to seriously doubt whether Christian schools should teach science at all, and especially to doubt whether they can become universities and go fully into it.

Cause of the Difficulty

Wherein lies all this difficulty? It is a difference of view that is very natural. The scientist is constantly changing his opinions as he discovers new facts in

nature and cannot understand why the theologian should not change also. In this he forgets that Scripture revelation is closed and that there has been no change in the Bible for more than eighteen hundred years. Its teachings on great matters are always the same. On the other hand, the theologian forgets that scientists are constantly finding new facts in nature and must change their opinions accordingly. He, therefore, becomes impatient, and even disgusted with them. Both should realize that one field of truth rests upon an unchangeable revelation of God and the other upon the amount of knowledge of nature that has been discovered by man.

Taken as a whole, it is a problem of two realms—the physical and the spiritual. One is the realm of physical fact and the other is the realm of religious faith. One is in the field of what we may know by sight; the other looks to what we may learn by faith. One appeals chiefly to the intellect, the other to the moral nature. One is mainly tested by the mind, the other by the heart. With reference to man, one has to do with the study of "the dust of ground," out of which God created him, the other studies "the living soul" which he became when God breathed into him the breath of life. The two are standing in different and separate circles and, being in these different and separate realms, there should be no conflict. It is a question of the different realms from which we learn truth and the means by which it is brought to us. And both sources—the Bible and science—are limited in what they can teach us.

The Bible is not a book of science and makes no effort to give details that correspond to present-day scientific conclusions and hypotheses. It leaves us freedom for investigation and discovery in Nature. The Genesis story of creation is a good illustration. It is given in two short chapters and could not outline the facts involved in geology, zoology, biology, botany, astronomy, archaeology and anthropology

—all of which are involved or suggested. Moses in no way hampers the scientist but leaves him free to investigate or guess as much as he will without having any quarrel with him. But let the scientist know that most of this will be guessing and not science; and that it should not be taught as science. Then, too, no amount of study in the Bible would give us a knowledge of steam and electricity and their laws and uses; nor of disease and germ and remedy and of endless other things which we have learned through science. But the silence of the Bible on these matters does not imply that it is against them. Indeed, wherever it refers to nature's processes, it has been found to be in harmony with them, but a discussion of these things is not included in its purpose.

And science is equally limited. Nature cannot reveal to us the plan of redemption in the atonement of Jesus. It cannot tell us of the origin of sin, of its penalty and of the means of redemption from it and its consequences. It cannot tell us of the existence of the future life and of the conditions of men in that life. The Bible alone can bring us knowledge concerning these and other spiritual truths that lie outside and beyond the field of spiritual regeneration and the chief purpose of life. But the failure of nature to bring a revelation on these points in no way depreciates the truth that it does reveal. God saw fit to make these known through revelation and not through nature. Our conclusion then is that the Bible and science are both sources of knowledge. Back of both nature and the Bible is God, who is sufficient and final author of both. Both are true and divine sources of wisdom and what they reveal is in no way contradictory, but if rightly understood is always supplementary.

Points to Be Guarded

Just here are some matters to be guarded. So long as the scientist and the Bible student each stays in his own circle of truth there can be no conflict, but as soon as either crosses over into the realm of the other and

tries to solve its problems by the methods he has used in his own realm trouble arises. The two must, therefore, be kept in right relation. The Bible student must not use the Bible for a textbook of science and for explaining all natural phenomena, and must not abuse the scientist because he says but little about the Bible in his discussions. Nor must the scientist try to explain sin and salvation and their related truths on the ground of the laws of physical nature. To do this will certainly conflict with the Bible teaching that they are a spiritual condition and work.

Precisely this is the danger point for the scientist. He is accustomed to go by sight. He wants to touch and taste and handle—to see and understand. In his own field he would of necessity walk by sight, but will do his best to arrive at the truth. But there is an unseen world and his danger is in trying to enter that world with no other equipment with which to work than that which he has used in the realm of the seen. In this he is as helpless as if one who is mending a wagon tire should, with the same tools, attempt to adjust the hair-spring of a watch. This is the complaint of the theologian. He is unwilling to this procedure. He believes with Arnold Ure that "religion demands faith," and that faith has "compelled the human race to aspire to higher ideals and to higher beliefs than can be afforded either by the proofs of science or the reasoning of philosophy." He knows that, in the field of Christianity, faith and not physical apparatus is the means of investigation. It is no longer a test to be made with physical mechanisms, but in the laboratory of experience.

The proper place for the scientists is in connection with what we have in nature and not with how it originated or what is to become of it. When he goes beyond this, he ceases to be a scientist and becomes a philosopher making theories. Indeed these theories often become a sort of speculative theology. The conflict with the Bible does not arise in connection

with the facts of nature discovered by the scientist, but in connection with the theories he makes to explain that which is beyond the realm of discovered facts. It is not science but some scientists; not geology but some geologists; not physics but some physicists; not biology but some biologists that oppose Christian or Biblical theology. They teach as science that which is only a theory, forgetting that speculation destroys both science and religion and that speculative ages have always been dark and unfruitful ages. Let the scientist investigate what he can touch and taste and smell and hear and see—everything in the sphere of physical senses. But let him stay out of the spirit world, which he can no more investigate in science than the Bible could be used as a laboratory guide in the study of chemistry. Or let the scientist become a little broader and include spiritual as well as physical facts. Most of the great matters of life, such as love and hope and hate, are in the sphere of the unseen. They are not proven by argument or laboratory analysis, but are recognized experiences of human life. If science would include all this phenomena as well as the physical, it could judge Biblical revelation and Christian beliefs by the spiritual standards by which they were intended to be judged and most of the trouble would be removed. The theologian would then no longer feel that the scientist had become a law unto himself and left the Bible out.

Another matter that suggests caution is the fact that there is much more to be learned. No man ever feared science who knew science well and no man who knew the Bible well and had felt its inspiration and regenerating spirit ever put his heel upon the Bible. Let us then learn more of both. I suppose that none of us would claim that we had fully comprehended all the depth and blessing of all of the Scripture. We hope to learn more and more of its wonderful power and spiritual significance. This is all the more true in science where we have in all probability but fairly begun to learn. And as many theories of

science that were once accepted and taught have long been abandoned, so many others that are now in use will, as we learn more, no doubt be rejected either as false or inadequate. This fact has a word of advice for both the scientist and the Bible student. It admonishes each to play the Christian and be fair in dealing with the other and his work. It admonishes the scientist not to be too dogmatic or boastful of his knowledge and not to destroy confidence in the Bible with theories that, like many of their predecessors, may soon be changed or discarded. On the other hand, it should quiet the fears of the Bible student and teacher. If science announces a theory that seems to conflict with accepted Bible teachings, let them hold their peace. If the theory is false, some honest seeker after truth will discover the error, and the theory like others in the past will be abandoned. If it is true, we shall as in many former times find its relation to Biblical truth and no damage will be done.

This does not prevent the Bible student from defending his beliefs. Nor must we ever censure a religious leader because he defends Biblical truth. It is not right for us to subject Biblical or other truth to abuse or misrepresentation without coming to its defense. Truth can stand any test, but only when true and brave men who believe it determine that it shall have a fair chance. On this principle Paul wrote whole books of the New Testament to defend the truth against false theories. So now when the people's confidence in the Bible is endangered, whether through science or otherwise, whether intended or not, we must come boldly to its defense. In like manner the scientists will cling to the truth discovered and will defend it against all who would without good reason reject it. And neither should be considered a bad man for making such defense.

Let Us Teach Science

Already enough has been said to indicate the value and importance of science and to suggest that we must study and teach

it. Neither must there be any fears for the Bible. Let the scientist delve into all secrets and let him know that we have no fears for the divine book. If it is God's book as we confidently believe it is, and if this is God's world, and we all believe it is, there can be no conflict in what the two teach us about God. Truth never conflicts, no matter how or where we learn it, and we shall have no fears for the Bible as the search for truth continues.

But do not the teachings of the Bible require that we know science? Do we not need science as a very right arm with which to perform the tasks which the Bible gives us the duty and will to do? If the Bible puts in us the love of our fellows and a desire to serve them, we must have science to show us some of the ways to fulfill our divine mission of mercy to the bodies of men. The very command to subdue the earth seems to make a study of nature necessary. How could we tunnel mountains, traverse the seas, navigate the air, yea, how would we examine the viscera of a dead and buried infant and find the poison with which it was murdered so that we could bring the criminal to justice, but for the study of science. Such illustrations might be continued ad infinitum. In the next place, the church is called "the pillar and ground of the truth." Its very purpose is to support the truth—all truth. But it cannot support truth which it does not know and it cannot with certainty know what it trusts wholly to others to discover. We must then investigate for ourselves and know first hand. Yet again, Paul says (Rom. 1:20) that the invisible things of God are understood by means of the things that are made. This passage lays much of the dust. It declares that unseen and spiritual things are better understood by a proper knowledge of physical things. Nature, then, is intended to be a stepping stone to a knowledge of the invisible and spiritual things. The study of science and a knowledge of nature are then necessary to the fullest understanding of spiritual truth. As Christians,

therefore, and possessed of a desire to know all we can of the spiritual things of God, we must be scientists and learn all we can in these fields of truth.

Another matter of great importance in this connection is that the Bible uses physical things and physical process to teach and enforce spiritual truth. By parable, by simile and by metaphor, Jesus and others taught gospel truth by means of physical illustration. The sower and production of the soil, the leaven and its influence, the rain and its influence upon the earth as well as many other facts of both animal and physical nature are employed to teach profound spiritual truths. Jesus is called the "Day Star" and "The Sun of Righteousness" and calls himself "The Vine" and the "Light of the World." This use is based upon the fact of similarity in physical and spiritual processes. It indicates that the Bible and nature are in perfect harmony and makes the study of nature necessary.

Here then we take our stand. We must and will teach science. If Jesus call Himself the "Light of the World," we will go to physics and chemistry and learn all we can concerning light and its influence because what it is and does in the physical world, Jesus is and does in the spiritual realm. We will use both telescope and microscope and will faithfully report all we see. We must study all creation, physical, animal and human. We will endeavor not to fall behind others in any of our knowledge of science. And in all of this we will try to keep before us the Christian purpose of knowing more of God and spiritual truth and of human service. We will let the Bible teaching inspire us as Christians to put all scientific achievements to the highest human uses.

But what if Christian schools should refuse to teach science? Would that mean that we were against science as being untrue and harmful? Would it mean that we were unwilling for men to get acquainted with the world in which we live? Would it mean that we were unwilling for

mankind to have the blessings that such research has given and will yet give to it? Would it mean the rejection of the modern well-equipped physician and the turning again to the medicine man of the aborigines? Would not some of our brethren who, with loud acclaim condemn the Catholics for keeping knowledge from their people, be leading us to practice a like folly? If we do not teach along these helpful lines, others will and men will rightly condemn us for our failure. They will with truth charge us with being afraid of truth and light. They will also despise our religion which to them will be in an attitude of opposition to some of the best things of this life. Such a course would be to destroy our whole Christian educational enterprise and to commit denominational suicide.

But if this knowledge is needful and men are going to have it, the Christian school is the best place for us to be taught. There the atmosphere may be made so Christian as to constantly call the student to think upon God and spiritual things. Whatever is discovered will there be explained on the basis of the existence and nature of God. Over every fact of nature one explanation will be made. That explanation will be God. Study, then, will not be on cold materialistic lines, but will be prompted by a desire to know more of God and spiritual truth. The student will be constantly called back to the great foundations of our faith and in the midst of his doubts and fears will be as constantly underpinned and reinforced by his Christian teacher. Such a spirit alone can open for us the doorway into the deepest secrets and highest glories of physical nature. Such an atmosphere and such a spirit are alone worthy of the noble and inspiring task that lies before the scientist in any field. Nor does the fact that here and there a teacher in our schools fails to measure up change the situation.

The Christian's Joy

Here is a field of joy for the Christian. He learns to call all the processes of nature

the actions of His Savior. He studies gravity and gets some conception of the vast and sublime force by which the smallest atoms and the biggest worlds are held together and properly related. Then he remembers that the Bible says (Col. 1:17) that in Jesus all things consist (or hold together). He can therefore see in the operation of gravity, even in the falling of every leaf the work of his Savior. He sees the unfolding colors of a flower and is thrilled with the feeling that there in his presence his Savior is doing some more of His beautiful work. He looks upon a new-born babe and rejoices that the living God, who is the source of all life, still lives and works. Nowhere else as in science can the purely mental studies bring the Christian quite so close to God. Here, if we have the right spirit, everything becomes sacred. Eternal divine powers throb all around us and we are consciously in the divine presence.

Nor do any of the facts of nature disturb the Christian. He learns that the volume of expired air is one-fifth less than the volume of inspired air; that plant substance is composed of cells; that Halley's Comet returns to our system every seventy-five years; that Sicily was a part of the Roman empire in the time of Augustus; that certain animals have organs such as lungs and liver and kidneys that have similar or identical functions with like organs of man; but these physiological, botanical, astronomical and historical facts do not conflict with the religious teaching of the Bible and place no burden on his Christian faith. The same is true concerning the so-called laws of nature. We think of the law of gravity, the law of the conservation of energy, the laws regarding gaseous bodies, zoological laws, physiological laws and psychological laws. Science is set to record and classify these laws and to explain the phenomena underlying them; but a knowledge of all this does not require us to surrender one point of Christian teaching.

Neither does the Christian substitute

the knowledge of nature for that of the Bible. The Bible tells him of the Savior and a knowledge of nature enables him to know more of the glory and power and divine working of that Savior. The Bible tells him that there is a Savior and science lets him see the Savior at work in His great domain. Science indicates to him that there is a great and eternal God, who alone explains the nature and existence of this universe, and the Bible teaches him that that God of glory is his Savior. The Bible reveals to him the plan of salvation. He accepts the provisions offered in that plan and comes into an experience of saving grace and of the reception of the divine life. He then studies both the Bible and science in order that he may gain the fullest possible understanding of that salvation. To the Christian the Bible teacher and the science teacher enter into a beautiful communion and comradeship in lifting life's burdens. He brings Bible teaching as close as life to science teaching, that the student may hear the whispers of God calling him to the tasks of mercy and to divine enterprises for the physical and spiritual good of mankind. Thus he keeps properly separated and related these two great sources of blessing and light.

But one conclusion is possible—we need both the Bible and science. God gave us both of them and we must accept and use both, and as Christians we must promote the interests of both. Each must be accorded its proper place. Each must have a place in the curriculum of our schools that is comparable to the importance of the truth which it has to teach us. Each must be allowed to bring its own blessing and revelations, and that without objection or interference on the part of the other. The eye cannot say to the hand and the head cannot say to the feet, "I have no need of thee" (I Cor. 12:21). Nor can either the Bible or science say to the other, "I have no need of thee." But while this is true no one must be allowed without protest to look to either for what can only be found in the other.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III

FEBRUARY, 1922

No. 9

WORTH QUOTING

"There is no complete education without religious training. The most important phase of education is the development of character. Character cannot be developed in the best sense without belief in, faith in, God . . . Since education, up to a certain point, at any rate, is primarily the development of character, and since training in moral standards depends upon religious belief, it follows that religious training is a necessary part of a complete education."—*Kinley*.

"Education for tomorrow's democracy will be education for the fullness of living in society as effective, contributing members, serving its ends, devoted to its ideals, habituated to its ways and trained to realize its purposes."—*Cope*.

"The Christian religion meets every human need and is exactly suited to man's capacity to appropriate. Religion is the goal of all mental development and the organizing and unifying principle of the whole mental process."—*Weaver*.

· Education under denominational control serves as a corrective for the ideals of education under state control.

Subscription 25 cents per year.

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EDITORIAL.

TEACHER BUREAU

Last season we enrolled a large number of teachers in our Teacher Bureau Department. We were able to help place some of these. School authorities are now making plans for their faculties for next session. We do not know just how many of those formerly enrolled with us would care to make a change for next year. It is, therefore, advisable to have a new enrollment on the part of these or on the part of any who might care for our assistance in this matter. Write us at once if you care to enroll for next session.

BAYLOR UNIVERSITY FIRE

On February 11 the library at Baylor University, Waco, Texas, was practically destroyed by fire. The estimated loss is \$200,000, with \$100,000 insurance. Many of the most valuable books were saved, including an unusual collection of Browning books and also the famous painting of Robert Browning. Friends of Baylor all

over the South will give hearty sympathy for this disaster. One of the essentials of a great school is an adequate library, and Baylor was justly proud of hers.

We trust that Texas Baptists will make this disaster the occasion for increased loyalty to their great institution. Baylor University has a commanding rank with the colleges of the South, and her graduates fill every station of honor and trust. Every test has its compensation, and we believe that Baylor University will be able through her very misfortune to make larger future plans. We assure President Brooks and his co-laborers that they have the prayerful sympathy of all Southern Baptists.

This fire serves to illustrate a matter under consideration by the Education Board. This is the first fire of any consequence that Baylor University has had for over twenty years. During this time it has carried insurance and paid large premiums. Few other Baptist colleges in the South have had any destructive fires. The Education Board is considering establishing a Department of Mutual Fire Insurance for our Baptist Colleges. Other Mutual Insurance Associations are organized for the benefit of churches, and farm risks. At present we do not see why it might not be possible for the Education Board to create this department, which would give

the colleges the benefit of protection and at the same time the rebates from any accruing profits. More information about this will be given later.

POSTAL RATE FOR EDUCATION BULLETIN

The Education Bulletin is now classed as third-class matter. The postal regulations require that a publication of this sort shall have a subscription price and a bona fide subscription list in order to be entered as second-class matter. The postage on third-class matter is 1 cent per copy, while the rate for second-class matter is estimated as so much per pound, according to the zone system. The fact that the Bulletin has been classified as third-class matter makes postage each month on the Bulletin half as much as the printing. One can readily see, therefore, that there would be great advantage if we could enter the Bulletin as second-class.

We have recently taken up the matter with the Postal Department and explained the method of the \$75,000 Campaign. We can enter the Bulletin as second-class matter by securing a subscription list. We are, therefore, placing the small sum of 25 cents per year as subscription price. Subscribers to the \$75,000,000 Campaign

may designate 25 cents for their subscription and the money will be sent in the usual channel through each church and state treasurer. A certain per cent of the money that now comes to the Education Board from the various state organizations is used for the expense of publishing the Bulletin. We are asking that those who have received the Bulletin and are subscribers to the \$75,000,000 Campaign will sign the accompanying blank and mail to the Education Board.

This plan will not bring added expense either to the individual subscriber to the campaign or to the State Boards. It simply means that you designate that 25 cents of the apportionment already made shall go toward your subscription to the Bulletin. In this way a bona fide subscription list is made possible and the postal regulations for second-class matter are met. Others who are not subscribers to the \$75,000,000 Campaign may secure the Bulletin at the subscription price of 25 cents per year.

The second-class rate will greatly reduce the expense of mailing the Bulletin. Indeed, it will practically save us over \$100 per month and not increase the burdens upon individual subscribers to the campaign or to the State Boards.

CUT THIS OUT — MAIL TO EDUCATION BOARD, S. B. C. 1214 J. C. B., Birmingham, Ala.

Gentlemen:

As a subscriber to the Baptist \$75,000,000 Campaign, I designate twenty-five cents (.25) for annual subscription to the *Baptist Education Bulletin*. This amount is paid through the regular channels.

Name -----

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S. B. E. A. PROCEEDINGS

The proceedings of the Southern Baptist Education Association are now ready for distribution. We have already mailed copies for the faculties of our schools. Any one who has not received a copy, or who may desire another, can get it by writing us. The postage is three cents. The volume is a sixty-four page booklet and contains the principal addresses delivered at the December meeting of the association.

APPROACHING THE END

The end of the third-mile of the cam-

paign approaches. In this issue we give the total receipts of this year up to December 31. In order to come to the convention with the full amount for the year, it will be necessary for the churches to exercise heroic efforts to pay the pledges. The Education Board is vitally concerned in the success of the campaign, both for its own particular causes that are fostered and for the general interests of the kingdom. We understand that severe financial depression has brought heavy burdens on our people throughout the South, but this only accents the need to take care of our religious work. Pay now!

Book Notes

J. E. DILLARD, D.D.

BOOKS FOR COLLEGE STUDENTS

Textbooks are usually dry. Reference reading, being required, is usually looked upon as burdensome. Time spent in reading light literature apart from the curriculum is apt to be felt to be time wasted, though this is not true if wise selections are made. How fine it is to pick up a book you don't have to read and find that, while it gives great pleasure, it is also filled with practical suggestions and throws many sidelights upon problems pressing for solution.

Such a book is "*From School Through College*," by the late Henry Parks Wright, Dean of Yale College (Yale University Press, \$1; postage extra). This is the one book I would select out of all books of its class. It is written by a man who knows, and one whose sympathies are with young men. This book would have been worth much to me—but if there was any such book, when I was a college student, I never heard of it. Fools have to learn by

experience, but wise students will profit by the advice of those who have been over the road.

Friendly and expert counsel is given upon such subjects as opportunities, health, recreation, exercise, self-discipline, courage, honor, getting on with classmates, planning for the future, etc. Send this book to your boy in college. It will entertain, instruct and inspire; it will help him use his time better, and if he will heed its admonitions he will come out of college ready and glad to take his place in the making of a better world.

"*Letters of Father and Son*," John Douglas Adams (Revell Co.) This is a series of twenty-four chapters, in which the great problems of life are discussed in a chatty way. The viewpoints of both the wise and tactful father and the respectful, wide-awake son are represented. It would be well for fathers to read this book themselves and mark certain passages and then

send it to their boys at college. A hundred things are here said better than we can say them ourselves.

"*Your Biggest Job*," Henry Louis Smith (Appletons). What are you going to do when your boy wants to stop school or college and go to making money? Some boys just "hate school." They lose interest in books; they want to be ball players so bad they have no time for study; or they are so infatuated with the dances or the movies that they can't force themselves to the drudgery of study. This is a very real and perplexing problem, for many parents, I know.

Fortunately, the president of Washington and Lee University has published a book for these very red-blooded young Americans who are getting tired of school. The author goes right to the heart of the matter; he shows that education is the basis

for the success toward which plucky youths should strive. It is written in a pleasing style, with a full knowledge of the boys and the times. This book in the hands of your restless boy may be worth a gold mine to him and to you.

"*After College—What?*" Robert Bolwell (Revell). This is the story of a college boy who finally waked up. The author calls his book a scarecrow. It is a sermon, dressed in the worn-out garments of romance. It is good reading, especially for the young fellow who is wasting his father's hard-earned coin, and who, unless he wakes up shortly, will come out, after four years of college residence, merely a cultured tramp. Whether your college education means anything to you depends on you.

Any of these books may be ordered direct from the publishers, from your nearest book store or from the Baptist Education Board.

Standardization and Loyalty to Society

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. E. W. Sikes, D. D. President, Coker College, Hartsville, S. C.

To distinguish between the loyalty to the denomination and the Christian fundamentals requires some discrimination. The massacre on St. Bartholomew, the expulsion of the Huguenots and the burnings at Smithfield were acts of loyalty to a denomination. Such loyalty may degenerate into unadulterated sectarianism.

Loyalty to Christian fundamentals may mean loyalty to certain doctrines, to certain accepted interpretations of the teachings of Jesus. The "truth once delivered to the saints" is a favorite and sometimes dangerous slogan of some. They seem to think that this revelation has been vouchsafed to the few, a feeling that is always dangerous. In the truest, widest sense, both these loyalties include a loyalty to society. However, a man may have no loyalty to any denomination and may give no credence to the Christian fundamentals, but at the same time be loyal to society. No

denomination could claim Benjamin Franklin; I am not sure that he would subscribe to the fundamentals, but no one would doubt his loyalty to society.

Society is the sum total of the acts and relationships between man: man has slowly emerged into a social animal. Ishmael's hand was to be against every man and every man's hand against him (Gen. 16:12). Society is bound together by a network of ties that cross and recross each other. None of us liveth to himself (Rom. 14:7). This living together enables each individual to accomplish more, to develop more rapidly, to have more enjoyment, more of the comforts and conveniences of life.

Loyalty to society means loyalty to all those forces that work for the maintenance, good order and improvement of social relations. These are social obligations independent of denomination and

theological creed. A man is obligated to protect his country against the invader and the marauder, his home against the despoiler, his community against the degrader. Being a good Baptist and being a good Christian does not release from these obligations, but on the other hand makes them more compelling. There are dangers that threaten society, and when once these anti-social forces grow so strong that society begins to disintegrate there seems to be no force that can save it. A country may endure and recover from a plague, conquest the despoliation of war and flood, but let it begin to disintegrate, let this germ once infect it, and there seems to be no antidote. Egypt, Greece, Rome and pre-revolutionary France were so infected, and sent to ruin and decay. A society will go to decay by simply drifting with the current. Public education or tax-supported institutions must respond to the demands of the public. What does public current opinion demand? What is the taxpayer willing to support? With the coming of the referendum, popular democracy will make itself felt distinctly. If the public demands agricultural, industrial or vocational training, then that is what the tax-supported school must emphasize. Now, your Christian college can be independent of that, but it, too, will be under the influence of the denomination supporting and controlling it. Now, the purpose of the Christian college is distinctively for character-building under definite influence and for a definite purpose; it is distinctively for the purpose of making a life—making a living is subsidiary.

There are certain things that a Christian college is obligated to society to stand for:

1. **Scholarship**—Sound and thorough scholarship. It has no right to call the youth to its halls and send them away deficient in sound learning, nor to deceive them into thinking that they have what they do not have. It must stop nothing short of the best. There is not too much knowledge. God wants us to know all

that there is to be known. There is no ban on knowledge.

2. **Intellectual Honesty**—The college must teach its students to be honest intellectually. Intellectual dishonesty leads to casuistry which leads to bad morals, bad conduct and bad business. Facts are facts, and there is no progress until the facts are faced squarely. The strength of Secretary Hughes lies in his ability to gather the facts, and then interpret them.

3. **Protest**—Society has the right to expect the college, both denomination and private, to be able to protest against erroneous educational tendencies, though current and popular. True, these schools are liable to err also. Then the protest will come from the other side. In this way society will get the advantage of a balance of power of a bicameral system as we have in our government. "It will make one hand wash the other." The tree that grows alone does not make good lumber.

4. **Union of Learning and Christianity**—While society will expect the same subjects to be taught and the same pedagogical principles to be used, it also expects the Christian college to bring the student face to face with the acceptance and practice of the ethics and conduct of Jesus. It expects the Christian college to lead him through all the labyrinth of learning, through all the mysteries of science, through all the speculations of philosophy, and then to turn him out a stronger, wiser, Christian, to harmonize any doubts that may arise, to help him hold on to God while he puts away his childish ideas of God, nature, men and literature.

5. **Public-Spirited**—Public-spirited men must be produced, people who have other interests than their own; not alone unselfish men but men who feel that the public welfare is entitled to a portion of their time, talents and means. There are many disagreeable public duties—tasks that the educated man would rather let alone, but society needs some loyalty at this time. The ward-politician is alert to every interest of his organization. He sees to it

that his adherents are registered, that they vote, that they are poll-holders, registrars and watchers. Society needs to be protected at this point. The Christian citizen must be alert and familiarize himself with the administration of political machinery. Many a battle at the polls for righteousness has been lost because its champions were not familiar with the machinery of election.

6. Co-operation—A standard Christian college should not separate itself from, but should regard itself as a part of, the educational system of society. The major part of education will be done by the state through taxation. Education through taxation is no longer regarded as a charity, but is a duty, is an investment, an obligation, a social protective measure. Then it follows standard Christian colleges should co-operate, shape and stimulate such educational activities.

7. School of Religious Instruction—Society has a right to expect that if one course in a Christian college is to be pre-eminent it should be the department of religious education—the Bible, ethics, re-

ligious work, etc. Here it must give what the state needs, but what it is estopped from giving. This department must not be subordinated to any other, must not be carried as a sideline by some other professor. The teachers in charge must be able to place this department on a par with others, be able to win for it the high esteem of students. Christian colleges must be as insistent on these courses as normal colleges are of their schools of pedagogy and methods. This is the distinctive field of instruction in such schools. Every standardizing agency should make a place for these courses, should consider them in grading and ranking a Christian college. Minimize the importance of religious instruction and morals based thereon, and soon the sanctions of conduct will be changed, and there will be no fixed standards. In these departments the instructors must be "apt to teach," not preach. Goodness and piety are not sufficient qualifications; there must be ripe, mature scholarship, combined with the ability to present in an attractive, popular manner.

Boards of Publication

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. J. W. Cammack, D.D.

Under the general topic of "standardization," we have considered in this conference, first, "Standardization of Equipment, Teaching and Curriculum," and "Standardization in Opinion."

Under standardization agencies we consider, first national and, second, southern. It is under the head of southern agencies that I am asked to write on "Boards of Publication."

Further limitation is placed on this paper in that it is to give consideration mainly to an action of this Association at a previous meeting concerning the publication of "Courses and Texts on Christianity." The problem of placing in our Baptist schools courses in Christian education ade-

quate to meet the ideals of our schools and to meet the needs of our young men and women when we would train for service, has been under consideration in this Association for years past. In January, 1920 a committee was appointed to make recommendations to the next meeting on "Courses and Texts in Christianity." In January, 1921, the committee reported as follows, through its chairman, W. J. McGlothlin:

Pursuant to instructions of the last session of the Association your Committee beg leave to report the following recommendations as a minimum of religious work to be done in our colleges:

1. That a course introductory to religion be given in the first year. This

course should show something of the essential place of religion in the life of man, and the superiority and leading peculiarities of the Christian religion among the religions of the world. It should also contain a treatment of Christian ethics with the purpose of strengthening the student for the peculiar temptations of college life.

2. A course or courses in the Bible, setting forth the outline of Biblical history, the unfolding of redemptive purpose, the life and teachings of Jesus, the interpretation of Jesus in the events following his death and in the teachings of Paul and others.

3. In addition to the above required studies your Committee believes that a number of electives should be offered with a purpose of fitting men and women to function more successfully as Christians and church members. These are four courses as follows:

a. Christian History and Christian Missions.

b. Sunday School Pedagogy and Church Efficiency.

c. Pulpit Efficiency and Pastoral Efficiency.

d. New Testament Greek as Greek 3.

4. These courses may be credited as each institution deems wisest.

W. J. McGlothlin

Rufus W. Weaver

W. O. Carver

J. B. Tidwell.

On motion of Dr. J. B. Tidwell the following resolution was passed:

"The Association endorses the action of its committee on 'Courses and Texts in Bible and Other Religious Subjects,' in its selection of Dr. W. J. McGlothlin as Editor-in-chief to secure the creation of books in this field needed by our colleges and instructs him in cooperation with the Committee to proceed with this enterprise."

Progress Made

With this endorsement the Committee has made a modest but a very real be-

ginning in its work. In the organization of the committee W. J. McGlothlin has been appointed editor-in-chief. All manuscripts are to be supervised by him with a view to securing proper uniformity in the volumes and in the course as a whole. The "Course in Christian History," by W. J. McGlothlin, which has been from the press several years, has been adopted as one of the books in the proposed course and is already in use in several institutions.

The committee has reached an agreement in authorizing the preparation of the following manuscripts. One volume on the New Testament by W. R. Cullom, one volume on the Old Testament by J. B. Tidwell, one volume on Missions by W. O. Carver, and one introductory article by R. W. Weaver. The MacMillan Company has indicated its willingness to consider favorably manuscripts on these and other subjects to be used in our colleges. The manuscript on the Old Testament volume by J. B. Tidwell is now in the hands of the editor-in-chief.

Importance of Textbooks

Plato conducted a school without books or buildings. It is also true that "the word became flesh and dwelt among us." He was a teacher sent from God. In these days the textbook is a very important part of the school. A textbook which is scholarly and comprehensive in its outline and at the same time sympathetic and adaptable in spirit as relates to the foundation on which our Baptist schools rest is a most valuable asset in our work. Particularly in the department of religious education is it true that our educators here in the south, who know our history and traditions, are prepared as no one else to produce a line of textbooks which will meet the desired requirements.

No one should expect a textbook to meet a ready welcome at the hands of the teachers in our schools, simply because it was written by a Baptist. We cannot state too emphatically that any textbook

writer who is looking for success and expecting a general use of his books largely because he is a Baptist is doomed to disappointment surely and swiftly. Very careful editorial supervision should be maintained in order that unworthy manuscripts may not reach the printer or have the stamp of approval of this association.

We have come to a day when we have in our colleges men who possess the scholarship and other gifts necessary to produce a general line of textbooks. In some of our schools it is coming to pass that few of the professors could find the time necessary for such work.

Our Field

We now have in the territory covered by the Southern Baptist Education Association 119 Baptist schools. Of these 36 are classed as standard four-year colleges, 122 as junior colleges, 56 as academies and 5 as Bible institutes and seminaries. In these schools are 31,196 students, and the faculties have in them 733 men and 902 women, a total of 1,635. The property and endowment amounts to \$33,944,309.

While recognizing the fact that our Baptist men and women have already made very valuable contributions to the lists of textbooks on various subjects now in use in many of our own as well as in other schools, it is the opinion of the writer that our most scholarly and gifted teachers should enlarge their efforts along these lines. The preparation of textbooks that deserve to find a worth-while place requires time. Heretofore most of our schools have been very hard pressed to provide pay for teachers. This has resulted in placing many duties on each teacher. The situation in this respect is steadily improving, and we may reasonably expect to find more of our

scholarly men giving time to textbook-making. We may also expect to find these books will come into a large place in all state and denominational schools, not only in the South but in the North as well.

Our Immediate Field

Perhaps our largest opportunity for immediate service is in our own schools and in the particular department in which the committee of our association is now working. One of the obstacles in the way of introducing the desired courses in religious courses has been the lack of textbooks which were adapted to use in standard colleges of either the senior or junior grade.

Heretofore in the preparation of the books on courses in Christianity the writers have had in mind training classes in city and country churches. In these classes were gathered together persons ranging in age from 12 to 90 and whose intellectual training was represented by college graduates and also by those who had not been through the fourth grade in the public school. Manifestly books which were practicable for those conditions were not practicable in a college curriculum, where college students had to be dealt with and college standards had to be met.

This association has rendered a real service and a valuable service to our denomination and to the kingdom by this beginning in the preparation of acceptable textbooks. While these books are written by Baptists, and are quite sympathetic and stimulating in their attitude toward all good causes fostered by our churches, they also will appeal widely because of the scholarship shown in their preparation and their ability to dovetail into the practical conditions in our schools and the standards they must uphold.

Denominational Press, a Standardizing Agency in Christian Education

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. Victor I. Master, D.D., Editor, Western Recorder, Louisville, Ky.

Expert and technical knowledge is required to standardize a farm or store or bank. How much more the work of an educational institution.

I take it that representatives of the denominational press were asked to have something to say on this program of the Southern Baptist Educational Association in recognition of the close relationship that exists, and must continue to exist, between the educational institutions and the papers of the denomination. It was manifestly not included that an editor should discuss the technical problems of education before gentlemen who are experts, where he is only an interested observer.

It should be useful, however, if we may reach a better understanding concerning how our Baptist schools may advantageously use the denominational press and how the papers may more largely contribute to strengthening the hold which Christian Education has upon the Christian public, particularly in our own denominational body.

The function of the denominational paper is varied. It is a news-vender of the churches and their work. It is a medium for increasing the bond of fellowship between the various elements of the brotherhood. It is an educational vehicle for conserving and abetting the nurturing process of the Christian home. It is a forum for gathering in and then scattering abroad again the best thought concerning Christian teaching and life. It is an expounder and defender of the revealed truth of the Word of God.

The denominational paper stands in a unique and responsible position between the denomination and the various agencies which serve the denomination in its work. The nature of that relation is one of educational publicity.

It seeks to reveal the value and significance of the work of the agency to our people, and, what is sometimes at least equally difficult, to reveal the thought and will of the people to the agency. The paper is itself an agency of the denomination, whether owned by it or whether owned by private members of its body who bear the financial burden of running it.

Our comparatively brief experience in the denominational ownership of the papers has not yet demonstrated that such ownership makes them abler, safer, or more devoted exponents of the principles for which our denomination stands. In some quarters, there are tokens in the contrary direction that omens evil for the denominational ownership of papers. There is a growing feeling in some quarters that official control of a Baptist paper that has any other dominant ideals than that of making a paper to serve the highest religious interests of all our people, is a control likely to cripple rather than help.

But, whatever the method of ownership, its proper function in relation to Christian education is the same. That function is to further the ends of Christian education in every practicable way. Three specific ways occur to me in which the denominational press may strengthen the hold of Christian education upon our Baptist people.

The first is for our denominational colleges to make a larger use of the papers for the dissemination of the college news. There is a vast deal of wholesome human interest in the undergraduate life of a college, as well as in the formal efforts of the institution to perform its nurturing function for its student body. It seems to me a mistake for the authorities of a Christian college to surrender to the popular idea

that athletics is all there is in a Christian college worth reporting. The fact is, athletics has only a negative value in its reaction on a significant part of the Christian constituency, while there are scores of things in the life and ideals of the college that would warm the heart and elicit the sympathy and prayers of many a good man or woman, and would awaken in many a dreaming boy or girl the desire to go to that school.

Preachers are sometimes accused of preaching over the people's heads. Editors are even accused of writing over their heads. Conceding that they are not free from guilt, what shall we say of the average educator? Delving forever after a range and orientation of knowledge that shall keep the unstable undergraduate respectfully on the jump exploring new and strange fields of thought, how can the school man come down to the commonplace of detailing scraps of news that are likely to be interesting only to common everyday folk?

But he ought to do it. Why should not the classes in English be required to write stories about the life and work of the college for publication in the press? If they are fit to publish, it will probably be a better test of literary skill than a paper on Grecian Mythology or Egyptian Pyramids. An intimate and sympathetic story about a Kentucky Baptist college, published in the Western Recorder last summer was credited with bringing several new students from other States and arousing renewed devotion to the school among its alumni. I beg that no educator shall despise my suggestion, on the ground that it does not call for the use of unusual abilities. The first one who tries it will have the advantage of exploring a field long neglected, and will reap a reward that shall repay his effort.

2. *The denominational paper can render a service of value by publishing contributed articles on Christian education.*

Two classes of articles are needed, and a large proportion of each should come

from our Baptist educators. One is that class which deals with the larger values and problems of Christian education as they arise. Sometimes such an article would explore fields new to the newspaper reader. But at least the thoughtful readers would follow, and in the end these will spread their convictions to the rank and file of the people.

Another class of articles should forever keep hammering at some of the simple but essential values in Christian education, keeping before the people the fundamentals on which Christian education rests. New people grow up, old ones forget. The writer, as well as the teacher and preacher, must repeat over and over, if he expects to build character, and not merely to amuse with novelty or excite admiration for his profundity. The adequate impartation of those spiritual concepts and principles for which the Christian college and the Christian paper stand will require untiring patience.

A Christian college should, in my judgment, always be ready to open its inmost heart to the denomination from which it gets its support. I have often wondered why our colleges have not oftener, more frankly, and more unsparingly, placed the story of their financial embarrassments before our people. That, together with a restatement of the tremendously important principles for which the Christian college stands, constitutes a challenge which will arouse the conscience of the constituency when all else fails. The denomination simply cannot resist that appeal, when it is faithfully presented, without stultifying its faith and self-respect. In such a campaign the denominational paper can be a factor of almost measureless value. It can tell the truth and keep on telling it, and vital truth concerning the values of personality is the foundation on which Christian education rests.

3. *The denominational press must also be a voice for Christian education editorially.* The Christian spirit lies at the bottom of education in America. Christian

colleges were the first and for long almost the only sources of higher education. The Christian college has made good in every generation, but latterly it is struggling against great ideals and leaders it nursed to strength and right perception, entered the field of education on the sound principle that a democratic State must have an intelligent citizenship. By grace of public taxation, the State educational system has far outstripped the Christian college in material resources and equipment. With this great dominant advantage, it has gradually come about that educational ideals and standards have tended to find their prime source in other quarters than among Christian educators. And once these new educational ideals had the center of the stage, Christian education had the handicap, not only of having to receive its support from people already overtaxed for the State system, but also of having hard work to keep the value of its ideals prominently to the front in an environment now filled with the acclaim of other ideals.

I only mention these familiar facts to emphasize the large need there is now for the religious press to keep before the Christian public the supremacy of Christian educational ideals.

It is not to the discredit of the State that it cannot educate the spiritual nature of man by teaching the Revelation of God in the Bible. It is a limitation fixed by our American theory of what the separation of Church and State requires. But this limitation on the State places a tremendous, a staggering responsibility on the Christian school. And if the State school should so far forget its limitations, as actually to teach an Anti-Christian pagan religion, under the guise of science and philosophy, it will be actually breaking the law against teaching religion in State schools by teaching an anti-Christian religion.

America cannot permit this without our civilization going to ruin. It ought not to permit it. But I mention it here only

because it throws light upon the fearful load of responsibility which has fallen upon the religious press as a voice of Christian education.

These considerations make a more compelling plea for the Christian college than we have ever had before. Anti-Christian influences in secular education have actually reached even the common schools in some States and agitation is already beginning among some serious Christian people in favor of the denominations placing their children in schools supported by themselves, where these pernicious influences shall be avoided.

This situation places a serious responsibility on the religious press. It cannot do less than cry aloud, when need indicates, concerning the grave spiritual danger that has been precipitated by the new theories of life-origins and the minified relation of God and Christ to creation and man's salvation. If it shall find on reliable testimony that some teacher of the new infidelity has crept into a Baptist college it dare not be merely a negative factor in connection with that fact. If it is charged with destroying confidence in all our colleges because it finds it necessary to point out evils where they exist, it can only reply, that you had as well charge a physician with injuring all the homes of a community because he has placed a quarantine about a dwelling in which a case of small-pox has been found. The best way to assure our people that they can, with absolute confidence, trust their children in our denominational colleges is to hold these up as altogether the best place for their children, but just as readily to sound the warning, if there should be evidence that teaching that is logically anti-Christian in its bearing has entered a denominational college.

This is a tremendous responsibility for a Baptist editor. But an editor has no more right to shirk the responsibilities that belong to his place than others have.

It is my deepest belief that our Baptist colleges in the South have kept them-

selves exceptionally clean from the miasma of the recent rationalistic craze in education. But their relation to the educational system of the country, in securing new teachers, and in the flood of text-books that teach the new theories, is such that they have had grave difficulty in doing so.

As one editor, who with his whole soul believes in Christian education and in our Baptist institutions of learning, and who holds in the highest consideration the distinguished and devout men who lead educational interests for our Baptist people in the South, I am ready and anxious to boost every Baptist college in the South with my whole heart, and that I shall do, as God shall give me strength and judgment. It cannot be too strongly affirmed or too often repeated that present educational conditions call for a far stronger emphasis on Christian education than ever before.

But I cannot, I dare not, do less than

cry out against those evils of modern education which discredit the revelation of God. The spirit which urges our Baptist people to do their best for our Baptist colleges is identical with that which commands them to object to any Baptist college keeping in its faculty any teacher who teaches the evolutionary development of man from lower animal forms, and who thus, by implication at least, denies the Bible teachings of creation and of redemption by the blood-atonement of Christ.

May every college supported by our Southern Baptist people keep itself clean from the infection of this modern false learning. In doing so they shall in the present stress elicit a support they have long merited but have not received. By not doing so, they shall violate the conscience of God's people, whose favor has been and must ever be their greatest asset.

The Denominational Press and Standardization of Colleges

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. L. L. Gwaltney, D.D., Editor, Alabama Baptist, Birmingham, Ala.

If I understand what is meant by the "standardization of colleges," it is that the Southern Baptist schools shall be brought to a similarity of ideals, aims, aspirations; that the attainment of these would necessitate a certain co-ordination and correlation between the schools with reference to personnel and ability of teachers, curricula, material equipment, and probably the distribution of educational funds in ratio to the needs of the several schools.

But I do not take it that I am to suggest what the standard shall be. This would properly fall within the province of the school men. I assume, I am asked to suggest some ways the denominational press may help toward the attainment of such a standard as your body may decide upon.

To come at once to the point, I say, first, that if our papers are to be effective in any phase of our denominational life and activities they must be widely circulated. Mark you, this primal problem of the papers themselves is entirely germane to what you as school men are striving to do. You set your college standard; you call upon the papers to help you attain it, and I am to tell you how the papers are to assist in your noble enterprise. Very well, it will be easy if you will first tell us how to circulate the papers. The total circulation of all the Baptist papers in the South would not reach 150,000, whereas if a copy of the various state papers went into every home, in the Southern Baptist Convention not less than 1,000,000 copies would be circulated weekly.

Give us this boon first and your educational and other problems will be on the way toward adjustment.

In Alabama there are approximately 240,000 white Baptists. Fifty-five per cent of all the people that belong to any church belong to our churches, yet not as many as 40,000 of the 240,000 Baptists in the state ever see a copy of the Baptist paper. It is safe to say that fully 50 per cent of our people neither know where Howard College and the Judson are located, nor the names of the presidents of our two great institutions. Nor need you think that Alabama is the worst Gallilean in this respect. With the exception of Virginia and a few of the older states, doubtless the same thing is true.

Secondly, where the papers are not circulated, neither is there pastoral leadership sufficiently informed to be of much help to you in the standardization of your schools. I go farther and say that where the papers are not circulated, to at least some degree, neither are the people enlisted in any other worth-while denominational enterprise. The consensus of opinion among the field men in this state is to the effect that where the Alabama Baptist has no circulation among the churches, neither have those churches ever been enlisted in the \$75,000,000 campaign.

Now if these things in justice to the truth must be said, they are said in no spirit of unkind criticism on the part of the speaker. People, as a whole, largely correspond to the opportunities they have had. What they accomplish in spiritual work is on parity with what they know of spiritual values.

The scope among Baptists in politics runs from presidents and stately celebrities to the plainest and simplest among the humble citizens; the scope in finance runs from billionaires to paupers; the scope in education runs from Christian philosophers to fools of the first magnitude.

Thank God for them all! If they are high up, they are but men after all; and

as some have said, "if knots on a log, they are *Baptist knots*," which means to say some very fine things about them, viz., they are patriotic and freedom loving; they ask liberty without license in church and state and grant it to all others. It is also well to remember in this diversity of Baptist citizenship in America, that we are no wiser and no more wealthy and no more influential than the average man among us. To bring the average up is the business of the schools and papers, board and institutions, churches and the proclamation of the everlasting gospel itself.

Now the speaker, after studying the paper problem for nearly three years, is convinced that none of our papers, at the present price of subscriptions, will ever have a circulation their importance demands. The Alabama Baptist for instance, to reach our constituency should have a circulation of 60,000. This will never be reached even at the \$1.50 rate per subscriber in clubs or when churches adopt the budget plan.

Remember also that many of the secret orders, the W. C. T. U., the Anti-Saloon League and many other organizations, send their periodicals free of all charge as soon as one is identified with such organizations. The same arguments that induce such organizations to send their periodicals to their members free, would at least suggest some plan whereby our denominational papers should be reduced to a very popular price.

As an example of what could be done in all the states, suppose the Alabama Baptist should be reduced in price to fifty cents per copy. We could within a year or two put on a circulation of 50,000 subscribers. Practically every church in the State would put it in its budget at that rate. The present actual cost of the paper is \$2.00 per copy but as the circulation increases the relative cost of production decreases, so that a 50,000 circulation on our present stock, would cost including all items of expense, office and otherwise, about \$50,-

00 per year, or \$1.00 per copy. (These are figures worked out by our practical printers.) At fifty cents per copy \$25,000 of this original cost would come from the churches; our advertising would be increased 200 per cent or would certainly amount to \$15,000. This would leave only \$10,000 of the total cost of a 50,000 circulation to be provided by the Boards of the Convention. The States in doing much of the work of all of the boards and institutions have to contribute to the papers any way and a much larger proportion than is their due in view of the fact that the papers exist for the general boards and institutions as well as the local work.

If our four or five general boards could be brought to see the benefit that would accrue to these institutions from a wider circulation of the state papers and could in some proportionate way bear the deficit on the papers, it would be the best money they spend for educational, missions, and benevolent purposes.

If some such scheme appears too idealistic and fanciful to appeal to you and other readers, the alternative is that we shall go along at the poor dying rate and utterly fail to reach our people with stimulating and helpful information. *The denomination must pay for its propaganda* either positively or negatively; either in what it costs to run the papers above their income or lack of spiritual and monetary returns due to limited circulation.

My apology for mentioning this matter at such a meeting as this is twofold; First, a deeper consciousness must be created with reference to the denominational press and secondly, it is thoroughly germane to what you are striving to do.

But waiving a further discussion of a subject that touches our whole denomina-

tional life, you ask what can the denominational press, with its present circulation do to assist in the standardization of our colleges? It can do much. Even with limited circulation it is still your most powerful, single agency. It is through the printed page, largely the denominational press, that the Board of Education and college executives must reach our leaders. It is at least true that all our pastors who do things, in a large way, read the denominational papers. The papers are the clearing houses of programs and policies as well as mediums of communication and inspiration.

First, send us your articles, dealing in a concise way, with the fact of standardization you wish to transmit to the people. We editors are interested in the whole work of the Kingdom and we recognize the 119 schools of the Southern Baptist Convention as a most important phase of it. But be kind enough to remember when you pick up your pen that there is somebody else writing, and clamoring for admission to our columns.

Secondly, send us data for editorials. State your ideas in letters and permit us to incorporate them and express the same in our own language. Save your postage on catalogues and bulky literature that would require of the editors two hours reading to get at the facts and perhaps another hour to write them down.

Thirdly, send the editors weekly news items from your schools. These serve to keep the colleges constantly on the minds of the people and are always read with interest.

And finally, brethren, if there are other things that you think of that do not now occur to the speaker, make known to us your wants and we will strive as best we can to serve you and your great cause.

Education Board Receipts

MAY-DECEMBER, 1921

This table includes the amounts received by the Education Board, amounts charged by some states against south-wide objects as campaign expenses, and amounts sent direct to institutions from the states. In addition to the account for Kentucky are the amounts sent by her for the Building Fund of the Southern Baptist Theological Seminary and for the Expense Fund of the Woman's Mission Training School; while these objects are included in Kentucky's plan, they do not enter the schedule for the south-wide apportionment, hence they are to be counted extra to the accompanying table. The amounts for some of the states represent funds that were in transit when our books closed on May 3; they therefore belong to last year's apportionment. Some of the states have paid on last year's account, though the funds were not in transit on May 3. All the states do not remit regularly.

Alabama	\$ 12,722.10
Arkansas	234.09
District of Columbia	2,013.28
Florida	2,647.07
Georgia	25,394.05
Illinois	1,261.11
Kentucky	24,264.56
Louisiana	6,004.16
Maryland	1,966.55
Mississippi	14,391.15
Missouri	665.75
New Mexico	852.80
North Carolina	28,089.55
Oklahoma	1,611.95
South Carolina	12,461.33
Tennessee	15,366.14
Texas	50,000.00
Virginia	30,445.42
Interest on Liberty Bonds	154.04
	\$230,545.10

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III

MARCH, 1922

No. 10

A MONTH WORTH A YEAR

In value, time may not always be judged by number of days.

A month may be worth a whole year for the redemption of promises.

Hard times, real or imaginary, have kept many from paying their campaign pledges.

Neglect or indifference ruin even the best plans and intentions if permitted to run unchecked.

Not many, who have pledged to the campaign, would consent to repudiate their pledges openly, but they are risking a silent repudiation by failure to pay.

The convention year will close April 30. Southern Baptists must resort to heroic payment of pledges in order to measure up to the quota for the year. All our benevolences are dependent upon keeping up to date with the payments. Our boards have outlined their work upon the belief that the churches will pay.

Make these last few days full of rejoicingful payment.

Make a month worth a whole year.

Subscription 25 cents per year.

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Jefferson County Bank Building,
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EDITORIAL.

FOUR LESSONS

"Four things a man must learn to do,
 If he would make his record true:
 To think without confusion, clearly;
 To love his fellowmen, sincerely;
 To act from honest motives, purely;
 To trust in God and heaven, securely."

Thus does Henry Van Dyke set forth the four lessons that must be basic to all education, whether secured in the school or in the daily contact of life. Our Baptist schools stand for just this type of ideals.

Clear Thinking—To be able to think straight through a problem, to avoid confusion that arises when other than the germane issues are considered in any proposition, to give definite form to one's own processes of thinking, to have a single-track attention to any particular case under consideration, to shut out the noise of voices discordant to the main note, to think clearly without confusion—such an

ability can be secured only through patient practice under wise tutelage.

Clear thinking must be based not only upon the orderly functioning of the intellectual processes but also upon the power to give correct valuation to the materials of thought. Education not only must cultivate these processes, but it must help to evaluate the contents of thinking. Herein enters the part that judgments play in thought, and these judgments are evaluated in terms of character. There is no character basis quite equal to that furnished in the religion of Jesus Christ. Can one really "think without confusion, clearly," unless there be had proper relations to the Great Thinker?

World Loving—To make the brotherhood of man not a "federation of the world" but an organism in which one functions as a member as of hand or foot, to share as one's own the crushing burdens of the unfortunate and defective, to have no horizon for one's gracious service to those in darkness or sin, to be willing to walk the *Via Dolorosa* to a sacrificial *Calvary* that others might be redeemed from wretchedness, to count one's self fortunate in being able to lift a fallen brother, to share the benefits of any grace with those hindered in growth toward the "standard man"—this were to be a true lover of the

world in fashion like unto him who gave Himself in redemptive sacrifice.

The atmosphere in which such love is nurtured is best found in the church schools during the days when life controls are born.

Pure Acting—To be honest in the motives that prompt to conduct, never to be swayed by improperly selfish considerations, to have no ulterior purpose cover the immediate cause for any deed, to deal fairly with every situation, to follow duty with unwavering loyalty, to maintain an unruffled conviction of pure intentions though carping critics impugn the motives, "to follow light, and do the right"—this is to be master of self, this is to match creed with conduct.

One needs every help to bring this self-mastery. Fellowship with those of high ambitions, obedience to those who themselves have become masters in the art of

right living—how easily could one exhibit these contributory graces in the men and women who teach in our Baptist schools.

Heavenly Trusting—To have the vision of faith that pierces the gloom of the tomb, to walk quietly in the belief that death does not end all, to recognize that

"There is a divinity that shapes our
ends

Rough-hew them how we will,"

to rest securely in the providential care of the heavenly Father for

"His eye is on the sparrow
And I know He watches me,"

to feel that underneath every burden His own hands will come to share the load—this were to make life a holy partnership with God. Our Baptist schools are set to the task of introducing such a partnership.

Journalism in Denominational Schools

MYRON MCCURRY, *Assistant Professor of English and Director of Journalism, Georgetown College.*

Journalism, although one of our early American callings, has been among the last professions to be generally recognized. Since its recognition, newspapers and colleges have been quick to realize the importance of college training as an asset to success in this great field. In spite of the fact that journalism has been introduced only recently into our colleges and universities, much progress has been made. Success has been almost immediate, and as a result journalistic courses have been added rapidly to the curricula of our schools. The importance of the instruction in journalism has been generally unquestioned. Then, should journalistic courses be given in denominational schools, and if so, to what extent? Under three heads the writer will attempt to answer the question and to show the importance of including journalistic courses in our college curricula,

namely: (1) Its aid to the college, (2) its aid to the denomination, and (3) its aid to the world.

ITS AID TO THE COLLEGE

Few colleges, if any, are without weekly publications. The difficulty as a rule in carrying on successfully these college organs has been the lack of trained material. A college publication to be well received and read must be interesting and entertaining. It is difficult to get a student capable of meeting these demands without some journalistic training. Journalistic style is unique in that it bears few earmarks of formal English. The demand in news for clearness, conciseness and effectiveness, coupled with the responsibility of presenting news accurately, makes it almost essential to success of the college publication that not only the editor but the entire staff should have some knowledge of the rules of jour-

nalism. In addition, many college publications have become official alumni organs. The graduates, more than the students who keep in touch with the daily events, insist on news from their Alma Mater. Some are in remote sections. The source for information is the college weekly. When the college team has met defeat or won a remarkable game, the graduate does not only want to get the information, but he wants all the facts that led to a defeat or a triumph. To properly record such information requires a proper understanding and judgment of news and news values. A course in journalism aims to give this knowledge.

Journalistic courses have another advantage in that they serve as higher courses in composition. Many instructors still doubt the wisdom of journalistic courses as a further incentive to correct writing. The writer's experience has taught him that such courses do stimulate greater activity and interest in writing. The weakness of our freshman courses lies in the fact that too frequently the student sees no objective to his writings. He sees no purpose to his ardent labors, for his themes go no farther than the instructor. Such is not the case in journalistic writing. The student writes for his college publication. He sees his articles appear frequently in print. His writings have a purpose, and he sees a definite result. This fact stirs the student's interest, and increases his desire to write well. Under the proper direction and encouragement from the instructor, the opportunity for training writers is far superior to the old method.

ITS AID TO THE DENOMINATION

Denominational periodicals are becoming more numerous. There is a steady call for men of denominational training to edit our periodicals. Our papers are becoming better and better; our ideals are pervading every sheet. As time goes on, our progress must continue. We must keep step with the evolution of the press. Why should not our denominational schools train

our future editors of denominational periodicals? The courses in journalism given in our colleges with the practical experience given in editing college periodicals would be a great asset.

The paper plays a big part in our evangelistic work. Many people depend upon the denominational organ for their enlightenment. Dr. W. W. Stout, a missionary to China who recently returned to his great field, while on his furlough took a course in journalism under the writer. He made the statement that the hope of China was largely through the press. Our missionaries are doing a remarkable work through denominational periodicals published in China. In the event that a common language is obtained, the press would be a mighty factor in Christianizing that immense population. Mr. B. S. Ding, a native Chinaman who is a student at Georgetown, made a similar statement to the writer. He thinks that with increased educational facilities and periodicals China would see a new birth. Many of our missionaries are editing papers and are doing it well, but many have little knowledge of journalism. From this discussion, which is not exhaustive, an idea may be gained as to the relative value of a knowledge of journalism in our great denominational field.

ITS AID TO THE WORLD

Much has been said about the power of the press. Its influence is for great good or evil. The extent of the influence either way depends largely upon the editors. Whitelaw Reid in the New York Tribune says: "The journalist's opportunity is beyond estimate. To him is given the keys to every city, the entry to every family, the ear of every citizen when he is in his most receptive moods, powers of approach and persuasion beyond those of the Protestant pastor or the Catholic confessor. He is no man's priest, but his words carry farther than the priest's, and he preaches the gospel of humanity. He is not a king, but he nurtures and trains the king and

the land is ruled by the public opinion he evokes and shapes. If you value this good land the Lord has given us, if you have a share in this marvelous salvation and lifting power of humanity, look well to the nurturing and training of the king." Is there a better place to train the journalist than under the influence of Christian ideals? Wendell Phillips in speaking of the newspaper said: "It is parent, school, college, pulpit, theatre, example, counselor, all in one. Let me make the newspaper, and I care not who makes religion or the laws." As seen by the quotations given above, the mission of the newspaper is full of responsibility. Our journalistic field needs men of ideals and convictions to uphold the light of truth. We need more broad-visioned editors who are capable of interpreting life sanely if the press fulfils its mission of usefulness. We need editors who will put duty and service above sinister influences. We need less commercialization of the press, and less appeal by sensational stories and morbid pictures of life. We want all the truth, but we want it unadulterated. We want journalists that feel their responsibility to the community and humanity and function with this point of view.

If we are to raise the standard of the

press, we must raise the ideals. Is there a better way than to train our men in our denominational schools so that they may go out with the imprint of Christian character and ideals to uphold the dignity of such a worthy profession? Many of our denominational schools are sending their graduates into country journalism, and their courage, training and ideals are being reflected now in the rural press.

TO WHAT EXTENT SHOULD JOURNALISTIC COURSES BE GIVEN?

No other profession requires a broader knowledge than that of journalism. The future editor must realize that merely professional courses will not assure him of success. The broader his training the broader will be his vision and insight; the more preparation, the greater service he will be able to render the community. The college is particularly prepared to give him basic courses as English, government, economics, history, logic, psychology, etc. Several courses in journalism should be given, the number naturally depending upon the facilities. However, with a liberal education, with several courses in journalism, and with as much practical experience as college periodicals offer, the future success of the young journalist should be secure.

Loyalty to the Denomination

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. J. H. Foster, President, Bessie Tift College, Forsyth, Ga.

We are hearing a great deal about the new day that has dawned in the educational world. Legislatures are more liberal in their appropriations; citizens are more willing to pay their school tax; men of means are challenging communities and states to larger gifts; higher institutions are meeting with success in their drives for millions; denominations are putting Christian education in their budget. It is only a beginning. The educational conscience is being awakened; but ten years from now we will look back upon the little we are

now doing and will wonder how our schools and colleges existed. The demand for educated men and women, together with the appeal of the heartsick and heart hungry who are willing to make every possible sacrifice to go to college, is a sufficient explanation of the present awakening.

Carlyle said, "For one person to die ignorant who has the capacity for learning, that I call the tragedy of tragedies, though it happen a thousand times a minute as, by some computation, it does."

But what will a man do with an education? That depends, to some extent, upon the man himself, but certainly upon the influences brought to bear upon him by teachers and fellow-students while in college.

Intellectual development is not the chief end of man, and it is not the sole purpose of an institution brought into existence and supported by those who make first the Kingdom of God and his righteousness. Christian schools and colleges have their existence in order that, while the student is learning English, mathematics, science, etc., he may also become acquainted with the fundamental principles of the Christian religion. There are some truths held in common by all denominations. There are some others for which our fathers died and for which we, as Baptists, stand alone. We consider these as organically and vitally connected with the whole body of truth as the different members are with the physical body. Because we have definite convictions, differing from those of other denominations, we feel it our bounden duty to be faithful in their propagation. We, therefore, recognize the importance not only of Christian institutions, but of those organized and supported by and directly responsible to the Baptist denomination.

The statement of the subject is striking and suggestive. "Standardization." "Opinion." "Loyalty to the Denomination."

Standardization is being discussed in every department of educational and religious work. There are standard B. Y. P. U.'s and standard Sunday schools. There are standard high schools, standard colleges and universities. That which gives the greatest concern to many, to the majority of colleges today, is standardization in curriculum, equipment and teaching force.

Any college or university with a sufficient amount of money can arrange to meet every requirement of the Southern or any other association of colleges. Necessary changes in location, buildings, curriculum and faculty can be made in short

order where there is ample financial backing.

But there are some things that money cannot buy, even in the educational world, and these are the things of first importance. The tithing of mint, anise and cummin is commended by Christ, but the weightier matters of the law are of far greater concern. Fifteen high school units plus one hundred and twenty semester hours of college work under Ph.D.'s of acknowledged scholarship, experience and ability plus teachings destructive of Baptist ideals, contrary to Baptist doctrine and of his college asking if the deafness of this man interfered seriously with his subversive of the fundamental truths of the Bible, equals worse than nothing. We want our sons and daughters to increase in wisdom and in stature, but also in favor with God and man.

We have our state colleges supported by men of every belief and men of no definite convictions—Jews, Baptists, Protestants, Romanists and non-descripts of every type. They pay their taxes, patronize the state schools and have a right to demand that these institutions be loyal to their constituency.

As good citizens, we believe it is right to render unto Caesar the things that are Caesar's. We pay our taxes and will continue gladly to do so, recognizing the necessity of these institutions and the blessing they have been to the states. But we believe also in rendering unto God the things that are God's. We are God's stewards. We are to account to Him for money, for talent for children.

We desire for our children something the state does not, ought not and cannot give. In order to secure this, we voluntarily tax ourselves, giving five, ten or a hundred times as much for the support of denominational institutions as we pay for those under state control. And we have a right to demand that these institutions be loyal to their constituency. The only argument for a Christian college is that it be definitely and positively Christian. The

only argument for a Baptist college is that, in addition to being Christian, it stand for the things that differentiate Baptists from other denominations.

More than fifty years ago the spirit of indifference, skepticism, agnosticism and other isms so invaded professedly Christian institutions that attention was called to the fact that many denominational colleges had ceased to be Christian and many others were following in their footsteps. There has been no change for the better. The challenge comes today to Christian people to demand of the colleges uncompromising faithfulness to the truth as it is in Jesus Christ. These institutions are not meeting their obligations when, under the very best of moral conditions, they develop to the highest point of excellency the intellectual powers of the student. A prism can untwist the sunlight and reveal the colors of the spectrum. But if what we see, when we look upon the spectrum, represents the full power of the sun, then it had as well not shine. This world, if it could exist at all, would simply be an iceberg reflecting the rays of the sun, but incapable of supporting life. Above the spectrum is a ray that cannot be seen—the calorific ray. It warms the bosom of the earth and makes animal and vegetable life a possibility. Below the spectrum is the actinic ray. It cannot be seen nor felt. But the photographer uses it in fixing the picture on the plate. Our denominational colleges should supply everything of an intellectual or cultural kind the state institutions can give, but they must also have the warm heart-beat that comes from being in touch with the Sun of Righteousness and the power to bring the student into such relationship with his Redeemer that the imprint of the life of Christ may be left upon his life. Intellectual flash-lights that are spiritual icebergs are not the natural fruits of a genuinely Christian institution.

It is not sufficient that the student should be brought to Christ. He should be taught to observe all things whatsoever

Christ has commanded. The fruit of a Baptist college should be an intelligent Christian, well grounded in the Baptist faith, able to give a reason for the faith that is in him. The Baptist college that does not emphasize the sole authority of the Word of God, that does not teach that a "thus saith the Lord" is final, that substitutes theories worked out by man's faulty and oftentimes prejudiced reasoning powers for the facts revealed by inspiration and recorded in the Word of God, that brings God before the tribunal of its mind and requires that He give an account work. He answered that it did. "But," of Himself is disloyal to the denomination it professes to serve.

Is it not a matter of vital importance that the young people going out from our colleges should believe in the absolute authority of the Scriptures, should know that only baptized believers have a right to church membership, that the church government taught in the Bible is congregational and that they should stand irrevocably for separation of church and state?

Dr. Strong speaks of "a magnificent and organic scheme of doctrine made known in the Scriptures, a scheme whose foundations are the nature and decrees of God, whose various parts have fixed and changeable relations to each other, and whose structure towers above all human systems and embraces truth with regard to heaven and earth." He quotes from the Bampton lectures delivered by Mr. Garbett, in one of which he said, "In an age of heresy and conflict Jude exhorts his readers to 'contend earnestly for the faith once for all delivered unto the saints.'

"1. He assumes the existence of a definite and well-known body of truth called faith. The belief of the church was not something vague and changeable, but it consisted of a clear and organized mass of religious doctrine, distinctly separable from the errors that assailed it and recognized by all believers as characteristic of the Christian church.

"2. That body of truth is characterized by completeness and finality. It is not susceptible of addition or diminution. It is the faith *once for all* delivered to the saints.

"3. There is authority behind it. It has not originated in human reasoning or human speculations. It is from above, 'delivered from God.'

"4. Delivered to the *saints*. We are trustees into whose hands this priceless treasure has been put, to insure, not only its safety and purity, but its universal diffusion through the world."

Surely there has never been a time in the history of the world when it was more important that we "contend earnestly for the faith once for all delivered to the saints."

Churches, associations and conventions have adopted articles of faith setting forth definitely what they believe and what every one who joins those churches *professes* to believe. Institutions have been founded and they are called Baptist. The conventions have appointed trustees and these, in turn, have selected presidents and teachers. The obligation is binding upon those selected that they be loyal to the denomination, whose servants they are. The colleges are not mere brick and mortar and physical equipment, but the combined influence of executives and teachers, educationally and spiritually, upon the student-body.

In answer to a questionnaire sent out by Dr. W. W. Hamilton with reference to "What our colleges can do for the denomination," one man wrote, "Save our students who must now think for themselves and whose experiences are necessarily limited from teachers who are mentally and morally diseased and who daily infect others with intellectual smallpox, cultural tuberculosis, scientific rabies or philosophical typhoid." The language might be stronger and not exaggerate conditions which actually exist. Many who put a question mark after Bible truth might well sit at the feet of Goethe, who

said, "Give us your convictions—as for doubts, we have enough of them already."

No college can truthfully claim loyalty to the denomination if it employs and retains professors known to be teaching in the classroom or out of it doctrines subversive of the distinctive tenets of the denomination.

Last summer I was in correspondence with a very excellent gentleman and had decided to offer him a position which he had already indicated he would accept. I heard he was deaf and wrote the president he said, "in spite of that, I want to retain him. He is orthodox and it is very difficult to find any one to take his place who can be depended upon to teach the truth."

Physical defects which sometimes interfere with one's taking part in faculty meeting or which encourage students to take advantage and sometimes "put it over" are not nearly so hurtful in their influence as spiritual deformity.

It is not sufficient that an institution be loyal to the ideals and doctrines of the denomination. It must be loyal to its organized work. We are educating our young people for business, for the home and the social life, but above everything else for the King's business.

Our churches have their organizations for attending to the business of the Lord. These same churches give their money to our colleges, encourage their young people to attend, oftentimes pay the expenses of some bright girl or boy, with the hope that that student may return home prepared to be a leader in church work. In the home town there is not only the church with its work, but there are non-sectarian organizations in need of leaders and supporters. If the student has found in his college religious activities similar to those in his church, he will come home ready to fall into line. Knowing in detail all the organized work of the denomination, he easily becomes a leader and an invaluable asset to the local church. If, on the other hand, the religious activities in the college are non-sectarian, if he has been taught to believe that it is

a mark of littleness and narrowness to be distinctively Baptist, it is more than likely he will continue to cast his influence with undenominational organizations, and the church will lose him as a factor in its organized work.

Any college basing its claims for students

and money upon the fact that it is Baptist is honor-bound to be loyal to the ideals, doctrines and organized work of the denomination. When it fails to function as a Baptist institution, it should either die, have a change of heart or cease to make false professions and withdraw its claim for denominational support.

Standard of Loyalty

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. Livingston Johnson, D.D., Editor, Biblical Recorder, Raleigh, N. C.

Some of you may ask the ancient question, "Is Saul among the prophets?" I do not belong to this elect group. I am not an educator, in the sense that you are. I am a newspaper man, but am intensely interested in the subject of Christian education, and am grateful to my friend, your president, for inviting me to attend your meeting.

I note that the subject which follows this is loyalty to the Christian fundamentals. It does not come within the province of this paper, therefore, to discuss that phase of the subject.

1. I submit, in the first place, that our Baptist institutions should be loyal to the denomination which has founded and supports them. This statement should be accepted as axiomatic. It is simply a recognition of the right of the denomination, the creator, to control its institution, the creature.

As the faculty of an institution creates its spirit and establishes its standards, to say that an institution should be loyal to the denomination is tantamount to saying that the faculty should be loyal.

2. While every Christian institution should be loyal to the fundamentals which are held in common by evangelical denominations, Baptist institutions should be loyal to the distinctive principles held by Baptists. It is not practicable, or, indeed, desirable, to teach these principles in every classroom, but every Baptist school should have a Bible department in which the

Bible is taught, and in this department place should be given for instruction in our peculiar principles. In no department should these principles be spoken of lightly or regarded as of minor importance.

Just here arises a question about pedobaptist teachers in Baptist schools. Is it ever justifiable to employ other than Baptist teachers for Baptist schools? I do not believe that any one who is not a professor of religion and who does not believe in the great Christian fundamentals should be employed in a Baptist school. I shall go farther and say that a teacher in a Baptist school should exert a positive Christian influence. He should attend the religious exercises of the institution, and in this way set a worthy example for the students.

That, by the way, lets us return to the question. Is it ever justifiable to employ other than Baptist teachers for Baptist schools? Yes, I believe there are times when it is justifiable, indeed, when there is nothing else that can be done. As a trustee of two Baptist colleges, I know that it is sometimes impossible to secure well equipped Baptist teachers. This is true especially in regard to schools for women. I am sure that you school men have "been up against" that problem, so that simply to state it is sufficient.

How, then, can we expect loyalty to our distinctive principles in teachers who are not Baptists? A teacher who is not a Baptist should not be elected to any posi-

tion which would require the teaching of Bible doctrine, and no teacher who has a proper conception of the ethics of the profession would do or say anything that would tend to weaken the loyalty of a student in regard to the tenets of the denomination to which the institution belongs.

3. A Baptist institution should be loyal to the expressed policies of the denomination. Though a member of the faculty may believe that a denominational policy is unwise, if the denomination which supports the institution adopts the policy that teacher should use his influence in securing for that policy the support of the institution.

We had a striking example of this in the "late lamented" inter-church movement. The Baptists of the South did not believe it was wise to go into the movement and expressed themselves unmistakably to that effect. Most, if not all, of the state conventions took similar action. In my opinion, denominational loyalty required that institutions belonging to, and supported by, Southern Baptists should have endorsed the position of the denomination. And yet I heard of students in Baptist colleges who deprecated the narrowness of the Baptist denomination for refusing to go in with other denominations in a great world movement.

No institution should be held responsible for the doctrines and conduct of all who attend it. Some students will go wrong in spite of, and not because of, the instruction they receive at an institution. When the vast majority of the students who attend a school come away with their faith unshaken, I think it is fair to say that the influence of the institution, as a rule, is sound, and the exceptions prove the rule.

On the other hand, it is natural to suspect that there is something radically wrong with a Baptist institution a large percentage of whose students leave its classrooms with an apologetic attitude in regard to the principles or policies of the Baptist denominations.

4. We cannot have an absolutely uniform standard of loyalty, or conformity to certain beliefs and policies.

5. As to doctrines, there is substantial agreement among Southern Baptists, and yet there are many shades of belief. In some states the question of Alien Immersion would be made a test of orthodoxy, and a church that practiced Alien Immersion would be considered out of harmony with the denomination. In other states the question would be left for each church to settle for itself, and a church that practiced Alien Immersion would not be considered out of fellowship with other Baptist churches.

Premillennialism would be made by some a test of orthodoxy. Indeed, a creedal statement was drawn up by a well-known Baptist some time ago, and published in one of our leading Baptist papers, in which the premillennial view was put down as essential to soundness of faith. Now, if we were to undertake to establish a uniform standard of belief, we would certainly meet these shades of difference, and this would lead to endless confusion.

One of the subjects to be discussed here is whether science should be taught in our Christian schools. In some states that question would be answered in the affirmative, in others in the negative, or, at any rate, some states would hedge the teaching about with such rigid restrictions as to practically prohibit its teaching.

While these differences in belief are not so pronounced as to cause a breach in the denomination, they are sufficiently distinct to make a uniform standard of belief impractical, and I do not hesitate to say that the insistence upon a uniform standard of belief would threaten our denominational integrity, and the enforcement of such standard, if such were possible, would certainly cause a breach in the denomination. But here I am anticipating.

6. As with doctrine, so with policy. The Southern Baptist Convention may formulate a general policy upon which the

Baptists may so far unite as to make co-operation possible, and yet there must always be room left for each state to exercise its individuality.

In the \$75,000,000 campaign an effort was made to fit a uniform plan, like a strait-jacket, on the several states, but it was soon seen that Baptists could not work in such rigid harness. A uniform pledge-card was sent out, but several states discarded this card and had cards printed to suit their conditions, many of which were peculiar. Southern Baptists succeeded gloriously in securing pledges in the campaign, but in no two states, perhaps, was the thing done exactly in the same way, and when an attempt was made to force uniformity it invariably resulted in friction.

Now, as each state must be allowed to make its own policy, it follows that the institutions in any state cannot be charged with disloyalty to the denomination, no matter how widely they may differ from a general denominational policy, so long as they are in accord with the policy of their own state convention.

A south-wide institution must be loyal to the general policies of the denomination, and its conduct is a legitimate subject for criticism by any Baptist, or any Baptist paper in the South, but, in my opinion, a state institution is amenable to the convention of its own state alone, and is not subject to the control of the Southern Baptist Convention, or to the convention of any other state. Some of our brethren seem not to be able to discriminate here. They appear to think that a state institution, that is, a Baptist institution, owned and controlled by the Baptists of its state, can be made a target for the unfriendly criticisms of self-appointed guardians of the faith. That is a matter of journalistic ethics which each editor, or correspondent, must decide for himself.

7. This leads me to say that the trustees of an institution should be the judges of its standard of loyalty. The trustees are in better position to pass on such matters than any other body of men.

Now, I believe the denomination should control its institutions, and, so far as I know, the Baptist schools in every Southern state are under denominational control. The control is exercised through boards of trustees, but the trustees are answerable to the convention. In my state the trustees are elected for a term of three years, one third going out each year. Members whose terms expire are eligible for re-election. The trustees elect members, but the election must be ratified, or confirmed, by the convention. By this method the convention practically names the trustees, and through the trustees controls the institutions.

If the trustees are not faithful to their trust, if they allow teachers who are not loyal to the denomination to remain in the faculty, the complexion of the board can be changed in two years by action of the convention. I am speaking of the methods that are employed in my own state, and I suppose some such method obtains in the other states.

If the whole denomination in any given state could visit the several institutions, converse with the teachers, and breathe the atmosphere that surrounds them, the opinions of very many of our brethren would be changed. It is impossible, of course, for any considerable number of the Baptists in any state to visit all the institutions in their state and get into their life and spirit. The trustees visit the schools committed to their care every year, and sometimes more frequently. They become intimately acquainted with the members of the faculty, and have an opportunity to learn first-hand what the teachers believe.

A board of trustees becomes the nexus between the institution and the denomination. A trustee should ever bear in mind that his official title is suggestive of the solemn obligation that rests upon him. To the board of trustees of an institution has been committed a sacred trust. They are acting for the denomination and should see to it that the institution committed to

their care is loyal to those things for which the denomination stands.

On the other hand, the denomination should have confidence in the trustees whom they select unless those trustees act in a way to forfeit their confidence, in which case they should be removed and others appointed to take their places.

Some of our institutions have been brought under suspicion by criticisms that were not well founded. If a Baptist has good reason to believe that a teacher in a Baptist institution is disloyal, in doctrine or in conduct, if he will report the same to the board of trustees of the institution and will produce evidence to justify an investigation, I do not believe there is a board of any Baptist institution in the South that would not order an investigation.

As Dr. Mullins said in a very fine article some time ago, no teacher can do his best work when he knows he is under suspi-

cion. Constructive criticism should ever be welcomed, but destructive criticism is always harmful.

I was talking about this subject the other day to a very intelligent gentleman in the city of Raleigh, a man who spent many years of his life as a teacher, but who is not now engaged in that honorable profession. I am sure that all who know this gentleman would say that no more loyal man lives in North Carolina. In the course of our conversation, my friend said, "After all, a desire to be loyal is not the highest motive that impels to service. Before loyalty there must be love. No more loyal man could be found than the apostle Paul, and it was he who said 'The love of Christ constraineth us.'"

Any teacher who owns Christ as his Lord, and has Him enthroned in his heart, will be loyal to Christ, not for the sake of being loyal, but out of love for Him whom his soul adores.

Standardization in Opinion: Loyalty; Christian Fundamentals

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. H. E. Watters, D. D., President, Union University, Jackson, Tenn.

I interpret or translate the subject assigned me: "Making our schools loyal to Christian fundamentals."

Candor demands that I confess that I am by no means certain that my statement of the subject expresses the thought that the committee intended me to discuss.

When I received the printed program a few days ago and saw my name on for this discussion, I felt exactly like a student of mine a number of years ago when in an extemporaneous oratorical contest he drew the subject, "Resolved, That the American Congress should establish the parcels post." According to the rules of the contest, the speakers were all on the platform, having drawn for their positions, and the subjects were all in a hat. The

speakers were in their turn to draw a subject, read it to the audience, and retire to an anti-room for six minutes' preparation, while another speaker was doing his best to entertain the audience. The only means of help in the room were a tablet, pencil and dictionary. When our friend drew the subject and read it to the audience, it was very apparent to everybody that he had never heard of the parcels post, and the audience laughed in anticipation. But they were hardly prepared for what they got. After six minutes the young man appeared, read his subject to the audience again and thus defined it: "The dictionary says a parcel is a package, and that a post is a stake to hitch things to. Now I haven't any idea why Congress should have a stake to hitch parcels to, but I am for it."

And amid shouts of laughter he regaled the hilarious audience with arguments for the measure and almost won the medal. Now I may have missed my subject as far as Crittenden did, and while I cannot hope to make as successful a discussion, I can say with him that "I am for it." I believe in making our schools loyal to Christian fundamentals, but I frankly confess that the expression "standardizing opinion" in regard to the matter is to my mind a little hazy, and more removed still is any plan for organizing this opinion.

Standardization has long been a word to conjure with, but only recently has it been applied consistently to our educational system. It has its profits and its perils. It is the iron bed upon which many a Procrustean operation has been piteously performed. It would appear that in all the years past when this spirit has arisen among a people concerning anything that they have become obsessed with it and have applied it ruthlessly. Witness the pitiless efforts in the past centuries to make the world conform to certain religious standards. Note the bloody wars to force men to conform to uniform political standards.

The very genius of standardization demands the ruthless sacrifice of the exceptional, that all may be made to conform to an ideal. This ordinarily is the average, although as applied to our schools it usually expresses the minimum, or the least below the average, that those above the average can be induced to accept. It is difficult enough to apply this rule to the material side of our schools, but when we come to the spiritual, the lines become much more indistinct and the limits more illusive so that a satisfactory statement, to say nothing of the application of standards, becomes doubly difficult.

There is much criticism of our modern educational system. Many say it has broken down, that it has failed to produce the character demanded by our times. I do not know with what standards the comparison is made, but every reference I have heard or read has evidently used the

Christian ideal as a standard. Their criticisms have marked how far short the product of our schools has come. I have wondered if a comparison of the product of our present system with that of the past systems judged by these same standards would not make a most favorable showing and give us greater appreciation for our present school system.

There is much criticism of our Christian schools, calling attention to the fact that our product falls far short of the Christian ideal. Critics point to the fact that many of the boys and girls returning from our Baptist schools take little interest in church and Sunday school work, but they seldom point to the large number who do. They do not recall the fact that only a very few who are brought up in their home Sunday school and church service ever take any active part in these religious services in young manhood and young womanhood. If the churches, Sunday schools and B. Y. P. U.'s which have this for their chief object should so largely fail, why should the schools be so severely condemned for failing when they are not organized or designed for this specific task? A Baptist school is not a Baptist church. It is not a Sunday school, nor a prayer meeting. It is not a series of revival meetings, nor a B. Y. P. U., yet our schools are often condemned for not being all of these at once.

The question, therefore, arises as to how much responsibility may justly be charged to the schools in religious matters. Should the schools dominate the churches, or the churches dominate the schools? One or the other is inevitable if they attempt to operate extensively in the same sphere, and in such a struggle the chances for winning are largely in favor of the schools. The force that trains or directs the mind directs the life. Therefore, the institution that trains the religious leaders of the future must and does determine the religious character of the future. It necessarily follows that if the schools enlarge their religious activities so as to take over

all, or nearly all, of the training for leadership in the churches, sooner or later the churches will be completely dominated by the schools. The contemplation of what might follow must give us pause.

Still it must go without question that a Christian school must be unimpeachably loyal to the fundamental Christian ideals, but this raises more questions. What is it to be loyal? What are Christian fundamentals? Who shall say what things in the Christian system of doctrines are not fundamental? I am aware that no statement that I can make would be accepted by many to be at the same time sufficiently inclusive and exclusive. Therefore, I shall not undertake the task, but I suppose all will agree that the following at least should be included:

First—That Jehovah is our God; that Jesus of Nazareth is His only begotten Son, and the Holy spirit, sometimes called the Comforter, is his personal representative on the earth today; that the Bible is His spirit-breathed word, an infallible and all-sufficient guide for man. Around this mighty pillar of doctrines there occur certain other fundamental truths, subordinate, yet hardly less vital:

That man is God's special creation. That by sin in the beginning he forfeited his life and right to God's favor and fell into a hopeless state, but that God's love followed him still and made ample provision for his redemption and restoration through the death of his son and the sanctification of the spirit; and further that the gospel as we now have it is God's means of bringing to men the knowledge of God's wonderful love and salvation. This also suggests the duties imposed upon man by these relations, and that his first duty is to love God supremely and do His will implicitly. This vitally affects his life here and hereafter. This is the highest standard by which man can be judged, and the more nearly he measures up to it the happier and more successful he is to be accounted, both in this world and the world to come.

The schools exist only to teach the people how to attain their highest possibilities in life, and since their highest possibilities, as already expressed, can only be attained through the principles and facts suggested as fundamental, it follows that no school can function properly that is not loyal to these fundamentals. Much less does it have any right to claim to be Christian and certainly not Baptist.

That school is imperfect, therefore, which employs a single teacher whose life or teaching places a question mark after any of God's great truths, or that does not make every possible effort to impress them upon the mind and heart of every student. The test of the school is to be found in the character and lives of the students it sends out. Do they highly regard the Bible as God's word? Do they reverence the church and more faithfully support it? The more nearly the school can measure up to these standards, the greater its claim to loyalty to Christian fundamentals. If all of our Baptist schools should constantly send out such product, they might be said to be spiritually standardized. This is a high ideal, and perhaps no school does or can measure up to it, but who can set the standard lower?

But my subject, as I interpret it, demands that I propose some means or method of attaining, or at least approaching, this standard. This is where I find myself most limited, but I venture to suggest the following:

First—The school itself should openly and publicly and in its literature avow Christian character. In other words, it should reject all such expressions as "independent" and "secular," and boldly announce itself as "Christian;" and since practically all Christian schools are supported by churches they ought publicly to acknowledge this relation. This means that every Baptist school should boldly avow and proclaim the fact that it is a Baptist school. To assume an apologetic attitude in these matters emasculates the Christian character of the school to begin

with, and it must apologize for every Christian attitude it may assume thereafter.

Second—Every member of the faculty should definitely and unhesitatingly announce his faith in the fully inspired Bible and at no time offer any apologies for anything taught in it, or that he may believe about it. Apologies undermine faith, because they confess weakness, and there should be no lack of faith or thought of weakness suggested by word or deed in any Baptist school regarding God's Word or any of its doctrines.

Third—In all references in the school, in chapel, or in classrooms, to the name Baptist, Baptist churches, Baptist history, Baptist influence, Baptist doctrines, and Baptist ideals, there ought to be a degree of boldness and confidence that becomes a people sure of their ground and proud of their record. Doubtful expressions on such matters and apologetic attitude are certainly out of place in any Baptist school. No aggressive leadership is possible without the qualities of boldness and confidence. This gives the conquering spirit of victory, and our schools can supply it or destroy it. This is finely illustrated in college athletics. Every body of college students knows well that that team is already defeated, which is not "pumped full of pep" and confidence, or, in other words, with the spirit of victory. Visit that wardance of civilization, one of your college "pep" meetings, hear the ringing addresses and rousing cheers. Note the pledges of loyalty and the stifling of all discordant notes. Feel the spirit of unity, of confidence, of victory that charges the atmosphere. Witness the enthusiasm and the conquering spirit with which each one leaves the meeting. Oh, that our schools might send out all of our young people with every nerve of their being thus surcharged with the spirit of Baptist loyalty and Christian victory!

But again you ask how can it be done, and I answer by saying: "Use the same tactics that are used to inspire your foot-

ball team." Now this suggests that a certain Christian atmosphere must be created, which must be surcharged with all of those elements necessary to produce the results desired. The subconscious mind must be affected. Full use must be made of this subtle, but powerful, and most effective means of influencing character and action. His heart is adamant indeed that is not moved by this silent force. He is a poor executive of any school who does not use it; who does not know how to select and organize a faculty and then so direct it as to create any atmosphere in the school that he may desire and thus in time produce any results he may want. This means that the trustees of a school should carefully select their man for president, be fully assured that his ideals are what they want to characterize the school, and then leave him absolutely untrammelled in the selection of his faculty and in developing his ideals in the school. It means also that the whole matter should not be taken out of his hands by the denominational press and theological busy-bodies—these self-appointed "defenders of the faith."

These remarks suggest a thought in regard to an external phase of my subject, and that is in regard to standardizing the opinion and loyalty of the public with reference to our schools in their relation to Christian fundamentals.

First, a few remarks on how it cannot be done. Public opinion cannot be standardized by negative suggestions. All destructive criticism is negative. It can only tear down, never build up, consequently it can only *bring down* to standards, never *up* to standards. It constantly looks toward lowering, not raising, ideals. Destructive criticism is very deceptive, and the conscientious man who indulges in it always does so because of his fancied higher ideals, and acts through his misguided loyalty to them. He mistakes the wreckage he makes as an evidence of a great service rendered. He is like the rat gnawing the file; he sees the chips and thinks he is making great progress, or he is like

the bulldog that wrecked the china shop in pursuit of a mouse and having caught it laid it triumphantly at his master's feet, with a very vain feeling over his achievement. The destructive critic is always vain in his feeling of superior ideals, and boasts of his loyalty to them, but he forgets, or does not know, that he has not lifted up what he has knocked down; that he has not obtained unity by division, and that public opinion is not united by the discord he has made. Therefore, some way must be found either to eliminate these divisive wedges which are constantly being driven by hostile criticism, or else some means of concordant pressure be found that can overcome them and draw all of our people together into one mind and purpose.

I would be far from saying that there are not many evils that can only be removed by the surgeon's knife, but if the patient is to recover that knife must be in the hand of a friendly surgeon, and one who knows how to operate in such a way as to remove the disease without killing or permanently disabling the patient, and certainly by one who knows better than to perform the operation out in the open in an air befogged with sooty dust. The surgeon's knife is too deadly an instrument to be used promiscuously by zealous but misguided ignorance. Therefore, in the process of standardizing thought in regard to our schools, we may appropriate the prayer of the politician, "The Lord save us from our friends."

Second—A few remarks on how it can be done. First, let the schools deliver the product the people have a right to expect of them. Second, let the people know it.

This latter calls for wise and systematic dissemination of knowledge in regard to our schools. It also calls for a safe and

wise and trusted brethren speak. Let the constructionist come out from cover and take the places of the obstructionist and destructionist, if I may use these terms. Let him boldly champion and defend our schools and exalt them in the thinking of the people.

Public opinion is standardized not by resolutions, rules nor criticisms, but by thinking. Public opinion is only mass thought, yet the mass does not think. The mass only records and reproduces in a phonographic way what a few people think. Public opinion, like animals, grows upon what it feeds. Therefore, if we want a standard product, we must have a standard diet. Is it not time our school leaders were giving some attention to the diet being fed to our people?

Or changing the figure, the people as a mass see only what is pointed out to them. Vultures point out some things, honeybees others.

In the manner of standardizing public opinion in regard to our schools, I would commend the course of the Texas Baptist Standard in contrast with that of other papers in Texas and some other Southern states. One is constructive, the other destructive. Both have the same ideals, and aim at the same end, but one would rally the best thought and loyalty of all of the people to their schools as they strive to attain their highest ideals, while the other would fill the minds of all with suspicion, distrust and discouragement. The result of one will be to inspire both schools and people to do their best, while that of the other will discourage, deaden and kill. The results of both will be seen for many years in the future, written in letters large and bold so that "he who runs may read." May the Lord give us more Texas Baptist Standards.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. III

APRIL, 1922

No. 11

TO MAKE YOU THINK

"A Christianized education is essential to an educated Christian."—*President N. O. Thompson.*

"Education without religion is simply veneering rotten wood."—*Bishop Welsh.*

"To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant."—*Prof. G. A. Coe.*

"A college which is not Christian is no college at all. For the faithful, hopeful, loving treatment of persons as free beings of boundless capacity and infinite worth is at once the essence of Christianity and the distinguishing mark of the true college."—*President William DeWitt Hyde.*

"To a man who believes in the Christian religion the Christian college is not a duplication of what the state is doing, but an essential addition. It covers the whole personality of man, instead of limiting itself to a part of his faculties."—*President J. A. Marquis.*

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EDITORIAL.

THE SUMMER CONFERENCES

A number of Baptist assemblies will be held this summer. These have a great religious and educational value in addition to the social fellowship. We wish for all of these large success this season. We call special attention to the list published in this issue for the Southern Baptist Assembly at Ridgecrest, N. C. The Education Board now owns the controlling interest in Ridgecrest and maintains direct control. Upon the resignation of Dr. Mays as corresponding secretary of the assembly, the Editorial Secretary of the Education Board was asked to assume this work in addition to his regular duties.

The idea for Ridgecrest differs somewhat from the ordinary Chautauqua or Assembly plan, for these center about the platform while Ridgecrest is being projected upon the plan of the religious training center; hence the program features a summer school of theology and a school for Christian workers, in addition to the other conferences upon vital topics. Besides the conferences listed in this issue, there will be many speakers of attractive personality

and address who will bring inspirational and instructive addresses. The material equipment at Ridgecrest will be improved so that guests may be more comfortably entertained. Reduced railroad fare has been secured upon the identification plan, which means that those who desire these rates must secure from the Secretary of the Assembly an identification card before he purchases tickets. These may be secured free by writing to Albert R. Bond, 1214 Jefferson County Bank Bldg., Birmingham, Ala., before the 1st of June, and later at Ridgecrest, N. C. We trust that there may be a splendid attendance this season.

CHRISTIAN EDUCATION DAY

Christian Education Day will be observed in the Sunday schools and churches on Sunday, June 25th. Material for its observance will be mailed to the Superintendents of the Sunday schools about May 15th. This will give time for proper preparation for the day. Ask your Superintendent how you may help make this day a success.

Emphasis for the day will be placed upon the education of our young preachers and those who are looking for definite Christian service as missionaries or other church workers. The insistent need of the world is the type of education that embraces all the good that men have thought and done, and that recognizes the religious sanction and impulse. Christian education is funda-

mental to the ideal type of Christian life. Efficient church life depends upon efficient leadership and efficient leadership depends upon preparation and correct ideals.

It is hoped that Christian Education Day may result in at least three things:

1. That it may help to create among our people the vitalizing conscience on Christian education that will lead to an adequate support of our denominational educational institutions, and that will help to give proper direction and support to the general educational thought of the South.

2. That it may help to secure a decision on the part of many of our young men and women to devote themselves to ministerial and missionary service.

3. That it may secure an offering for ministerial education that will supplement the amounts already set aside for this purpose in the 75 Million Campaign. In most of the states ministerial education did not have adequate provision made, hence Sunday schools and churches are asked to send their offering on Christian Education Day to the State Secretary to be used under their direction for this purpose.

MAKE JUNE 25TH A GREAT DAY!

DECISION FOR COLLEGE

Well, do I remember those eager days when the prospect of college consumed every thought. I can full well appreciate the present attitude of many of our boys and girls. They are facing the problem of college for next year. The decision will be made with many of them in the next few weeks.

"Every boy who really wants to go to college can do so." This was the statement recently made to me by a college president, who had worked his way through college and the seminary either through money made or money borrowed. A secretary of Christian Education confirmed this statement.

It will be necessary for some boys and girls either to work for part of their ex-

penses at college or to borrow money. Let every effort be put forth to provide the means of going to college. If one plan fails, try another.

What college to attend? This is a serious matter. It will affect the entire life outlook. One ought not to make a mistake here. We shall be glad to furnish any information that will help toward the right decision. Let every parent consider the relative merits of an education under denominational influences and that under state direction. We are convinced that the denominational school can help to give ideals of life that are lacking in the state-directed system.

*Send your boys and girls to college.
Send your boys and girls to Baptist colleges.*

WEEK DAY SCHOOLS OF RELIGION

Religious instruction of children through the high school age is coming to have commanding attention. With no sort of criticism for the ideals or work of the Sunday School, there is a growing conviction that these schools do not give sufficient religious instruction to meet the expanding needs of our youth. The Sunday School is limited by shortness of the teaching period and by certain necessary purposes. A supplemental method is gaining increasing notice. This method is spoken of as a "Week Day School of Religion." We give a brief outline of its aims:

TYPES OF SCHOOLS

Several types of the week day religious school are being tried out.

- a. *Local Church Type*—Some churches have gotten a vision of the possibilities of the week day schools and have sought to supplement Sunday teaching by definite religious instruction during the week. In some instances paid workers have been employed, usually volunteers have given freely of their time. These have been planned mostly to serve only the local church constituency rather than the community at large.

b *The Co-operating Denominational Type*—In some communities several denominations have combined in this work. The community conscience has been aroused on Christian education, and no one denomination has been able to meet the situation; hence the co-operative method. Usually each church has its force of teachers to provide the denominational type of instruction.

c. *Civic Type*—This type is found generally in the larger cities. Expenses for this work is borne by the citizens who desire to contribute toward it, and the teachers are selected by choice of the participants and without special reference to denominational alignment.

CURRICULUM

The curriculum for the week day religious school will vary according to the dominant idea of its organization. In some

schools instruction in the Bible will be the exclusive plan, while in others extra biblical material such as missions, church history and extra religious subjects will find a place. Many schools will give special emphasis to the idea of worship, and some will emphasize the place that religious activities should occupy in the growing religious life of the child.

There has not yet been any uniform curriculum adopted by the schools already operating. Of course, the type of instruction will vary according to the purposes that determine the existence of these schools. While one may not agree with the purposes of the schools that are always organized, one must see in this movement for a week day religious school a commendable effort to bring religious education into more vital place in the life of the church.

Book Notes

Fundamentals of Prosperity—Roger W. Babson. Fleming H. Revell Company, N. Y. \$1.00 net.

The popularity of this book is manifested by the fact that it is now in its eighth edition and has been only a short time from the press. Mr. Babson is the world's greatest statistician, and in this little volume he departs from the accumulation of figures in order to present the basic ideals upon which prosperity is to rest. The chapters are short but grip the attention. Only a short hour is needed to read it and yet the impact with these great thoughts will long abide with the reader. Mr. Babson contends that material resources are not the real grounds of prosperity. "Panics are caused by spiritual causes rather than financial. Prosperity is the result of righteousness rather than of material things." "We have gone daffy over things like steam, electricity, water power, buildings, railroads and ships, and we have forgotten the human soul upon which all of these things depend and from

which all of these things originate." This is probably the first attempt on the part of an expert statistician to relate the forces of the spiritual with those of the commercial life. We shall be glad to have every young person especially give a careful reading to this little inspirational book.

It Is to Laugh; a Book of Games and Stunts—By Edna Geister. George H. Doran Company, New York. \$1.25 net.

Ice Breakers and the Ice Breaker Herself; Games and Stunts—By Edna Geister. George H. Doran Company, New York. \$1.35.

These two books are indispensable to those who have to do with social entertainments. They are written to give help to those who must direct social life in community or church. The complaint is often lodged against the socials given by the B. Y. P. U. and other church groups that the entertainments are stiff and un-

interesting. Probably the reason for such complaint may be found in the fact that the leaders did not know just how to direct these social hours. These two books would go far toward putting pep into such gatherings. The games and stunts are planned for the young people rather than children and omit largely the athletic type. The two books are supplementary and do not cover the same ground. In the latter book there is a good discussion of the general principles one should follow in order to be a leader in the social life and its gatherings. We give an unqualified endorsement to these two little books. Miss Geister has done a wonderful piece of work, the results of which will be that gladness will be brought to many groups of young people and her reward will be unceasing.

A National System of Education—By Walter Scott Athearn. George H. Doran Co., New York. \$1.50 net.

The main contention of Prof. Athearn turns toward the establishment of a system of religious schools that will parallel the public schools. He holds that the need for religious instruction is not adequately supplied by the Sunday Schools. He presents as the plan most feasible what is called the malden plan, which obtains in the town of Malden, Mass. This plan provides for the co-ordination of denominational and inter-denominational control in a week day school of religion. This plan regards religious instruction as a vital part of the duty of both the church and the community. He says, "To supplement the system of schools which the state will build for the secular training of its citizens, the church must project a parallel system of religious schools." He presents the form of organization and certain features of the curriculum that should obtain in such a scheme. In the first part of the volume he sketches certain tendencies in education and the rise of the education system. The book is very suggestive and contains a good work in bibliography. While one may not accept the entire pro-

gram of Prof. Athearn, one will be forced to do some vigorous thinking as he follows these discussions.

The Bible a Missionary Message—A Study of Activities and Methods, William Owen Carver. Fleming H. Revell, New York. \$1.50 net.

Dr. Carver is professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary at Louisville, Ky., and has already contributed two valuable books to missionary literature—"Missions and the Plan of the Ages" and "All the World in All the Word." In this volume he presents the missionary appeal an imperative of the Bible. He shows that both the old and the new testaments proclaim Christianity as the world religion. The book is eminently adapted for study courses by the various church organizations. It will invigorate the thinking of any pastor. It will create in the reader a holy enthusiasm for world-wide evangelism. We could give no better commendation of it than to wish that it might be in the hands of every pastor and every church member who desires to feel the thrill of the Book that has a world message. The chapter heads are suggestive of the large scope of the work:

1. The Fact of the Bible Marks It as a Missionary Message.
2. Biblical History Marks the Bible as a Missionary Message.
3. Hebrew Worship Reveals the Missionary Message of the Bible.
4. Prophecy Proves the Bible God's Missionary Message.
5. The Christ God's Missionary Message.
6. Jesus, God's Son, Found the Missionary Enterprise.
7. Acts the Gospel of the Missionary Power.
8. Paul the Interpreter of the Missionary Message.
9. The Missionary Message in the Visions of Patmos.
10. The Message in the Tongues of Men.

Wait and Make Time

DR. W. C. JAMES, *Corresponding Secretary*

There are many young people, and parents, too, who feel that it is a waste of time and money to go to high school and college. They are sure that they can make as good a living and be as successful in life without spending so much time in school.

The difference between having and not having an education is the difference between traveling on a local and on a fast train. The local may leave the station before the fast train, but it makes so many stops that the fast train leaving some time later will soon catch up with the local and leave it far behind. I heard once of a man who received a telegram urging him to come to a certain city as quickly as possible. Hurrying to the station he took the first train out which was a local, and which, much to his annoyance, stopped at every station along the road. About the middle of the afternoon the train went on a sidetrack and, while the man grew more impatient because of the delay, suddenly a fast train went thundering by on the main track which reached the city to which he was going two hours ahead of the local. He was then much annoyed at himself for being so thoughtless as to take the local, and said that he could have *saved* time by *waiting* for the fast train. So there are thousands of young people who every year rush out into life because they think they have no time to wait for an education and are soon overtaken and left far behind by those who *waited* to go through high school and college.

There are many wealthy men in the United States who never went to college, but there are 277 times as many rich men who have a college education.

Or the difference between having and not having an education is the difference between a sharp axe and a dull one. Other

things being equal, the man with an education can accomplish much more than the one without it, just as the man with a sharp axe can cut more wood than the one with a dull one, and the boy who says that he has no time to sharpen his mind by going to college or high school has no more sense than the wood-chopper who says it is a waste of time to sharpen his axe. Education does for the mind what a grindstone does for an axe. I heard a story recently about two boys in a large southern city who had finished the grammar grades and were ready for high school. One of the boys declared that it was unnecessary to spend more time in going to school, and, accordingly, secured a position in the warehouse department of a large business concern. The other boy went into business four years behind his chum in the grammar school. Ten years have passed by and the boy who refused to go to high school is still doing rough work in the warehouse, while the high school graduate has been advanced to the position of manager. It pays to sharpen your mind as well as your axe, though it may take time to do it.

Or the time spent in going to college is like the plan followed in racing and in walking matches. When I was a boy in Texas, the whole state one year for some months went wild on walking matches. We had them in our town. In some public place there was arranged a track around which one must go a certain number of times to make out a mile, and I recall now my youthful surprise that the contestants who won the matches almost invariably walked slowly in the beginning, keeping their strength for the close, while those who started with a flourish, walking as fast as they could, were sure to drop out before the end was reached. If it is necessary in racing and walking to save one's

strength for the home stretch, experience has shown that it is necessary in the race of life to do the same thing. The boy who takes time for his education, thereby lays up reserves of strength and of power which make him a winner *in the long run*. A few years ago a competent specialist, upon request of the United States Bureau of Education, made a study of more than 15,000 successful men whose names were found in an encyclopedia. He found that, while some of them were college men, others were not, and that the college man, judging from this list, had 870 chances for

success and distinction, whereas the non-college man had only one.

Time and money spent in going to high school and college are not thrown away, but the best investment that young people and their parents can make.

Southern Baptists have about 120 schools, including academies or high schools, junior and senior colleges, Bible training schools and theological seminaries. Young men and women can find in them that training which will equip them for usefulness and happiness here and hereafter.

Get ready to enter one of them this fall!

Standardization: As Related to Institutional Autonomy

Address to the Southern Baptist Education Association, Birmingham, Ala., December 3-5, 1921. Charles E. Dicken, D.D., President, Ouachita College, Arkadelphia, Ark.

Those responsible for the program of this session of the Southern Baptist Education Association have evidently decided to settle a most troublesome and grievous matter. Practically all discussions are to live, move and have their bearing on the matter of standardization. The term itself is capable of some half hundred definitions. It seems likely to have had a birthright dating back some seven centuries and of Latin-French ancestry. First, it applied to military symbols and symbol bearers. Varieties of meanings in ornithology and botany as well as suggestive meanings are associated with the verb "stand." "Standards to measure by" is an old usage. Some authorized unit, like the standard foot of the English or metre of the French, size, weight or amount conforming to a uniform or normal measure, is the most common usage, as the gauge of railways in the "standard tread"—standard money—standard wage rate—standard interest rate, etc., etc. The idea of a definite degree

of quality is also expressed in the term. For example, "Horace is the standard of Lyric, Virgil the standard of Epic Poetry." Boyle wrote "Men will be ashamed to be unlike those whose customs and deportment pass for the standards." So we develop from experience and observation "standards of living," "standards of perfection," "standards of right and wrong," "standards of race, customs and creeds" continued through generations as a base or authority by the use of which we test by comparison some recognized example.

Standardization in education for us therefore opens up or renews the task of accepting or creating some base or authority by the use of which we may test by comparison the institutional merit of the universities, colleges and other schools of Southern Baptists.

II.

The subject of this paper sets out for discussion not so much the suggestion of

standards as the laying of ground work for possible standards by suggesting how conformity might be possible without setting aside the self-governing power of the institutions themselves to so great a degree, at least, as to destroy what may have been accomplished to date by the Baptist educational policy, which has been that of largely allowing each institution to fix its own standard with the possible challenge to "be careful and not run away from its own constituency." This has resulted in inevitable confusion even among our educators, while a vast majority of our people are totally in the dark.

We have academies calling themselves colleges, and colleges calling themselves universities and seminaries providing for those too zealous to take college training by offering courses ranging from the academy to graduate work. Standardization as related to institutional autonomy must have some ground work for a beginning. Baptists have acted independently in founding their schools and on this account have wasted a large amount of energy and money. Further gifts will depend on honesty and efficiency.

III.

The academy work should precede the college course; it is a preparation for the college work. The college course, the general education, should precede the university or professional work. Our professional men, lawyers, physicians, preachers, etc., should complete the academy and college courses before they enter the professional schools or universities. These are the steps which will promote the highest efficiency.

A mutual agreement to this end and a strict adherence to this policy on the part of Southern Baptist educational institutions will be a necessary ground work toward the development of educational standards.

IV.

The setting up of educational policies which infringe upon the right of a college to be a college will bring to naught all efforts at standardization. Let us examine a number of college standards already

erected. Whether a college is a college depends mainly upon three things:

1. Material equipment.
2. Teaching power.
3. Curriculum.

Attention is called to the following estimates of what these three elements should consist of:

1. *Association of Colleges in the Middle States and Maryland.*

An institution to be ranked as a college of liberal arts must have at least eight professors giving their entire time to instruction therein; must require for admission not less than four years of academy or high school preparation, or its equivalent; must conduct a curriculum of four full years of approved grade in liberal arts and sciences.

There should be library and laboratory facilities adequate to the work which the institution announces, and these should be kept up to their full efficiency by means of adequate annual expenditures.

There should be a minimum productive endowment, beyond all the indebtedness, of at least \$500,000. In the case of tax-supported institutions or those maintained by religious or other organizations, financial support or contributive services equivalent in value to the endowment specified are substitutes.

2. *United States Bureau of Education*

A college of arts and sciences should have an annual income of at least \$40,000. At least three-fifths of an income as small as \$40,000 should be expended for salaries for teaching and administration. Exception is made of certain denominational institutions whose teaching staffs work without salaries.

A college of arts and sciences should have as many as eleven departments, in each of which at least one teacher devotes his whole time to collegiate instruction. Some of the larger departments will require more than one instructor. The following departments are suggestive: English, modern languages (or French or German or Spanish) other than English; ancient lang-

languages; history; philosophy and psychology; economic, political and social sciences; mathematics; physics; chemistry; biology (or zoology and botany); geology and geography. In addition, it seems desirable, wherever possible, to separate the departments of Romance and Germanic languages and some of the other groups might well be divided, especially in the larger colleges.

Members of the faculty of a college of arts and sciences should have pursued graduate study in addition to the bachelor's degree. At least one-fourth of the faculty should hold the degree of doctor of philosophy or degrees representing equivalent scholarly attainments bestowed by reputable graduate schools. At least three-fourths of the faculty should have secured the master's degree in course at a reputable graduate school.

At least \$1,000 a year should be expended for the purpose of new books and periodicals for the library. Probably two or three times this figure would be needed to keep the library in a sound condition. A similar sum should be appropriated annually for the purchase of new equipment and apparatus for scientific laboratories.

3. *Carnegie Foundation for the Advancement of Teaching.*

An institution to be ranked as a college must have at least six (6) professors giving their entire time to college and university work, a course of four full years in liberal arts and sciences, and should require for admission not less than the usual four years of academic or high school preparation, or its equivalent, in addition to the pre-academic or grammar school studies.

An institution not supported by taxation, in order to meet the requirement in regard to endowment, must have productive endowment of not less than \$200,000 over and above any indebtedness of the institution.

4. *Presbyterian Church in the U. S. A.*

A college of the first-class must meet the following requirements:

It must have six professors, giving full

time to college or university work, and offer a course of four full years in the liberal arts and sciences, and must require for admission not less than the usual four years of academic or high school preparation, or its equivalent, in addition to the pre-academic or grammar school studies.

Its head of departments must have the baccalaureate degree and the M.A. degree, or, in lieu of the M.A. degree, conspicuous teaching ability.

It must have \$200,000 of productive funds, or an income for maintenance of not less than \$15,000 per annum.

It must have a library of not less than 5,000 volumes.

It must have a laboratory equipment sufficient for at least two years' work each in physics, chemistry, botany and zoology, according to modern methods of instruction in these subjects.

It must have one hour a week at least of Biblical instruction in all the liberal arts classes.

It must have only such professors and teachers as are of positive Christian character and influence.

5. *Methodist-Episcopal Church, South, College's Class "A"*

To be classified as an "A" class college, an institution must meet, in addition to the entrance requirements named on the following conditions:

At least seven professors or assistant professors giving their entire time to the instruction of college students. All of the seven required teachers must have a bachelor's degree from a standard college and should have in addition one or more years of university training. To be counted under the terms of this article a professor must receive from the institution in which he teaches a yearly salary of not less than \$1,200 and an assistant professor a yearly salary of not less than \$800.

A library of at least 5,000 bound volumes selected with reference to college uses and exclusive of government publications. Not less than \$500 must be spent annually in the purchase of books.

Laboratory equipment in science worth \$5,000, so distributed as to establish efficient working laboratories for chemistry, physics and biology.

Financial Requirements—A permanent productive endowment of \$202,000 above indebtedness and exclusive of annuities and money invested in dormitories and other college buildings, or a permanent productive endowment of \$100,000 and an assured annual income for the payment of the academic faculty of \$10,000, including income from said endowment and exclusive of literary tuition and after the interest on all debts of the college has been paid."

6. *Illinois.*

An institution to be ranked as a recognized college or university shall have at least six professors giving their entire time to college or university work, the necessary equipment to give a course of four full years of college grade in the liberal arts and sciences and shall require for admission not less than fifteen secondary units of preparation in a recognized four-year high school or its equivalent. It shall require for graduation not less than 120 semester hours.

7. *Indiana.*

(a) **Number**—There shall be eight or more teachers devoting their time exclusively to college courses.

(b) **Hours Per Week**—No teacher may be required to teach more than twenty hours per week. It is desirable that no teacher be allowed to teach more than sixteen hours per week.

(c) **Preparation**—The teachers shall be graduates of standard normal schools, standard colleges, or universities doing graduate work. Head professors shall have pursued such graduate work for at least one year, and a majority of them should have training equivalent to that presupposed for the degree of doctor of philosophy.

(d) **Quality of Teaching**—The teaching shall be of good quality and done in a manner satisfactory to the state teachers' training board.

FINANCIAL RESOURCES AND SUPPORT

(a) **Endowment**—Within a period of one year from September 1, 1920, there shall be a productive endowment beyond all indebtedness of not less than \$50,000.

(b) **Income**—In lieu of this endowment a fixed annual income, independent of all student's fees, of not less than \$25,000 shall be provided.

In the case of tax-supported institutions or those supported by religious organizations, financial support or contributed services equivalent in value to the endowment specified may be accepted as substitution for endowment.

ENTRANCE REQUIREMENTS

(a) **Academic Year**—The academic or collegiate year shall consist of not less than thirty-six weeks.

(b) **Class and Laboratory Hour**—The class hour should be at least fifty minutes in length; two such hours of practice or demonstration in a laboratory are considered equivalent to a recitation hour.

(c) **The Curriculum**—The curriculum leading to the bachelor's degree shall include four full years of work beyond the entrance requirements. It should comprehend a definite plan for selection of major subjects, with such provision for minors and elective as seems best suited to the needs of the students.

(d) **Hours Per Week**—The work may be organized on any hour-per-week basis not exceeding sixteen.

EQUIPMENT

(a) **Laboratories**—For teaching each of the sciences offered, there shall be adequate laboratory facilities for meeting the requirements of the state teachers' training board.

(b) **Library**—The library shall contain at least 8,000 volumes exclusive of public documents. It must be a growing library. It must contain recent as well as earlier standard books in each of the departments of instruction. It must contain standard encyclopedias, dictionaries and other kinds of reference works, as well as leading periodicals in each department of learning.

Kansas.

Requirements for a standard (approved college, normal school or university):

1. Admission—The requirement for admission shall be 15 high school units, selected from those listed and defined by the state board of education.

2. Graduation—The requirement for graduation shall be the completion of a four-year course of at least 120 semester hours of sixty minutes, to include at least one year in actual residence, and the other work to be done in a college conforming in effect to the requirements herein stated.

Instruction—The institution must have at least seven professors. These professors shall give their entire time to work of college grade, and no professor should offer work in more than two departments of study. If in any of the colleges the instructors divide their time between collegiate and preparatory work, the total amount of collegiate work offered in any semester must not be less than 105 semester hours.

The Training of the Faculty—A faculty properly qualified shall consist of graduates of standard colleges who have pursued graduate work equivalent at least to that required for a master's degree. An exception as to graduate work may be made in the case of an instructor of successful experience and proved efficiency.

Endowment—The means of support shall be defined as requiring a permanent productive endowment of not less than \$200,000, or an annual income of not less than \$10,000, exclusive of tuition.

Laboratory Equipment—The laboratory equipment shall be worth not less than \$5,000, and shall be so distributed as to establish at least an efficient chemical, physical and biological laboratory.

Library—The library, exclusive of general reference books and public documents, shall contain at least 3,000 volumes. These volumes shall be present value, selected with reference to the departments in which instruction is offered.

9.

Texas

It should require for full admission not fewer than fifteen units, but may admit on thirteen units with a condition of two units, affiliated by the state department of education.

Required for Graduation—The completion of four years of work of thirty-six weeks each, with an average of not fewer than fifteen sixty-minute recitations per week. During each year the student may not complete, as a rule, more than one-fourth of the requirements for graduation, except when making up conditions. Should the college have four quarters of twelve weeks each, then a student may graduate in less than four years. At least one year of actual residence work should be required of all students who enter with advanced standing.

Number of College Departments—There should be maintained at least seven separate departments in liberal arts and sciences, with not fewer than one professor devoting his whole time to each department.

Training of the Faculty—A faculty qualified should consist entirely of graduates of standard colleges and each head of a department shall hold at least a master's degree from a standard college or have attained eminent success as a teacher. Graduate study and training in research equivalent to that required for the Ph.D. degree are urgently recommended. In departments of education, in addition to the above requirements, teachers should have had successful experience in public school work.

Support—There should be an annual income of at least \$30,000 from either or all of tuition fees, rent or endowment, but not including charges for board, for the maintenance of the college exclusive of the academy, fine arts and other special departments.

Library—The library should contain, exclusive of public documents and periodical publications, 5,000 volumes bearing specifically upon the subjects taught. By Sep-

tember 1, 1921, this number should be at least 7,500.

Laboratories—The laboratory equipment should be sufficient to perform all the experiments called for by the courses offered in the sciences—sufficiency to be measured by the value of the apparatus—which shall be in chemistry not less than \$2,500, in physics not less than \$3,500, in biology not less than \$2,500. After September 1, 1921, these figures should be \$4,000, \$5,000 and \$7,000, respectively.

General Statement Concerning Material Equipment—The location and construction of the buildings, the lighting, heating and ventilation of the rooms, the nature of the laboratories, corridors, closets, water supply, school furniture, apparatus, and methods of cleaning shall be such as to insure hygienic conditions for both students and teachers.

General Statement Concerning Curriculum and Spirit of Administration—The character of the curriculum, the efficiency of instruction, the scientific spirit, the standard for regular degrees, the conservatism in granting honorary degrees, and the tone of the institution shall also be factors in determining its standing.

10. *Virginia.*

Standard American college is a college with a four-year curriculum, with a tendency to differentiate its parts in such a way that the first two years are a continuation of and a supplement to the work of the necessary instruction as given in the high schools, while the last two years are shaped more or less distinctly in the direction of special, professional or university instruction.

Entrance Requirements—Entrance requirements must be not less than fourteen standard high school units, covering four years of high school work in an accredited high school or its equivalent.

Required for Graduation—The completion of college work amounting to not less than fifteen sixty-minute class periods per week through four sessions of at least thirty-six weeks each, that is, sixty session

hours or one hundred and twenty semester hours.

Number of College Departments—The college should maintain at least eight separate departments in liberal arts and science with not less than one professor devoting his whole time to each department.

Training of the Faculty—The minimum scholastic requirements of seventy-five per cent of the teachers of classes in the standard college shall be graduation from a standard college and, in addition, graduate work in a university of recognized standing amounting to at least one year, and the professional requirements of the remaining 25 per cent of the faculty shall be equivalent to the above standard.

Salaries—The average salary paid to members of the faculty is an important consideration in determining the standing of an institution. The minimum salary of a full professor must be not less than \$1,500.

Support—In addition to income from tuition fees, room rent, boarding halls, etc., the college should have a productive endowment of \$200,000 or the equivalent in assured income.

Library—The library should contain, exclusive of public documents and periodicals, at least 7,000 volumes bearing specifically upon the subjects taught, and should have an appropriation of not less than \$5,000 a year for permanent additions.

Laboratories—The laboratory equipment should be sufficient for all of the experiments called for by the courses offered in the sciences—sufficiency to be measured by the value of apparatus and equipment, which should be, in chemistry not less than \$2,500, in physics not less than \$3,500, and in biology not less than \$2,000, for the courses usually offered in these subjects in the average standard college.

General Statement Concerning Material Equipment—The location and construction of the buildings, the lighting, heating and ventilation of the rooms, the nature of the laboratories, corridors, closets, water sup-

ply, school furniture, apparatus and methods of cleaning shall be such as to insure hygienic condition for both students and teachers.

General Statement Concerning Curriculum and Spirit of Administration—The character of the curriculum, the efficiency of instruction, the scientific spirit, the standard for regular degrees, the conservatism in granting honorary degrees, and the tone of the institution shall also be factors in determining its standing.

11. *Kentucky.*

University of Kentucky—Fifteen units should be required for admission, with a minimum admission requirement of thirteen units. By the minimum requirements is meant the smallest number of units with which a student may be permitted to begin college work; namely, the nominal requirements minus the number of units of conditions allowed.

There should be a graduation requirement of four years (120 semester hours of collegiate grade). The conferring of a multiplicity of degrees is to be discouraged. It is better for smaller institutions to build up one good, strong degree.

There should be maintained at least seven separate departments in arts and sciences, with not less than one professor devoting his whole time to college work in each department.

A minimum educational attainment of all college professors equivalent to graduation from a college of high grade and graduate work equal to that required for the master's degree of the University of Kentucky.

Heads of departments should not receive salaries less than those paid by standard institutions. The average salary paid to members of the faculty is a serious factor in determining the standing of any institution. There should be an annual income sufficient to yield a net annual income of at least \$10,000 available for instructional purposes in the college department (arts and sciences). If an institution offers courses in addition to the usual

arts and sciences courses, it should have a correspondingly larger income.

The library should contain, exclusive of public documents and periodical publications, at least 5,000 volumes, bearing specifically upon the subjects taught.

There should be a laboratory equipment of a value of not less than \$3,000 in physics (\$4,000 if work is offered in advance of one year course), \$2,500 in chemistry, \$2,500 in biology.

The location and construction of the buildings, the lighting, heating and ventilation of the rooms, the nature of the laboratories, corridors, closets, water supply, school supply, school furniture, apparatus and methods of cleaning should be such as to insure hygienic conditions for both students and teachers. (This question should be left to the committee.)

The character of the curriculum, the efficiency of instruction, the scientific spirit, the standards for regular degrees, the conservatism in granting honorary degrees and the tone of the institution should also be factors in determining its standing (this question should be left to the committee).

It will be noted that in these rather widely selected estimates of what really constitutes a college there may be found a considerable elasticity of opinion on the subject. In the main, however, in the curriculum there is fair agreement. In the erecting of standards care should be taken in the following:

The secondary civic schools in particular are seeking too much credit in the colleges of liberal arts and sciences. These institutions are extending their courses in many instances into college texts and thus encroach from underneath on the college course. If the colleges allow this invasion, it will finally result, of course, in a softened and spongy college start. A clean break on entrance units and a refusal of credits beyond that is safe.

Then again the classical college course has its menace from inside. Any standard which would seek to invade the regular

8 to 11 department classical college course either by suggestion or substitution is in my judgment a mistake. This may be and has been done by over-emphasis of the sciences in some instances and vocational training in others and over-electives in others. Two suggestions have already been made to this association which would eventually do away entirely with the classical college course. The first suggestion was that the last two years of the classical course be entirely elective and under the university system. This would of course make our institutions neither colleges nor universities, just junior colleges dabbling at professional or vocational training, with no apparent sense of relationship between material equipment and applied instruction. The other suggestion was that students should be encouraged to cut cross lots by allowing them credit for the last two years in the classical course when they had left the college at the end of the sophomore year and finished in the various technical schools of law, dentistry, medicine, etc., at such creditable institutions as might be mentioned receiving their baccalaureate and technical degrees at the same time notwithstanding the fact of having hurdled the junior and senior years of the classical course.

The fact that these suggestions, so apparently hostile to what really constitutes a college, have found expression here and throughout the South without opposition seems to indicate a possibility, however remote, that our ideas of standards do not embrace the fullest conception of the value of the classical college course but indicates to the contrary that it is altogether undesirable, if not unnecessary.

Again, care should be taken on the part of our technical or professional institutions not to press down from the top on the courses of the college. And the college in turn should not attempt to embrace in the classical course too much professional or technical training for which credit is asked in the graduate school. To be definite, shall our Christian colleges each at-

tempt graduate theological training or confine themselves particularly to English Bible studies for all classes of students? On the other hand, shall our graduate theological schools be open for and solicit in the various states undergraduates in competition with the Christian college? Why should not training in our seminaries be confined as much as possible to graduate work, compelling the student for the ministry to take his academy and college course, then graduate work in the professional school? It seems that the Christian ministry would set the highest efficiency by following the logical order in education: academy, then college, then graduate training. "There are some who want to serve the Lord and feel the need of some preparation, but are either too old to do the preparatory work or too zealous to give the time to it." And what is worse, they have not gotten far enough along to know that the Lord's work requires the best of training. Should graduate schools make provision for these classes or refuse them admittance and turn them back to the academies and colleges of the various sections?

Inasmuch as the details necessarily attaching to the paramount issue, standardization, are to be discussed by other members of the group in this meeting, I have sought mainly to present widely recognized standards for senior colleges in different sections of the United States. I have omitted to mention the Southern Association of Colleges and Secondary Schools for the reason that the standards of this association are well known by the membership of this organization. I have ventured to state my earnest conviction regarding the classical college course in the hope that, whatever machinery may be set in motion, whatever institution may be built up, the classical course which has been instrumental in the production of religious, political, social and economic leaders in the past may not be sacrificed now when the world needs a greater number of substantial leaders than ever before.

Christian Education Day

June 25, 1922

CHRISTIAN EDUCATION
IS THE
WORLD'S GREAT NEED

*An Attractive Program Has Been Prepared and
Will Be Mailed to the Superintendents
About May 15.*

LET PASTOR AND PEOPLE MAKE
MUCH OF THIS DAY

*Send the Collection to Your State Secretary to Be
Used to Help Educate Our Young
Preachers*

FOR INFORMATION WRITE

Education Board, S. B. C.
Birmingham, Alabama

Ridgecrest Conferences

June 11-September 10, 1922

The following conferences will be held at the Southern Baptist Assembly at Ridgecrest, N. C., and in addition to these conferences many prominent speakers will deliver special addresses:

1. Summer School of Theology—June 11-August 6.
 - (1) First Term—June 11-July 8.
 - (2) Second Term—July 9-August 6.
2. Mountain School Faculties—June 14-June 16.
3. Stewardship of Life—June 18-June 24.
4. Training School for Christian Workers—July 11-August 18.
 - (1) First Term—July 11-July 21.
 - (2) Second Term—July 25-August 4.
 - (3) Third Term—August 8-August 18.
5. Southern Baptist Bible Conference—August 1-August 15.
 - (1) First Term—August 1-August 7.
 - (2) Second Term—August 8-August 15.
6. Denominational Ministries—August 16-August 28.
7. Rural Life Problems—August 29-August 31.
8. Song Leaders Conference—September 1-September 10.

SELLING DATES

Special rates of one and one-half fare for the round trip have been secured on the identification certificate plan. Those who desire this rate must secure before purchase of ticket a card from the undersigned secretary. This may be had for the asking. The following are the dates for the selling of these tickets:

June 8, 9, 13, 14, 16, 17.

July 6, 7, 8, 10, 12, 21, 22, 24, 31.

August 1, 5, 7, 8, 14, 15, 16, 28, 29, 30, 31.

September 1.

For information address the Secretary at 1214 Jefferson County Bank Bldg., Birmingham, Ala., until June 1st; after that at Ridgecrest, N. C.

ALBERT R. BOND,
Secretary.

MR. P. L. WINDSOR,

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THIRD ANNUAL REPORT

OF THE EDUCATION BOARD

W. C. JAMES, Corresponding Secretary
BIRMINGHAM, ALABAMA

I 9 2 2

I. OUTLINE OF WORKING POLICY

No attempt is made in this report to defend the cause of christian education, or to justify the Southern Baptist Convention as such for placing its approval upon it by the creation of the Education Board. As well might one rush to the defense of Home and Foreign Mission, Ministers' Relief and Sunday School Work, and defend the establishment of boards for the purpose of carrying forward these departments of our work, as to undertake a defense of christian education and the creation of the Education Board by the convention.

It would be difficult to overestimate the importance of christian education and equally difficult not to see that it has at present an exceedingly large place in the thinking of the most thoughtful and influential people of our nation. Some months ago it occurred to the secretary of the Education Board that he would like to know, if it were possible to find out, the nature and extent of the interest in christian education among the people of the United States, and accordingly he subscribed for one month to a clipping bureau in New York City, which furnishes clippings on almost any subject in which one might be interested. The bureau was asked to send to the office of the Education Board in Birmingham clippings on the subject of christian education. Each day for a month and often two and three times a day the clippings came in such numbers that it was impossible to read all of them. They were taken from magazines, both weekly and monthly, from newspapers, both daily and weekly, representing every section of our country. They reflected the mature judgment not only of Christian educators, but of the trustees and superintendents of numerous city schools, of the presi-

dents of private institutions, such as Lowell of Harvard and Butler of Columbia, of the heads of state universities like Chancellor McCracken of Pittsburgh, of publicists like Babson, of the foremost literary men like the editor of Harper's Monthly, and gave conclusive proof that the demand for christian education is very intense and nation-wide.

These expressions of opinion gathered from all parts of the United States, the millions that the different denominations are giving to their schools, the vastly increased and, in many cases, the overflowing attendance upon these schools justify the assertion that the reaction in favor of christian education is one of the outstanding characteristics of post-war thinking, and the Southern Baptist Convention therefore was in harmony with the best thought of the time when it created the Education Board, thus elevating education to the dignity of the other special interests fostered by it.

Since the Convention then by the creation of the Education Board has committed itself to the cause of education, the Board therefore presents to the Convention the following outline of a working policy, with the request that, if agreeable to the Convention, it be recommended to the favorable consideration of the Baptists in each state in affiliation with it.

1. SUGGESTIONS TO THE STATES

a. SECRETARY OF EDUCATION

That each state in the territory of the Southern Baptist Convention employ a secretary of education, or some one by whatsoever name he may be called, who shall give his entire time to the promotion of christian education in that state. Education, in its way, is as important as evangelism and missions in their way, and, while the various state conventions for years have employed evangelists and missionaries to carry the message of salvation to every part of the state, the work of education has been left almost entirely to voluntary effort. One sometimes wonders which is more important, the birth of a child or its training later on; which is more important, the birth of souls into the kingdom of God, or their education and training after they are born. Presbyterians for many years emphasized education at the expense of evangelism, but in recent years they have discovered their mistake, and are now seeking to preserve a discreet balance between the two. Baptists, on the other hand, have emphasized missions and evangelism but minimized education, with the result that we have in the South masses of ignorant Baptists, who actually are worth little to the cause of Christ, but potentially they are worth a great deal. Since the campaign began, between 400,000 and 500,000 souls have been added to Southern Baptist Churches. Their value, however, to kingdom interests will depend in a large measure upon their education. Now that our people are appreciating education of the right sort as never before, and since the Southern Baptist Convention has elevated it to equal rank with missions, it would seem reasonable, as well as necessary, that each state have at least one thoroughly competent man giving his entire time to the promotion of christian education while having, at the same time, several who give all their time to missions and evangelism. At present there are only four states—the two Carolinas, Tennessee and Mississippi—which have a secretary of education, and of the remaining thirteen there are perhaps only two which would find it difficult to support such a man for all his time. There is no more inviting field of labor today among Southern Baptists than that which is open to a state secretary of education, and no Baptist state convention should think of being without a secretary of education any more

than it would think of doing without a secretary of missions, or a secretary of B. Y. P. U. and Sunday school work.

b. EDUCATIONAL SURVEY

That each state is hereby advised and encouraged to make forthwith or as soon as possible a thorough survey of its educational situation and needs, so that adequate provision therefor can be made in the budget of the next campaign. When we think of the rapidity with which the present campaign was conceived, planned and executed, the marvel is not that so few mistakes were made, but that more were not made. As the end of the present campaign approaches the surest way to reduce the mistakes of the next campaign to a minimum is to consider now calmly and thoroughly while we have the opportunity the entire educational situation in each state, so that no vital element in the situation will be overlooked. The Baptists of one state have already completed their plans, which will be put into operation as soon as the present campaign is terminated. In this respect they have taken the lead, and their example should encourage other states to begin their survey at the next meeting of the state board.

From a financial point of view, this survey should be comprehensive enough to include the following items:

(a) *Salary of Secretary.*—The salary of a state secretary of education as mentioned above. He should by no means be a man of mediocre ability and too limited culture, but thoroughly qualified by nature and training for one of the most important tasks among us.

(b) *Number of Schools.*—The establishment of new schools, as well as the discontinuance of old ones, should that be necessary. In one state e.g., the Baptists have made provision for the higher education of their young people, but thus far have established no academies nor junior colleges for their sons and daughters, who are not ready for a standard college course. The result is that many Baptist boys and girls in that state are either attending Baptist schools in other states or schools of other denominations in various states, because their own state denomination has made no provision for them. This condition should be remedied by the Baptists of that state in their next campaign.

(c) *Standardization.*—The standardization as rapidly as possible of every school owned by Southern Baptists. By this is meant that our academies should be standard academies and our colleges standard colleges. It may not be generally known that there is now in process of formation a national standard for colleges and high schools or academies. This standard has advanced far enough for it to be known that certain requirements will be made as to buildings and their furnishings, apparatus for the science department, endowment, the qualifications of teachers and their salaries. It will be necessary for our schools to meet these requirements or, if they do not, suffer the consequences which may be unpleasant and, in some cases, harmful. But to enter the realm of standardized institutions costs money, and our people are hereby encouraged to acquaint themselves with the requirements of such schools, and, in the next campaign, give sufficient money to enable them to meet these requirements, and thus be equal to the best in the land.

(d) *Loan Fund.*—Any survey of the educational situation and needs in any state which omits provision for the poor but deserving student is seriously defective. In behalf of such a fund let it be said that youth is the time for education and, when youth passes, the opportunity usually passes

with it. There are great numbers of Baptist young people who are hungry to go to college but unable because of their poverty. Then again this fund is to be used not as a gift but as a loan. In this way the self-respect of the student is maintained, while his education is being secured. The Education Board has been getting together some figures showing what others are doing in this respect. In the west, with headquarters at Chicago, there is a fraternal organization of 28,000 women whose chief purpose is to assist deserving young women through college, and for this purpose a loan fund has been created to which additions are being constantly made. The Education Board of the Northern Methodists has a loan fund of more than \$2,000,000, while the Education Board of the Southern Presbyterians has a loan fund of such dimensions that, in a recent report, the announcement is made that by means of this fund any Presbyterian boy or girl desiring an education, by putting forth reasonable effort, can secure it. When will it be possible for a like statement to be made concerning the provision of Southern Baptists to assist the worthy young people of their own faith? While many of our Southern Baptist schools have their own students' aid or loan fund, yet these are tragically inadequate and many of our own young people are being educated through the generosity of schools of other denominations. The Baptist boys and girls, educated on scholarships in a Methodist or Presbyterian school, in all probability will have more warmth of feeling toward the denomination that gave them their start in life, than for their own denomination which failed to make provision for their education. It is not to the credit of Baptists that, notwithstanding their numerical superiority, there are absolutely fewer Baptist students in the higher institutions of learning in America than there are of other denominations numerically weaker. May not one reason be that other denominations, by the creation of loan funds, provide for the education of their own, while Baptists do not?

(e) *Provisions for Student Pastors or Secretaries.*—By this is meant the interest which the Baptists of each state should have in the Christian and denominational life of Baptist students in state colleges and universities, and this interest is beginning to be shown in many states by the employment of pastors or secretaries to look after them. Often the local church unassisted can handle the situation most effectively, or the local church with some assistance from the state board, and sometimes conditions are such as to demand all the time of a competent man or woman. In one state the Baptists already have a paid, full time Baptist worker in the State University, the A. and M. College and in each State Normal School and other states are planning to do likewise. Sometimes objection is made to this plan on the ground that Baptist students will be encouraged by it to turn away from Baptist schools and attend state institutions. At present, however, there does not seem to be any dearth of students in our Baptist schools, while, at the same time, Baptist students who insist upon going to state schools are increasing in number. Surely their christian interests should be a matter of most prayerful solicitude to our denomination. If Baptist boys and girls will not come to Baptist schools, then Baptists must keep up with them when they go to other schools.

(f) *Dormitories.*—So often in state institutions, on account of the larger student body, housing facilities are totally inadequate, oftentimes making it necessary for the students to live in undesirable quarters. This condition has been accentuated, in recent years, when on account of financial stringency, many state legislatures have reduced the appropriations to the

tate colleges, and where the appropriation has not been reduced, the purchasing power of the dollar has diminished, thus making it impossible for the same sum of money to go as far as it did before the war. Varying attempts are made to relieve the situation. At some universities can be seen rows of fraternity houses, built by the local chapters of the different Greek letter societies, and in one place it is known that the Masons are building a dormitory and social center for the benefit of the students in the university who may be Masons. In many states of the North, and in a few states of the South, different denominations have helped by building, operating and controlling dormitories for the students, preference being given to those students belonging to the denomination by which the building was erected. To this extent the state is relieved of its burden of providing lodging for the students. Too much cannot be said in behalf of properly constructed, well located dormitories for students, nor will the students be slow to show their appreciation of their denomination, which thus makes provision for their physical comfort, and at the same time creates conditions which will enable them to do their best work.

(g) *Houses for Worship*—In many parts of the South the state institutions of learning are located in small towns and villages where the houses of worship erected by the different denominations are inadequate in size, inferior in construction and unattractive to the eye. There are at least two denominations of Christians which seem to realize the importance of making a good impression in this respect upon students, and at the seat of many large state institutions, they have accordingly erected houses of worship which appeal to the admiration of the students and kindle the spirit of worship to no small degree. While Southern Baptists have made marked improvement in this respect, erecting commodious, well planned and attractive houses of worship at many seats of learning in the South, there yet remains much to be done, and it is most earnestly hoped that the Baptists of each state will make provision in the next campaign to fill this need in their state wherever it exists.

(h) *Anything Else that the Local Situation May require*—The object of the above suggestions is that a thorough educational survey of each state be made so that by framing and following a wise far-seeing and constructive policy we shall build up an educational system which will meet the demands of the most approved standards while evoking at the same time the steadfast support of our own people.

2. ILLITERACY AND RURAL EDUCATION

There are two other matters which should find a place in any educational policy adopted by Southern Baptists, viz.—Illiteracy and Rural Education.

a. ILLITERACY

In the territory of the Southern Baptist Convention there are, according to the census of 1920, 4,850,474 men, women and children over ten years of age who can neither read nor write. Of these 1,842,162 are colored, 1,763,740 foreign born and 1,242,572 native Southern whites. What a vast missionary opportunity is this in our midst—in our state, county, community—one too which should not be neglected by a denomination, which is spending millions, and rightly so, to spread the light of learning and of Christianity around the globe! The stories that come from the volunteers here and there in the South, who are teaching adults, even grandparents, to read and write, are pathetic but inspiring, and make it easy to believe

that, by the combined efforts of the states and the different denominations, illiteracy in a few years can be practically banished from the South.

b. RURAL EDUCATION

The educational opportunities afforded in the rural sections of the South are meager indeed. So eager are they that one is not surprised at the limited attainments of so many young people brought up in the rural districts, nor at the readiness with which many parents move to the city in order that their children might have the advantages of a nine months school, conducted in properly constructed buildings and taught by competent teachers. It is not necessary here to discuss the reasons for the rural school situation in the South, which is a matter of general knowledge. It should be said, though, that the situation is one against which the Christian people of the South should rise up in protest. The average number of years that a boy in Massachusetts attends school is seven, while in Tennessee it is three. Clearly, the Southern boy does not receive a fair chance compared with the boy in other sections, where a better system of public schools obtains over the entire state. The daily press of April 23rd, announced a gift of almost \$550,000 from a Jewish philanthropist of Chicago for the improvement of negro rural schools in the South. Southern white people should be grateful for this indication of interest by an outsider in a matter for which they themselves should assume full responsibility. In this respect the Baptists of Tennessee and South Carolina, led by their intrepid secretaries of education, have set an example which should be followed by the Baptists of every state in the South. They began two and three years ago an agitation for better rural schools, which was felt in the halls of legislation, and which if persisted in, will bring in the day when the country boy and girl of the South will have a fair chance to secure the ground work of a good education.

The Baptists of the South for three reasons, should adopt an aggressive determined policy toward illiteracy and rural education.

(a) *For Their Own Sakes.*—Because of the numerical ascendancy of Baptists in the South, much of the illiteracy of the South is Baptist illiteracy. For the sake of their own people and for the sake of Baptist progress, they should be active in removing this blight that rests upon them. This was one of the motives that impelled the W. M. U., a year ago, to undertake work among the illiterates of the South. While Baptists are increasing in the cities, they are, at the same time and for years have been, quite strong in the rural sections, and for the sake of our Baptist young people we should do our utmost to provide them with good schools.

at the same time and for years have been, quite strong in the rural sections and for the sake of our Baptist young people we should do our utmost to provide them with good schools.

(b) *For the Sake of Others.*—Baptists, be it said to their credit, have never been a self-centered people, but have shown a commendable interest in the welfare of others, as is abundantly attested by their unflagging devotion to the causes of civil and religious liberty, prohibition and the missionary enterprise which, of all forms of human efforts, is the most altruistic. So in urging upon our people a lively interest in the destruction of Southern illiteracy and in the promotion of a better system of rural education, we should not be unmindful of the great army of native Southern whites, who are not Baptists, nor of the foreigners who have sought a refuge in our midst.

nor of the millions of negroes, who are the victims of conditions for which they are not responsible.

(c) *Because of Baptist Primacy in the South.*—Just as Presbyterians are held responsible for conditions in Scotland, because Scotland is predominantly Presbyterian, or as for the same reason Catholics must be held responsible for conditions in Mexico, South America and elsewhere, so Baptists by virtue of their ascendancy in the South, numerically and otherwise, cannot escape responsibility for conditions in the South. "The measure of a man's advantage is the measure of his responsibility" is as true of denominations as of men. "To whomsoever much is given of them much will be required" is as true of denominations as of individuals. The advantage which Baptists have in the South is very great and their responsibility accordingly so. Much has been given to them, and therefore they will be required to do much in dissipating the clouds of ignorance and consequently of superstition and of low ideals, which hang over millions of Southern people.

3. STUDENT ACTIVITIES

The Education Board from the beginning without a dissenting voice, so far as can be ascertained, has believed that the work of student activities came within its sphere and should be, under the Convention, entrusted to it as much so as work on the foreign field should be entrusted to the Foreign Mission Board, or as the care of the aged ministers should be committed to the Board of Annuities and of Ministerial Relief. Believing this, and also believing that the work of each Board should be defined as clearly as possible by the Convention, and also believing that the Convention had not made up its mind concerning the allocation of student activities, the Education Board in its report at Chattanooga requested the Convention to refer the matter to the executive committee, which could give more time and thought to it than it could hope to receive on the floor of the Convention. Instead the Convention referred the matter to a special committee, Dr. S. P. Brooks, chairman, which committee never made a report. The Education Board, therefore, at its annual meeting in June made request of the executive committee that it, at its next meeting, interpret for the Board the mind of the Convention. This the committee did at a meeting held in Nashville September 7th, 1921. Brethren L. R. Scarborough, Livingston Johnson and Z. T. Cody were appointed a committee to consider the Board's request, and later submitted the following report, which was adopted by the executive committee. Following is the report which was presented by Z. T. Cody:

"Your committee would report that in its opinion the Convention did not perhaps take all of its actions, concerning its agencies for student activities, with all the facts before it, and this has resulted in some confusion. But it is also a fact that the only agency which the Convention definitely authorized is the inter-board committee (see minutes 1921, page 64). We therefore recommend:

- (1) That for the present the Inter-Board Committee conduct this work
 - (2) That we refer the question for final solution to the 1922 Convention.
- (Signed) L. R. Scarborough, L. Johnson, Z. T. Cody." Concerning the above the Education Board would remark (1) that as a member of the Inter-Board Committee on student activities, it has co-operated cheerfully, (2) that it has no desire to reopen at this time the question of the best method of handling the matter of student activities. Now that the present

method is in operation it is entitled to a fair chance and the Education Board will not be responsible for its not having it. Were the advice of the Education Board sought, it would be that the Inter-Board Committee be allowed to continue the work until the close of the five-year period of the campaign and, at the expiration of that time that the same method be continued or new methods employed as in the mind of the Convention may seem best.

4. ATTITUDE TOWARD OUR SCHOOLS

In the South, the close of the Civil War saw the rise and a marvelously rapid growth of the public school system extending from the primary department to the state university. This, as might have been expected, had a far-reaching effect upon the private and denominational schools of all kinds in the South, with the result that many of them went out of existence, being unable to hold their own in competition with state education. In fact, the tide of opinion in favor of state education rapidly acquired such volume and momentum that it threatened to sweep out of existence every school under denominational control save theological and training schools, thus securing a virtual monopoly in the matter of training the minds of future generations. So pronounced was this sentiment that many men of prominence, engaged in education under denominational control looked upon the contest as won by the state and sought positions in state schools, while others remained in the denominational school but with the persuasion that such schools were, like state schools, to serve the cause of secular education and nothing more. It was the World War which saved the day for Christian education. There is not a fact anywhere more evident today than the insufficiency of education under secular control. Education, unless motivated by the spirit of Christ, will inevitably be a curse instead of blessing. It is this conviction that has turned the tide in favor of Christian education, that is filling our schools with students and pouring millions into their treasuries.

In this connection, the Education Board would pay tribute to the courage and wisdom of the Southern Baptist Education Association which at its annual meeting December, 1918, projected a campaign for the enlargement and better equipment of Southern Baptist schools. Moreover, this campaign was endorsed by the various states, each state engaging to raise a specified amount for its own schools, the aggregate being \$15,000,000. What makes this action of the association remarkable and, therefore, worthy of special mention is that it was decided upon before the almost riotous reaction in favor of Christian education had come about, before the World War had shown with all the force of a mathematical demonstration the utter futility of mere secular education. It was taken at a time when the sentiment in favor of the denominational school was weak, and growing weaker every day, when many Baptist schools were facing a precarious future, compelling the conviction that, unless something heroic was done, only a few years more of life were left to them. These noble men, Southern Baptist educators, needed not the horrors of a world war to teach them the necessity of Christian education, and in the darkest hours perhaps that the Christian college in America has known, they demonstrated their faith in it by proposing the startling sum of \$15,000,000 to keep it alive. In doing this, they showed the courage of martyrs, the foresight of statesmen, and have made us all their debtors.

Now that our schools, once facing bankruptcy, are in a flourishing condition, all indications being that they are entering upon a career of usefulness far beyond the achievements of their brightest days, even now enjoying as never before the favor of the brethren and destined to occupy a constantly growing place in the affections and policies of the denomination; in view of this wonderful change, a change almost from death to life, surely our attitude should be one of the utmost appreciation and of devout gratitude to God. The father in the parable did not have more occasion to rejoice over the return of his son than all Christian denominations have over the return of their schools to popular favor, with the exception that the disfavor into which the schools fell was due to no obliquities of their own but to our lack of appreciation and of support, while their restoration to favor is due not so much to their change of heart as to our own return to interest in them. Now that they are back and by general consent are doing a vital and necessary work, a work which ought to be done and which the state cannot do, great care should be exercised lest, by innuendo and nebulous criticism, the minds of the people be weaned away from loyalty to them. With our Baptist schools, let Baptist procedure be employed as set forth in Matthew 18:15-17. In other words, let every means be used to settle a grievance privately before publicity be given to it, if that should be necessary. Applied to the matter in hand, it suggests that if a faculty member of a Baptist college be charged with heretical or immoral conduct, let an attempt or several attempts be made to settle the point at issue by taking it up either with the accused party or with the president or with the trustees, and, failing with these three, separately or combined, then publicity may be given it. Our schools should not be pampered nor treated as if they were yet in swaddling clothes, but when it is recalled that a few years ago they gave evidence of approaching dissolution, whereas now they are very much alive, our appreciation and gratitude should be of such character and strength as to determine us to shield them from harm, and make them in every way more effective in the service of God and man. Should suspicion arise concerning our schools and their faculties, Matthew 18:15-17 shows us the way out.

II. DEPARTMENT OF PUBLICITY

1. TRACTS

By means of tracts on many phases of education in general and Christian education in particular. Although they are of many kinds, the Board will seek to increase their variety so as to meet every possible objection that young people and their parents even might offer to a college education. The tracts which are now published go by the thousands all over the territory of the Southern Baptist Convention and thus give evidence of the widespread interest in the cause of Christian education.

2. ADDRESSES AND VISITATION

By means of sermons and addresses, visits to the schools and State Conventions. The Corresponding Secretary of the Board is responding constantly to requests that he preach sermons and make addresses on Christian education before local congregations at training institutes, student conferences, State W. M. U. meetings, summer assemblies and B. Y. P. U. gatherings. The Corresponding Secretary has also visited twenty-three of

our schools, going over the grounds and buildings, acquainting himself with the traditions and spirit of these schools, conferring with their presidents and faculties, and seeking in every way to inform himself of the educational situation among Southern Baptists.

3. NEWSPAPER ARTICLES

During the current Convention year the Corresponding and Editorial Secretaries have furnished many articles on Christian education for our denominational papers and periodicals. We have also used a limited advertising space to set forth the purpose and methods of the Education Board. The denominational press affords an influential medium of contact with our constituents. We rejoice that every Baptist paper and periodical gives cordial support to Christian education, as also to the Education Board. The editors have been exceedingly generous in publishing articles furnished by us, and have also used their own initiative in editorial exploitation of Christian education. Our purpose is to use this method of propaganda even more largely in the future.

4. SURVEYS

We have in mind to make extended and accurate surveys that will set forth the many phases of education in the South. Southern Baptists are essentially related to every condition that affects the intelligent progress of our people. It is therefore obligatory upon the Education Board to study every phase of educational life in the South and to offer suggestions that should eventuate in improvements both for general and Christian education. Because of other pressing duties we have thus far been able only to make a beginning in this line. We have, however, completed and published the following surveys: *Southern Baptist Schools*, giving name, location, president, classification, enrollment and property valuation; *Baptist Ministerial Supply*, giving the number of ministerial students and volunteers for Christian service in Baptist schools, and financial aid extended to such; *Southern Illiteracy and the Rural School*; *Educational Achievements of Southern Baptists*; *Twenty Years of Educational Growth of Southern Baptists*; *The Denominations in Education* and *Baptist Students in State Colleges and Universities*. Future surveys will supply information that is so greatly needed upon Southern educational problems.

5. TEACHER BUREAU

Through this department of our work we hope to introduce Baptist teachers to Baptist schools. It has been in operation only a short while, and has already demonstrated the wisdom of its creation. About 125 teachers have enrolled with us, and we have had large correspondence with the schools regarding them. Many of these teachers are occupying important places. Three facts have already come into prominence in connection with the teacher bureau. (1) The schools are demanding teachers with thorough academic preparation. They are setting a high standard of competency. Almost every request from the schools for recommendation of teachers specifies that the applicant must be a graduate, with the degree of A.B., A.M., or Ph.D., and it is noticeable that there is an increasing demand for teachers with the last—that is, the Ph.D. degree. The intention is not to give over-emphasis to scholastic preparation without regard to teaching

bility and character, but there is earnest desire that our faculties shall be composed of men and women for whose scholarly preparation no apology may be necessary. (2) Our schools are seeking more than ever to place in their faculties only Baptist teachers. This is not always possible, for the supply of available teachers with necessary qualifications is frequently not adequate to the demand for particular positions. This attitude further illustrates the desire of our schools to function as real Baptist institutions without becoming narrowly sectarian. This functioning may be done, not only through definite instruction, but perhaps more largely through the personality of the teachers. (3) The bureau, however, cannot render the schools of the denomination the desired service until the office force of the Education Board can be increased, thereby making it possible for more attention to be given it. As at present conducted, it is only a sideline, though capable, under proper direction, of becoming an important factor in serving the cause of Christian education. No charge is made the teachers or schools or any service the bureau can give. The favor already accorded the Teacher Bureau Department justifies us in the hope that its usefulness will grow as our plans for it mature.

6. EDUCATION BULLETIN

The Baptist Education Bulletin published by the Board has found a signally cordial reception. It goes practically to every Baptist preacher, pastor and educator in the South and to many in other sections in the Union and Canada. The purpose of the Bulletin is to bring to adequate attention the great fundamentals of education as these have to do with the South and especially the Baptist responsibility.

We are making an effort to secure second-class postal rate for the Bulletin, but the government requires for this type of periodical a subscription price and a bona fide subscription list. We have secured from the post-office department permission to follow this method in securing the necessary subscription list: Contributors to the seventy-five million campaign may become subscribers to the Baptist Education Bulletin without payment of extra amount. It is only necessary to indicate to the Education Board the designation of twenty-five cents out of the funds it is already receiving. If you desire the Bulletin, and have not sent in your instructions, send in a letter or postal card to the Education Board, Southern Baptist Convention, 1214 Jefferson County Bank Building, Birmingham, Alabama, the following statement: "As a subscriber to the Baptist Seventy-five Million Campaign I designate 25 cents for annual subscription to the Baptist Education Bulletin. This amount is paid through the regular way through the church and State Treasurer." Give name and address. Mail this instruction at once, if you have not already done so.

7. CHRISTIAN EDUCATION DAY

Christian Education Day has reached an abiding place in the calendar of special days. In co-operation with the Sunday School Board the Education Board has issued a program for the suitable observance of Christian Education Day in the Baptist Sunday schools and churches of the South for Sunday, June 25th. The material has been prepared and arranged so as to be adjustable to the needs of both large and small Sunday schools. It is not expected that the entire material will be used in every case, but

it is hoped that every school will give some sort of observance to this day. The average school has been in mind in the preparation of the program.

The keynote this year will be, "The World's Great Need." Special attention is given to ministerial education while at the same time the general need for christian education is emphasized. The ambition and purpose to secure an education may be early formed by boys and girls, hence there is immense value attaching to this day which may go largely toward creating such ambition and purpose. The adolescent mind easily yields to inspiration or information, which helps to create a life ideal. Southern Baptists have not yet adequately functioned in education; partly because they have not realized the advantage of giving early direction to those forces that develop in the minds of boys and girls not only hope, but definite purpose toward a college education. Christian Education Day, therefore, comes to have greater significance because it is the impact of the Sunday school upon the life which may be led toward creating an educational ideal.

This year each Sunday school is asked to make an offering on Christian Education Day which should be sent to the state headquarters to be used by them for ministerial education. Do not send the money to the Education Board.

8. CLEARING HOUSE

The Education Board seeks to serve as a clearing house for Southern Baptists in matters educational. During the current convention year we have supplied a vast amount of information upon educational matters to various people, both North and South. It is our plan to assemble such material in the office, so as to be able to furnish up-to-date, accurate data on any phase of education, and especially christian education in the South. We plan to become a real clearing house of information, and shall be glad to answer all inquiries in this field.

The first task of the Southern Baptists must be to create a vitalizing conscience on christian education that shall give adequate response to the needs of our schools and young people. No Baptist would question the right of every man everywhere to privileges of grace and salvation through personal contact with Jesus Christ. As a people we have not yet recognized the right of every man everywhere to have an opportunity to make the most of his Christian life through education, but we are learning. We seek to present such a type of education that will commend itself to the attention of those who desire to make the most of life. The dominant motive of education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men. Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education that omits Christ from its ambitions and controls fails to give recognition to truths that are the ultimates of human worth.

III LEGAL STATUS OF EDUCATION BOARD

At its last session the Convention adopted the "Report of the Committee on Legal Status of the Boards" (Annual, p. 26). Article 3 of this report recommended:

"That all the Boards secure charters, based upon enabling acts of the legislatures of their respective states, defining their relation to the Convention, authorizing them to act as the agents of the Convention and providing that all members of the several Boards shall be elected annually by the Convention."

In obedience to these instructions the Education Board secured the passage of a Bill by the special session of the Legislature of Alabama. This Bill was patterned after the one that was passed by the Legislature of Tennessee with regard to Sunday School Boards and under which the Convention instructed the Sunday School Board to re-incorporate. Before this Bill was introduced into the Alabama Legislature it received the approval of the Chairman of the Convention's Committee on Legal Status of the Boards, according to the provision of Article 5 of this Committee's last report. As the next regular session of the Alabama Legislature will not be held until 1923, we count ourselves fortunate in getting this legislation, which had the unanimous vote of both Houses of the Legislature and the cordial endorsement of the Governor.

The Bill provides that any education society, previously chartered, might secure the benefits of this Bill in an amendment to its charter by the majority vote of its members. The legal procedure for such amendment is herewith presented as a matter of record for the Convention.

Three features of this Bill deserve notice: (1) It provides that the membership of the Education Board may number from five to fifty. Formerly the law limited membership to such a chartered institution to twenty-four. (2) It provides that the members shall be elected by the Southern Baptist Convention, thus making the Education Board legally as well as denominationally the creature of the Convention. (3) It recognizes in a legal way the method by which churches of the congregational type of church government may have representation in their organized efforts. So far as is now apparent, this is the second time such legislation has ever been enacted, the Act of the Tennessee Legislature, as above mentioned, being the first.

That this action may become part of the records of the Convention and to give definite information of the relation thus established between the Convention and the Education Board, we herewith present the Bill and the motion of the Education Board which accepts the provisions of the Bill:

A BILL

To Be Entitled

AN ACT to provide for the incorporation of Education Boards having or their purpose the fostering of education in general and education under denominational control in particular, to define the rights and powers of such boards, and to provide that such boards may be affiliated with or controlled by a convention or conventions, or an association or associations, whether incorporated or unincorporated, composed of members, delegates, representatives or messengers of or from any church or religious association having a congregational form of church government.

Be it enacted by the Legislature of Alabama:

Section 1. Education Boards having for their purpose the fostering of education in general and education under religious denominational control in particular may become incorporated as hereinafter provided, and may

be affiliated with or controlled by a convention or conventions, or an association or associations, whether incorporated or unincorporated, composed of members, delegates, representatives or messengers of or from any church or religious association having a congregational form of church government.

Section 2. Any persons desiring to become so incorporated and being not less than five nor more than fifty in number shall file in the office of the judge of Probate of the county in which the corporation is to have its principal place of business a certificate stating the corporate name selected, the names of the incorporators who shall constitute and compose the said Education Board until their successors are duly chosen and elected, and the name of the convention or conventions, or association or associations, with which the said Education Board is to be affiliated, or by which it is to be controlled, which certificate shall be subscribed by the said incorporator and recorded.

Section 3. The persons named in the said certificate as incorporator shall constitute the members of the said Education Board and they shall hold office as such members until their successors may be chosen by the convention or society with which such Education Board is affiliated, or by which it is controlled, as named in the said certificate. Said convention or association is hereby authorized and empowered to prescribe the terms of office of such members or member as may constitute the said board, not exceeding fifty, nor less than five, and may elect the successors of the members as their terms expire and provide for filling the vacancies in the interim. Said convention or association with which said boards are affiliated or by which they are controlled shall have the right and power to determine what officers are necessary for the conduct of the business of said Education Boards and at their pleasure may fix the terms of office and elect such officers, or may delegate such power and authority to said Education Board or the members thereof.

Section 4. Any corporation organized as herein provided may sue and be sued by its corporate name; may have and use a common seal, which it may alter at pleasure; may purchase and hold or receive by gift, devise or bequest, real and personal property such as may be necessary for the transaction of the corporate business and to carry out the purposes and objects of the corporation; to make all by-laws and regulations necessary or deemed expedient for the management of the corporate affairs not inconsistent with the laws of the United States and the State of Alabama and not contrary to the constitution, rules and regulations of the convention or association with which the said Education Board may be affiliated or by which it may be controlled; to appoint such subordinate officers as may not be chosen by the said convention or association, as the business of the corporation may require, if not forbidden by the said convention or association; to designate the names of such officers and to fix their compensation; to establish and support educational institutions; to print and disseminate religious and educational literature; to establish and conduct a teachers' bureau or teachers' bureaus; to receive and distribute all funds placed in its hands for distribution; to acquire scholarships in institutions of learning and to dispose of same by gift or loan; to borrow money and to secure the same by mortgage or deed of trust on any of the property of the corporation; to solicit, collect or receive subscriptions in money or otherwise for the advancement of the purposes of the corporation; to purchase, have printed

or to print, edit, conduct and carry on for educational purposes and uses a magazine or magazines, a newspaper or newspapers, and to publish and dispose of by sale or otherwise books, tracts and periodicals; to disseminate by sale or gift all literature deemed necessary to the carrying on of the work of the corporation, and to adopt such methods and employ such agencies as may be deemed necessary to create interest in education, but in all things to be governed by the rules and regulations prescribed by the convention or association with which it is affiliated or by which it is controlled, so far as the same are consistent with the constitution and laws of the State of Alabama and of the United States.

Section 5. No mortgage or deed of trust conveying any of the property of the corporation shall be executed until the same shall have been authorized by a majority in number of the members of such Education Board, which shall be duly spread upon the minutes of the proceedings of said board. Any mortgage, deed or trust or other conveyance of any real estate belonging to such corporation may be validly executed by any officer or agent who shall be designated by the said Board.

Section 6. Any corporation heretofore organized as an educational society under the general laws of this state relating to corporations not of a business character may accept the provisions of this act and become entitled to the privileges and benefits thereof and subject to all the terms and provisions thereof in the following manner: If a majority of the members of said educational society shall at a regular meeting of the society vote in favor of a resolution to amend the charter of such society by accepting the benefits and privileges conferred by this act and by becoming subject to all of the terms thereof, which resolutions shall set forth the name of the convention or association with which the said society proposes to be affiliated or by which it is to be controlled, on the filing of a copy of such resolution in the office of the Judge of Probate of the county in which such educational society was organized, and certified to be a true and correct copy thereof by the secretary of such educational society, the charter of said educational society shall thereupon be amended as herein provided.

RESOLUTION OF EDUCATION BOARD

Whereas, the Education Board of the Southern Baptist Convention was organized as an educational society under the general laws of the State of Alabama relating to corporations not of a business character, as set forth in Article 18 of Chapter 67 of the Code of Alabama of 1907;

And, whereas, in and by an act of the Legislature of Alabama, approved November 1, 1921, entitled,

"An Act to provide for the incorporation of education boards having for their purpose the fostering of education in general and education under denominational control in particular, to define the rights and powers of such boards, and to provide that such boards may be affiliated with or controlled by a convention or conventions, or an association or associations, whether incorporated or unincorporated, composed of members, delegates, representatives or messengers of or from any church or religious association having a congregational form of church government."

It was provided that any corporation heretofore organized as an educational society under the general laws of the State of Alabama relating to corporations not of a business character might accept the provisions of said act

and become entitled to the provisions and benefits thereof and subject to all the terms and provisions thereof, if a majority of the members of such society should at a regular meeting of the society vote in favor of a resolution to amend the charter of said society by accepting the benefits and provisions conferred by said act, and by becoming subject to all of the terms thereof and by setting forth in the resolution the name of the convention or association with which such society proposes to be affiliated, or by which it is to be controlled. Now, Therefore,

Be It Resolved that the Education Board of the Southern Baptist Convention organized as above set forth, does hereby accept the benefits and provisions conferred by said act and become subject to all the terms thereof, and hereby declare that said Board proposes to be affiliated with the Southern Baptist Convention, which is incorporated under the laws of the State of Georgia, the said convention being composed of members, delegates or representatives from Baptist churches, having a congregational form of church government.

CERTIFICATION OF SECRETARY

I, J. E. Dillard, Recording Secretary of the Education Board of the Southern Baptist Convention heretofore organized as an educational society under the general laws of the state of Alabama relating to corporations not of a business character, hereby certify that the foregoing is a true and correct copy of a certain preamble and resolution adopted by vote of a majority of the members of said Education Board of the Southern Baptist Convention at a regular meeting of said society, held May 9, 1922, and this certificate is made to be filed in the office of the Judge of Probate of Jefferson County, Alabama, in order to effect an amendment of the charter of said society as provided in the act referred to in the said preamble and resolution.

Witness my hand this 9th day of May 1922.

IV. RIDGECREST

The Southern Baptist Assembly, located at Ridgcrest, N. C., formerly regarded as a state enterprise, has come to have southwide significance. As one of the southwide objects it has been allocated \$50,000 from the campaign. The Education Board now owns 248 of the 500 shares of stock. On January 1st Dr. L. T. Mays offered his resignation as corresponding secretary. Since the Education Board desires to give every advantage and help to Ridgcrest, it has given its consent that Albert R. Bond, editorial secretary, should also become corresponding secretary of Ridgcrest. He does not give up any of his duties with the Board, but merely takes on this added task.

The Education Board hopes to make Ridgcrest contribute to the cause of education in specially accenting the educational value of the summer assembly idea.

IDEAL RIDGECREST

In the "Land of the Sky," 2,500 feet above sea level, 18 miles from Asheville, surrounded by mountains, unsurpassed scenery, on main line of the Southern Railway, conferences that touch the vital life problems, speakers of wide reputation—just the place for Christian recreation and study.

SUMMER SCHOOL OF THEOLOGY

Faculty—Dr. W. H. Davis, Southern Baptist Theological Seminary,

Louisville, Ky.; Dr. W. T. Conner, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Dr. W. E. Denham, Baptist Bible Institute, New Orleans, La.

Credits—Students will be credited at these institutions for work done at Ridgecrest, just as work done in the seminaries.

TRAINING SCHOOL FOR CHRISTIAN WORKERS

This is a new feature and should appeal to a large class of people who desire special training. Credit certificates given for courses taken.

The following conferences will be held at the assembly, and in addition to these many prominent speakers will deliver special addresses:

1. Summer School of Theology ----- June 11-August 6
 - (1) First Term ----- June 11-July 8
 - (2) Second Term ----- July 9-August 6
2. Mountain School Faculties ----- June 14-June 16
3. Stewardship of Life ----- June 18-June 24
4. Training School for Christian Workers ----- July 11-August 18
 - (1) First Term ----- July 11-July 21
 - (2) Second Term ----- July 25-August 4
 - (3) Third Term ----- August 8-August 18
5. Southern Baptist Bible Conference ----- August 1-August 15
 - (1) First Term ----- August 1-August 7
 - (2) Second Term ----- August 8-August 15
6. Denominational Ministries ----- August 16-August 28
7. Rural Life Problems ----- August 29-August 31
8. Song Leaders Conference ----- September 1-September 10

Special rates of one and one-half fare for the round trip have been secured on the identification certificate plan. Those who desire this rate must secure before purchase of ticket a card from the secretary. This may be had for the asking. The following are the dates for the selling of these tickets:

June 8, 9, 13, 14, 16, 17; July 6, 7, 8, 10, 12, 21, 22, 24, 31; August 1, 5, 7, 8, 14, 15, 16, 28, 29, 30, 31; September 1.

NO TUITION FEES CHARGED FOR COURSES

Hotel rates (American plan), per week, \$12, \$14, \$20; per day, \$2.50.

Pritchelle Hall has been thoroughly renovated and much new equipment put in; professional caterer in charge of dining room and kitchen; matron of experience for housekeeping.

V. SPECIAL STATES

The institutions in five special states benefit through funds sent to the Education Board. By order of the convention each of these is to receive \$100,000 in five years. This fund is to be used for endowment alone and is conditioned upon each institution raising \$200,000 in good subscriptions for endowment purposes. These institutions are Ouachita College, Arkadelphia, Arkansas; John B. Stetson University, DeLand, Florida; Ewing College, Ewing, Illinois; Louisiana College, Pineville, Louisiana; Montezuma College, East Las Vegas, New Mexico.

Certain alterations in this plan have been ordered by the convention:

(a) *Montezuma College*.—At its last session the convention adopted

the following recommendation which was offered by the executive committee, "We recommend that the convention grant the request from New Mexico that so much as may be necessary of the remainder of the \$100,000 allotted to New Mexico through the Education Board for Montezuma College be used for equipment instead of endowment as originally designated." The Education Board has acted upon this instruction and has remitted to J. W. Bruner, treasurer, the proportionate part for the college.

(b) *Ewing College*.—At the last session the Convention, on motion of J. T. Henderson, ordered "that the trustees of Ewing College, Illinois, be authorized to use for building and equipment the \$100,000 appropriated by this Convention through the Education Board to that institution for endowment." The Board has followed this instruction.

(c) *John B. Stetson University*.—The university has received its pro-rata share of the amount allocated to it.

(d) *Ouachita College and Louisiana College*.—These two institutions have not yet met the conditions for payment by the Education Board. Their pro-rata share of the funds is being in trust for them.

VI. RESOLUTIONS OF S. B. E. A.

The Tenth Mid-Winter Conference of the Southern Baptist Education Association was held in Birmingham December 3-5, 1921. The general subject of discussion was "Standardization." We consider this one of the most important educational meetings ever held in the South, so far as Baptist school interests are concerned. For several reasons this meeting will rank as beginning a new era in Southern Baptist schools:

1. *Educational Solidarity*.—The Baptist school men of the South accept now as never before the unity of the entire Southern Baptist educational need and program. The day has passed for unwholesome rivalry among the schools. The sense of solidarity of school interests has come to the front. The progress of the denomination in education must be south-wide and continuous rather than individual and sporadic.

2. *Appreciation of Developing Standards*.—Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency to any other school. They are not willing to put a premium upon inferior work and yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment.

3. *Recognition of an Educational Conscience*.—Our educators are setting themselves, along with the various educational organizations, to the task of creating a vital and vitalizing conscience on education among Southern Baptists.

4. *Standardizing Christian Ideals*.—Southern Baptists have no inherent opposition to education under state control, but they believe that Christian ideals of character should enter into the school life in order that the eventuating product might be consonant with Baptist ideals. This is not to present a curriculum or college spirit inferior in quality to those presented by state institutions. It rather means a liberal education plus the Christian impact, impulse and inspiration.

1. ACTION OF THE ASSOCIATION

Whereas, the establishing of the Baptist interpretation of Christianity throughout the world depends upon the education of the youth of this generation, fitting them to become the bearers of the Baptist message, and

Whereas, no constructive program of education in the South today can be outlined without consideration being given to standards, publicity, current support, curriculum and control,

Therefore, be it resolved,

First—That the Southern Baptist Education Association undertake, in conformity with its constitution and with the approval of the Southern Baptist Convention, to set educational standards, in harmony with the national definition of a standard college which is now in process of formulation, giving recognition and rating to those institutions which are approaching said standard.

Second—That the officers of this Association, acting in conjunction with the Corresponding Secretary of the Education Board of the Southern Baptist Convention, shall make overtures to the Education Boards and to the educational institutions under the direct control of the evangelical denominations of the South, looking toward the adoption of identical standards and to consider the propriety of a joint participation in a publicity campaign which will unite the evangelical forces of the South in the effort so to mould public opinion that the value of Christian education will be made a definite conviction in the thinking of our Southern people and that the editors of our Baptist papers be urged to promote the popular appreciation of our schools, avoiding whatever tends to divert attention from the important matter of intensifying the loyalty of our entire Baptist constituency to our educational program.

Third—That the Corresponding Secretary of the Education Board be requested to act in conjunction with the educational agencies in the several states looking toward the working out in each state of a permanent program in which, during the period following the 75 Million Campaign, sufficient funds shall be secured for our colleges and preparatory schools in the form of current support to enable them to meet the standards which will be adopted.

Fourth—That adequate emphasis shall be placed upon those courses of study which deal with the intelligent comprehension of the Christian religion.

Fifth—That the legal control of our educational institutions should be vested in the denomination and that adequate safeguards should be thrown around the institutions, so that at no time shall the radical action of a single session of the controlling Baptist body work harm to the institutions.

Sixth—That the Corresponding Secretary of the Education Board, the officers of this Association, the presidents of the colleges, the Secretaries of Education and other representatives in the several states shall be urged to use every means available immediately to convince our people through articles in our denominational press, through bulletins, through public addresses and through every effective agency whatsoever, that the supreme need of the hour is Christian education and the securing of a generous support of all our Baptist schools.

Seventh—That in order to make effective the program of standardizing our Baptist schools, as set forth in the first resolution of this paper, the following shall be the procedure.

That this conference herewith directs the appointment and organization of a Conference Committee of eight men to confer and proceed upon the business of working out a general scheme for standardization and promotion for all the schools, colleges and universities owned by the Baptists of the South.

That the lines of procedure suggested to the consideration of this Conference Committee be as follows:

a. That it shall do its work under the auspices of the Education Board of the Southern Baptist Convention which is requested to provide for its meetings and to defray the expenses.

b. That the first essential step of the committee be directed to securing co-operation of the State Education Boards, Commissions or Departments of each State Convention, in the general idea and purpose of such a Standardizing and Promotion organization for Southern Baptist schools.

c. That the organization to be taken into consideration by this Conference Committee should be of the nature of a permanent Council or Commission, consisting of practical and experienced Baptist educators, which is to be commissioned by the Southern Baptist Convention.

d. That the Committee shall present at the Southern Baptist Convention, in connection with the report of the Education Board, a report of its work with recommendations to the Convention for authorization of such a Standardizing and Promotion Council and the recommendation that the Education Board be instructed to address its energies in co-operation with the Baptist State Education Boards to the end of providing money to enable the schools to meet the requirements laid down for their Standardization.

e. That it is the mind of this Association that the proposed Council to be established, as above indicated, will seek to conform in its standards for schools to the requirements of the State school system in each State and of the National Standardizing and Accrediting Agencies.

f. That in fixing requirements of financial ability credit shall be given to schools for income other than from invested endowments.

g. That it is the ideal and purpose of the proposed scheme of Standardization and Promotion to attain the following ends:

(a) The elevation of academic and cultural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

(b) The corollary of this goal, for which the Council will fix the standard of requirements at an advancing rate, is promotion in patience and sympathy of campaigns for money to enable the schools to reach the standard set with a definite plan of increases in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

(c) That these resolutions are not meant to give expression one way or the other as to whether individual Baptist institutions shall belong to other standardizing agencies.

2. REPORT OF COMMITTEE

During the World War the American people became thoroughly convinced that this awful tragedy was the direct result of a type of education which ignored God and destroyed faith in Jesus Christ as the Savior of men. Our people have been giving more thought to the study of the essential difference between the type of education provided in our denominational schools as contrasted with that which is given in non-denominational schools. The conviction has grown that there is a fundamental difference between our denominational schools and all other schools and that essentially our schools are like in character with our Baptist churches and exist for the gaining of like ends.

This fact is brought out in a series of definitions:

1. A Christian is a regenerated, communicating personality, communicating with God through Jesus Christ, and communicating for Jesus Christ to the world.
2. A Baptist church is a group of regenerated, communicating personalities, organized upon the New Testament plan, communicating with God through Jesus Christ and communicating for Jesus Christ to the world.
3. A Baptist school is a group of gifted, educated and regenerated, communicating personalities, organized, communicating with God through Jesus Christ and communicating for Jesus Christ to the expanding minds of the youth whom they teach. The religious standards of every Baptist school, therefore, must be as high as the standards of a Baptist church.

However, it is necessary that in promoting our schools we recognize that there are educational standards which also must be met. This fact led the Southern Baptist Education Association to pass, at its recent meeting in Birmingham, Ala., a series of resolutions bearing upon educational standards. This Association of Baptist educators, representing all our Baptist schools, believes that the time has come for a standardization agency to be created which shall be under the auspices and the direction of the Southern Baptist Convention. Since the institutions themselves are under Baptist control, the denomination has the right to determine the standards which the institutions shall be expected to attain.

There is being formulated a national definition of a standard college which has been accepted in principle by the various standardization agencies of the nation and which is recognized by all of our educators as reasonable, just and fair. The statement of this definition which has been so generally accepted is as follows:

1. The requirement for admission should be the satisfactory completion of a four-year course in a preparatory school approved by a recognized accrediting agency or the equivalent of such a course. The major portion of the preparatory school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted.
2. A college should demand for graduation the completion of a minimum quantitative requirement of 120 semester hours or credits (or the equivalent in term hours, quarter hours, points, majors or courses) with further scholastic qualitative requirements adapted by each institution to its condition.
3. The size of the faculty should bear a definite relation to the type

of institution, the number of students and the number of courses offered. For a college of approximately 100 students in a single curriculum the faculty should consist of at least eight heads of departments devoting full time to college work. With the growth of the student body the number of full-time teachers should be correspondingly increased. The development of varied curricula should involve the addition of further heads of departments.

The training of the members of the faculty of professorial rank should include at least two years' study in their respective fields of teaching in a recognized graduate school. It is desirable that the training of the head of a department should be equivalent to that required for the doctor's degree, or should represent a corresponding professional or technical training. A college should be judged in large part by the ratio which the number of persons of professorial rank with sound training, scholarly achievement and successful experience as teachers bears to the total number of the teaching staff.

Teaching schedules exceeding 16 hours per week per instructor or classes (exclusive of lectures) of more than thirty students should be interpreted as endangering educational efficiency.

4. The minimum annual operating income for an accredited college should be \$50,000, of which not less than \$25,000 should be derived from stable sources, other than students, preferably from permanent endowments. Increase in faculty, student body and scope of instruction should be accompanied by increase in endowment. The financial status of each college should be judged in relation to its educational program.

5. The material equipment and upkeep of a college, its buildings, land, laboratories, apparatus and libraries should be judged by their efficiency in relation to its educational program.

A college should have a live, well distributed professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books.

6. A college should not maintain a preparatory school as a part of its college organization. If such a school is maintained under the college charter, it should be kept rigidly distinct and separate from the college in students, faculty and buildings.

7. In determining the standing of a college emphasis should be placed upon the character of the curriculum, the efficiency of instruction, the standard for regular degrees, the conservatism in granting honorary degrees, the tone of the institution and its success in stimulating and preparing students to do satisfactory work in recognized, professional or research in situations.

In view of the facts which have been presented, the committee appointed by the Southern Baptist Education Association desires to present to this Convention the following recommendations:

COLLEGES

1. That the Southern Baptist Convention shall authorize the creation of a standardizing and promotion commission, composed of practical, experienced Baptist educators who shall be authorized by the Convention to

set up educational standards in harmony with the national definition of a standard college; that this Commission shall be made up of 15 members, chosen by the Education Board, S. B. C., five of whom shall serve for a period of one year, five for two years, and five for three years; that this Commission shall act in conjunction with the Education Board, S. B. C., in securing information regarding all our educational institutions, in preparing and issuing a statement of educational standards for colleges, junior colleges and academies or preparatory schools, and especially shall aid in promoting the interests of each institution so that it shall attain the standards that have been made; that marked emphasis shall be placed upon the courses of study in the curricula of all of our Baptist schools so that the standards thus set up shall be unquestionably superior to those institutions which are not under Christian control.

2. We recommend that the closest co-operation shall be preserved with the Education Board, S. B. C., the various Baptist agencies in the several states engaged in promoting the interests of our Baptist schools and with the schools themselves, so that the creation of these standards shall lead to the attainment of higher educational levels by all our schools; that this Commission shall report to the Convention through the Education Board; that the Commission shall engage in the promotion of the fulfillment of these standards and that the Education Board shall engage in conjunction with the state agencies in the promotion of financial campaigns and otherwise.

3. We further recommend that this Commission pay special attention for the first three years of its work to the task of promotion, looking toward the strengthening of our schools so that as many of them as possible may reach the standards set up.

ACADEMIES OR PREPARATORY SCHOOLS

We recommend also that this same Standardizing and Promotion Commission shall standardize all our academies or preparatory schools for the following reasons:

1. If Baptists are going to maintain academies and draw into them patronage because of denominational loyalty of parents and students, we must, in addition to our Christian teaching, give as good advantages in academic studies as may be offered by the state schools.

2. The fact that we are proposing to standardize our colleges makes it necessary to standardize our academies or preparatory schools.

3. The sharp competition between the denominational and state schools of the academy or secondary rank demands of us that we make our schools equally competent with the state schools to give certification for school teachers, and to give certificates of transfer from one school to another.

4. The schools shall be so correlated as to prevent unnecessary loss to the student in the transfer from one school to another.

5. Because if there are any deficiencies in any of our academies they ought to be discovered by proper inspection under the authority of such a commission and the school administration notified so that such deficiencies may be corrected.

6. Other denominations are standardizing their academies and remedying their deficiencies. Our Baptist academies should be the equals of any.

We recommend that the following shall be the principles to be recognized in the standardization of our academies or preparatory schools, applicable only to the high school and not to the elementary department:

CLASS "A" SCHOOLS

1. Teachers—There shall be at least three teachers, two of whom shall be graduates of four-year colleges.
2. Courses of Instruction—The school shall actually teach four years work above the elementary or grammar grades, covering 15 college entrance units. The school session shall cover a period of 36 weeks.
3. Equipment—Schools shall have at least \$150.00 laboratory equipment for each science taught. The library shall number 500 volumes, exclusive of government documents.
4. Teaching Load—We recommend that classes shall not exceed 30 students and that teachers shall not have more than seven teaching periods daily. A teaching period should not be less than 40 minutes.
5. Religious Instruction—The Bible shall be taught and credit given therefor; each school shall maintain some form of organization to care for the religious activities of the student.

CLASS "B" SCHOOLS

We recommend that Class "B" schools shall have the same standards as those of Class "A" with the following exceptions:

1. Teachers—There shall be at least two teachers, both of whom shall have at least two years of college work.
2. Equipment—Schools shall have at least \$75.00 laboratory equipment for each science taught. The library shall number 250 volumes, exclusive of government documents.
3. Teaching Load—Teachers shall have not more than eight teaching periods daily.

CLASS "C" SCHOOLS

We recommend that all schools that do not meet the requirements of Class "A" and Class "B" schools shall be classed as Class "C" schools.

The above recommendations have been presented to the denominational agency which represents in each state the work of education under Baptist control, and in no instance has there been disapproval. The large majority of these educational agencies in the different states have warmly commended the plan. This report is now made a part of the report of the Education Board with the request that it shall be favorably considered and adopted by the Southern Baptist Convention.

RUFUS W. WEAVER, Chairman,
W. J. MCGLOTHLIN,
D. M. NELSON,
S. P. BROOKS,
HARRY CLARK,
R. T. VANN,
F. W. BOATWRIGHT,
JOHN E. WHITE.

VII. REPORT OF INTER-BOARD COMMISSION

JANUARY 1 to MAY 1, 1922.

FRANK H. LEAVELL, Secretary

FIRST MEETING

On January 10, 1922, the Inter-Board Commission met in the office of the Home Mission Board at Healey Building, Atlanta, Ga. At that meeting it was decided that the headquarters of the Commission should be at Memphis, Tenn., and that the Commission should have quarterly meetings.

HEADQUARTERS

On January 17 the Secretary opened the office in the Madison Avenue Building of Memphis as temporary headquarters. On May 1 the offices were moved to 644 Bank of Commerce Building, where more space and more desirable offices were secured.

A stenographer, Miss Marie A. Nuese, was employed, beginning February 1.

The Baptist ministers' conference of Memphis, as well as many of the Baptist brotherhood of the city, daily papers, Chamber of Commerce and other factors welcomed the headquarters of the Commission to Memphis.

FIRST WORK

The first work of the Commission was that of publicity. To this end correspondence was begun with the college presidents, employees of the denomination, both in local states and South-wide, and the newspapers. Most of the denominational newspapers have been sent gratis to the office.

PROSPECTUS

The Commission has issued a prospectus stating briefly the scope of the work which the Commission proposes to do and the various lines along which it will function. This prospectus has been mailed out generally throughout the South to colleges, denominational servants, papers, full-time pastors and many others whom we thought were interested. In response to a notice in the various papers, many requests have come in from all states for a copy of this prospectus. This shows a fine interest.

A SURVEY

A survey has been made of the religious activities of the Baptist schools of the South, which can be secured upon request at the headquarters of the Commission. At this time strenuous efforts are being made to get a report from all the colleges. When this is done the survey will be printed in pamphlet form for general distribution. The summary from the survey reveals many interesting and helpful facts. One of the most significant of the revelations is that the great preponderance of organizations in our schools and colleges are the distinctly Baptist organizations, including the Y. W. A., B. Y. P. U., Missionary Volunteer Bands and Ministerial Associations. It would seem from this that it should not be such a difficult undertaking to reach our college constituency. (A copy of the survey, developed so far, is attached hereto).

ORGANIZATION

It would be premature to talk now of any radical changes in the religious organizations in the various schools. This we shall work out slowly, and we must wisely. Our policy shall be to offer suggestions and possibly, a little later, to try experiments at such local schools as are willing to make experi-

ments. We shall try to arrive at what we need by supplementing what we have and then eliminating what is unnecessary. This may be the slowest but surely it is the safest plan of procedure.

This being a report, the Secretary will not allow it to anticipate. We have, however, proceeded with definite plans for some college literature to be used next year. This literature is to include posters and a magazine. Definite effort is being made now to find young men and women who are capable of holding positions as college secretaries. Correspondence is now going on with State Mission Secretaries regarding special effort next year in some of our state institutions. Many other similar plans are gradually taking form.

FINALLY

It might be said that where the work of the Commission has been outlined, either through the press or from the platform, there has been a gratifying response. Many expressions of interest are heard and received, and universally there are expressions of conviction on the part of the people that the work which the Commission plans to do is strategic, timely and vital.

SUMMARY OF SURVEYS

April 27, 1922.

		No. of Students	
No. Colleges -----	97	26,996	
No. Y. M. C. A. -----	9	650	
No. Y. W. C. A. -----	18	2,497	
No. Y. W. A. -----	59	3,765	
No. Y. M. A. -----	1	21	
No. B. Y. P. U. -----	70-155	6,101	
No. B. S. U. -----	11	2,087	
No. M. A. -----	48	1,507	
No. Vol. Bands -----	66	1,223	
		Yes	No
Enough Religious Organizations -----	55		
Too Many Religious Organizations -----	4		
Too Few Religious Organizations -----	21		
Duplication of Religious Organizations -----	17	67	
Can this be remedied? -----	21	42	
Enough denominational emphasis -----	49	26	
Too much non-denominational emphasis -----	5	35	
45 colleges have both B. Y. P. U. and Y. W. A.			
15 colleges have Y. M. C. A. or Y. W. C. A., besides B. Y. P. U. or Y. W. A.			

VIII. FINANCIAL EXPLANATIONS

1. BUILDING AND LOAN FUND

In the report of the Executive Committee of the Convention, as found on page 114 of the Convention Annual for 1920, provision was made for a Building and Loan Fund for the two Seminaries and the Baptist Bible Institute. We quote this section:

"First, we now recommend as Section 4 in the place of said section in the original report the following:

"On report of a sub-committee appointed at the previous meeting sug-

gestion was made to provide from the Southwide funds \$1,000,000 for the Southern Baptist Theological Seminary and \$500,000 each for the Southwestern Baptist Theological Seminary and the Baptist Bible Institute, all to be used for building purposes and not to include appropriations formerly made to these institutions. It was agreed that these funds shall be provided as a loan pro rata from amounts appropriated to the Foreign Mission Board, the Home Mission Board, and the Education Board, payment to be made through the Education Board; that each of these Boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000, and that in case the requisite \$2,000,000 is not available under this arrangement these advances by the three Boards shall be sufficiently guaranteed to them in any new plan for funds that the Convention shall project at the close of this five-year period without prejudice to the pro rata apportionment of the three Boards or to the Relief and Annuity Board owing to previous action of the Convention; with the understanding that the funds thus provided shall be called for by the respective institutions when they are ready to use them. It is further understood that all additional gifts to these respective institutions either for the building funds or for other objects embraced in the Seventy-Five Million Campaign shall become a part of these several appropriations."

Under this instruction the following amounts have been advanced, as given in the report for last year and this year. The Southern Baptist Theological Seminary has not requested its part of this Loan Fund:

To Southwestern Baptist Seminary—	1921	1922
By Home Mission Board-----	\$10,400.00	\$10,757.34
By Foreign Mission Board-----	33,360.00	30,639.70
By Education Board-----	-----	8,200.00
	<u>\$43,760.00</u>	<u>\$49,597.04</u>
To Baptist Bible Institute—		
By Home Mission Board-----	\$10,411.88	\$10,745.46
By Foreign Mission Board-----	21,281.00	33,758.97
By Education Board-----	-----	8,200.00
	<u>\$31,692.88</u>	<u>\$52,704.43</u>

2. EXTRA CAMPAIGN FUNDS

We have received certain funds which do not properly belong to the campaign apportionment for southwide educational objects. They do, however, form part of Kentucky's program, hence we are glad to forward these amounts to the objects designated.

S. B. T. S. Building Fund—

	Received	Paid	Bal. Due
From Kentucky -----	\$ 4,772.36	\$ 4,392.61	\$ 379.75
From Maryland -----	1,500.00	1,500.00	-----
	<u>\$ 6,272.36</u>	<u>\$ 5,892.61</u>	<u>\$ 379.75</u>

W. M. U. Expense Fund—

From Kentucky -----	\$ 954.49	\$ 878.54	\$ 75.95
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B. B. I. for Special Student—

From Alabama -----	\$ 10.00	\$ 5.00	\$ 5.00
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3. PLAN OF DISTRIBUTION

The \$3,000,000 for Southwide educational objects is sent to the Education Board and pro rated to the several institutions in proportion to the total amount designated for the institutions as follows:

Southern Baptist Theological Seminary-----	\$500,000	1-6th	16	2-3%
Southwestern Baptist Theological Seminary-----	500,000	1-6th	16	2-3%
Baptist Bible Institute-----	500,000	1-6th	16	2-3%
W. M. U. Training School-----	300,000	1-10th	10%	
Southwestern Training School -----	200,000	1-15th	6	2-3%
Negro Seminary-----	200,000	1-15th	6	2-3%
Special States, Fla., Ill., Ark., La., N. Mex., all told	500,000	1-6th	16	2-3%
Southern Baptist Assembly -----	50,000	1-60th	1	2-3%
General Work of Education Board-----	250,000	1-12th	8	1-3%

Relative to the three-million-dollar fund for Southwide educational objects, note:

(1) This fund is to be distributed for certain specific objects as named in the table above.

(2) This \$3,000,000 fund is to be provided by each state sending 4 per cent of its gross receipts from the campaign. No one has a right to change this percentage.

(3) The 4 per cent of receipts from the campaign is to be sent to the Education Board, and by it pro rated to the institutions according to the plan agreed upon and published.

(4) Funds for other Southwide educational objects may be sent to the Education Board, but must be in addition to the 4 per cent above mentioned, and should be definitely and specifically designated.

(5) All designated funds sent to us by states or individuals are sent according to designation. The Education Board does not have the right to divert these funds from their proper designation. All such funds that have been sent to us have been forwarded to their proper objects and have been correctly credited.

4. WOMAN'S MISSIONARY UNION EXPENSES

The Education Board has contributed this year \$800.00 to the current expenses of the Woman's Missionary Union. This is in harmony with the previous custom, as the various Boards of the Convention have borne their proportionate part of the annual expense budget of the Woman's Missionary Union. This amount, of course, comes out of the fund proportioned to the general work of the Education Board, and not from any funds to be credited to other institutions.

5. CHRISTIAN EDUCATION DAY EXPENSES

Since the creation of the Education Board expenses for the literature for Christian Education Day has been largely borne by the Education Board as part of its general publicity work. This method has been followed for the past year. Most of the states found that they had no source of income by which they could help to bear this necessary expense. However, with one or two exceptions the state secretaries have agreed to pay their proportionate part on the 1922 account. This will greatly relieve the Education Board because this expense has been about one-fourth of the

total amount each year that the Education Board has received with which to carry on its work, outside of the funds distributed to the southwide educational institutions. We give the amounts received from the Sunday schools from each state totalling \$1,700.08. In addition, the following states sent amounts to equalize their pro-rata of the expense: Arkansas \$31.97; Louisiana \$193.70; Mississippi \$112.23; North Carolina \$637.44. The net expense charged to the Education Board is \$3,394.99.

In our annual report last year, we carried as a Christian Education Day overdraft \$4,302.09 which was the net expense for Christian Education Day of 1920. This amount has been charged to the account of the Education Board.

CHRISTIAN EDUCATION DAY RECEIPTS FROM SUNDAY SCHOOLS

Alabama	\$ 194.94
Arkansas	32.43
Florida	44.74
Georgia	95.75
Illinois	126.75
Kentucky	112.65
Louisiana	19.84
Maryland	2.05
Mississippi	179.64
Missouri	64.21
New Mexico	3.71
North Carolina	187.19
Oklahoma	15.76
South Carolina	64.24
Tennessee	91.90
Texas	249.35
Virginia	212.93
	<hr/>
	\$1,700.08

6. EXPENSES OF INTER-BOARD COMMISSION

The Education Board gives cordial co-operation to the Inter-Board Commission on Student Activities and is glad to render it any possible service. We have paid our pro-rata share of the expenses of the commission for the current year, amounting to \$229.09.

7. FUNDS IN TRANSIT

In a supplemental statement we give a list of funds received after our books closed on May 4th and up to the time when this report was placed in the hands of the printer. These funds in transit should go to the credit of the several states on the work for last year, but they could not be entered in our books for this period because of the consequent confusion in bookkeeping. We delayed as long as possible the closing of our books in order to give advantage from the receipts for the closing days of April.

8. ADJUSTMENT DISTRIBUTION

(a) *Campaign Expenses.*—We give a statement of the campaign expenses charged by the various states against southwide educational objects. Each state is credited with the amount reported on this campaign expense account. This report is made from information furnished by state secretaries. Each southwide object is charged with its proportion of this expense on the basis of our table of distribution and this fund is treated as if it were cash. The amount for the current year is \$11,953.01. In the general summary Exhibit VI will be found the total amount of the campaign expenses for the three-year period which is \$50,101.80.

(b) *Direct Receipts.*—Some of the southwide institutions have received money direct from certain states, some of which did not pass through the state treasurers and none of which came to the Education Board. These amounts are to be reckoned just as if they had come to the Education Board and are credited to the states from which remittances are made. These sums are regarded as parts of the sum total of receipts and hence enter the usual method of distribution. For the current year direct receipts amount to \$34,586.61 and for the three-year period \$136,298.87.

(c) *Three-Year Period Summary.*—We give a summary of all funds for southwide institutions for the three-year period. This includes money distributed through the Education Board, direct receipts and campaign expenses which belong to the Southwide objects. Upon the basis of total receipts for this three-year period we have made an adjustment distribution, which shows the apportionment of the total receipts to be distributed to each institution, the amount each institution has received from all sources and the amount yet due or the overdraft for each institution. We quote from our 1920 report, page 526 of the Convention Annual:

“If any object to be benefited out of the \$3,000,000 fund should receive more than its pro-rata share on account of special designations, this object shall not share in undesignated funds until all of the other objects have been benefited proportionately.

“All money for the objects to be benefited out of the \$3,000,000 fund are to be considered as passing through the treasury of the Education Board and any money sent direct to the institutions should be reported to the Education Board, both by the states and by the institutions themselves, and shall be taken into account in pro-rating and distributing funds.”

It will be noted that some institutions have received more than their proportionate share. This is due to the fact that they received money direct and also their proportionate part from the Education Board during the first two-year period. During the current year, however, we have forwarded to them only the designated funds and have used the undesignated fund to adjust the payments with apportionments. In the case of the Southwestern Baptist Theological Seminary the overdraft arose through payment of a large sum in Texas Baptist loyalty bonds received from Texas and which the seminary graciously consented to take at par value. These overdraft will be reduced as promptly as possible. This situation arose unavoidably and is being carefully and wisely adjusted.

IX. REPORT OF TREASURER AND AUDITOR

EXHIBIT I.

BALANCE SHEET
MAY 4, 1922

RESOURCES:

Cash -----	\$ 95,755.73
U. S. Liberty Bonds -----	9,700.00
U. S. Certificates -----	25,000.00
Southern Baptist Theological Seminary (overdraft) -----	27,655.07
Southwestern Baptist Theological Seminary (overdraft) -----	16,580.14
	<u>\$174,690.94</u>

LIABILITIES:

Baptist Bible Institute -----	\$ 34,049.02
W. M. U. Training School -----	15,494.48
Southwestern Training School -----	16,163.50
Negro Seminary -----	13,739.88
Special States -----	90,209.88
Edgecrest Assembly -----	255.00
Education Board -----	4,318.48
Special Funds -----	460.70
	<u>\$174,690.94</u>

EXHIBIT II.

CONDENSED STATEMENT OF RECEIPTS AND DISBURSEMENTS MAY 4, 1921, TO MAY 4, 1922.

RECEIPTS:

Balance on hand as per last report		\$ 53,105.6
Undesignated Funds	278,962.22	
Designated Funds	39,345.95	
Special Funds	7,236.85	
Loans	85,901.47	
Miscellaneous	29,255.35	440,701.8
		<u>493,807.4</u>

DISBURSEMENTS:

Distribution	\$210,024.90	
Education Board Expense	35,464.36	
Special Funds	6,771.15	
Loans	85,901.47	
Miscellaneous	25,189.87	363,351.7
		<u>\$130,455.7</u>
Balance		
Cash in Bank as per Bank Statement	\$ 95,755.73	
Liberty Bonds	9,700.00	
U. S. Certificates	25,000.00	
	<u>\$130,455.73</u>	

EXHIBIT III.

DETAILED STATEMENT OF RECEIPTS BY STATES AND OTHER SOURCES

MAY 4, 1921, TO MAY 4, 1922.

	Undesignated Funds	Designated Funds	Special Funds	Loans	Miscellaneous	Total
Alabama	\$ 21,849.83	\$ 40.00	\$ 10.00			\$ 21,899.83
Arkansas	4,538.01					4,538.01
District of Columbia	2,444.74					2,444.74
Florida	6,185.51					6,185.51
Georgia	35,700.95	239.35				35,940.30
Illinois	3,491.42					3,491.42
Kentucky		23,657.47	5,726.85			29,384.32
Louisiana	10,758.72	245.51				11,004.23
Mississippi	23,252.95	15.00				23,267.95
Maryland	1,750.00		1,500.00			3,250.00
Missouri	14.40					14.40
New Mexico	1,372.50					1,372.50
North Carolina	32,069.50					32,069.50
South Carolina		15,108.62				15,108.62
Oklahoma	2,100.00					2,100.00
Tennessee	30,000.00	40.00				30,040.00
Texas	50,000.00					50,000.00
Virginia	52,995.97					52,995.97
Home Mission Board			21,502.80			21,502.80
Foreign Mission Board			64,398.67			64,398.67
Christian Education Day					2,675.42	2,675.42
Interest on U. S. Certificates					1,437.50	1,437.50
Interest on Liberty Bonds	437.72					437.72
U. S. Certificates—Matured					25,000.00	25,000.00
All other items					142.43	142.43
	\$278,962.22	\$30,345.95	\$7,236.85	\$85,901.47	\$29,255.35	\$440,701.84

EXHIBIT IV.

DETAILED STATEMENT OF DISBURSEMENTS
MAY 4, 1921, TO MAY 4, 1922.

SOUTHWIDE OBJECTS

Southern Baptist Theological Seminary	\$ 7,665.95	
Southwestern Baptist Theological Seminary	77,497.27	
Baptist Bible Institute	32,632.90	
W. M. U. Training School	18,088.20	
Southwestern Training School	13,203.17	
Negro Seminary	13,139.80	
Special States	39,723.36	
Ridgecrest Assembly	8,074.25	210,024.1

Education Board—

Operating Expenses:

Advertising	\$ 410.65	
Board Meetings	597.35	
Convention Exhibit	217.99	
Drayage	33.44	
Extra Work	223.63	
Office Equipment	637.68	
Office Supplies	297.77	
Postage	2,061.64	
Printing	6,416.60	
Rent	1,093.99	
Salaries	11,357.82	
Sundries	309.52	
Telephone and telegrams	284.19	
Traveling Expense	1,356.30	25,299.57

Extra Board Objects:

Seminary Loan Fund	\$ 1,366.66	
Convention Committees	1,204.63	
Christian Education Day	6,070.41	
Convention Annual	414.00	
W. M. U. Expense Fund	800.00	
Students Loan	80.00	
Inter-Board Commission	229.09	10,164.79
		35,464.

EXTRA CAMPAIGN OBJECTS:

Loan Funds:

Baptist Bible Institute	\$44,504.43	
Southwestern Theological Seminary	41,397.04	85,901.47

Special Funds:

S. B. T. S. Building Fund	\$ 5,892.61	
W. M. U. Expense Fund	878.54	6,771.15

Miscellaneous:

U. S. Certificate	\$25,171.87	
Sundries	18.00	25,189.87
Total		117,862.1
		\$363,351.5

EXHIBIT V.
STATEMENT OF CREDITS BY STATES SUBJECT TO DISTRIBUTION
MAY 4, 1921, TO MAY 4, 1922.

	Reported to Education Board	Reported to				Campaign Expenses	Total
		S. B. T. S.	S. W. B. T. S.	B. B. I.	W. M. U.		
Alabama	\$ 21,889.83	\$ 20.00				\$ 732.45	\$ 22,642.28
Arkansas	4,538.01	5.00				864.26	5,407.27
District of Columbia	2,444.74	163.65					2,608.39
Florida	6,185.51					254.79	6,440.30
Georgia	35,940.30	1,060.00	900.00			874.00	38,774.30
Illinois	3,491.42					487.79	3,979.21
Kentucky	23,657.47	7,650.99			750.00		32,058.46
Louisiana	11,004.23	84.85	10.00			512.60	11,611.68
Maryland	1,750.00	1,988.15	3,000.00			1,114.73	7,852.88
Mississippi	23,267.95	10.00		1,200.00			24,477.95
Missouri	14.40	1,076.22		49.52			1,140.14
New Mexico	1,372.50		751.00			213.50	2,337.00
North Carolina	32,069.50	29.90				6,169.57	38,268.97
Oklahoma	2,100.00	6,359.40				368.18	8,827.58
South Carolina	15,108.62	9,192.93					24,301.55
Tennessee	30,040.00	160.00				361.14	30,561.14
Texas	50,000.00	60.00					50,060.00
Virginia	52,995.97	65.00					53,060.97
Interest Coupons	437.72						437.72
	\$318,308.17	\$27,926.09	\$4,661.00	\$1,249.52	\$750.00	\$11,933.01	\$364,847.79

EXHIBIT VI.

STATEMENT OF CREDITS BY STATES
MAY 1, 1919, TO MAY 4, 1922.

	Reported to Board	Reported to Institutions	Campaign Expenses	Total
Alabama -----	\$ 46,476.98	\$ 495.02	\$ 3,757.49	\$ 50,729.49
Arkansas -----	14,643.01	185.04	4,173.03	19,001.08
District of Columbia -----	4,514.16	544.60	-----	5,058.76
Florida -----	20,864.59	554.95	864.52	22,284.06
Georgia -----	107,071.12	2,215.50	6,034.97	115,321.59
Illinois -----	5,901.27	714.36	1,661.49	8,277.12
Kentucky -----	68,472.43	32,669.03	332.15	101,473.61
Louisiana -----	27,236.60	994.15	2,768.88	30,999.63
Maryland -----	6,250.00	22,439.40	1,114.73	29,804.13
Mississippi -----	48,289.99	6,793.90	2,587.59	57,671.48
Missouri -----	131.65	3,287.22	-----	3,418.87
New Mexico -----	3,182.84	1,054.25	1,165.21	5,402.30
North Carolina -----	78,306.31	5,074.65	12,918.84	96,299.80
Oklahoma -----	4,600.00	14,023.28	1,754.10	20,377.38
South Carolina -----	32,618.07	42,710.99	-----	75,329.06
Tennessee -----	62,540.00	1,096.87	2,008.80	65,645.67
Texas -----	102,480.00	1,008.30	8,960.00	112,448.30
Virginia -----	113,444.14	437.36	-----	113,881.50
Panama -----	5.60	-----	-----	5.60
Home Mission Board -----	5.80	-----	-----	5.80
Interest Coupons -----	801.85	-----	-----	801.85
	\$747,836.41	\$1,36,208.87	\$ 50,101.80	\$934,237.08

EXHIBIT VII.

STATEMENT SHOWING APPORTIONMENT OF RECEIPTS TO EACH
INSTITUTION AND AMOUNT PAID
MAY 1, 1919, TO MAY 4, 1922.

	Ratio	Proportion	Paid Through Board	Paid Direct	Campaign Expenses	Total	Balance	Overdraft
Southern Baptist Theological Seminary	1/6	\$155,706.18	\$70,275.64	\$104,735.31	\$8,350.30	\$183,361.25	\$	\$27,655.07
Southwestern Baptist Theological Seminary	1/6	155,706.18	151,928.88	12,007.14	8,350.30	172,286.32	---	16,580.14
Baptist Bible Institute	1/6	155,706.18	109,244.51	4,062.35	8,350.30	121,657.16	34,049.02	---
W. M. U. Training School	1/10	93,423.70	60,701.72	12,217.32	5,010.18	77,929.22	15,494.48	---
Southwestern Training School	1/15	62,282.47	42,778.85	---	3,340.12	46,118.97	16,163.50	---
Negro Seminary	1/15	62,282.48	42,425.73	2,776.75	3,340.12	48,542.60	13,739.88	---
Special States	1/6	155,706.18	59,034.24	---	8,350.30	67,384.54	88,321.64	---
Ridgecrest Assembly	1/60	15,570.62	13,080.59	500.00	835.03	15,315.62	255.00	---
General Work of Education Board	1/12	77,853.09	67,868.22	---	4,175.15	72,043.37	5,809.72	---
		\$934,237.08	\$618,238.38	\$136,298.87	\$50,101.80	\$804,639.05	\$173,833.24	\$44,235.21

EXHIBIT VIII.

STATEMENT SHOWING APPORTIONMENT OF SPECIAL STATES
RECEIPTS TO EACH INSTITUTION AND AMOUNTS PAID
MAY 1, 1919, TO MAY 4, 1922.

	Ratio	Proportion	Paid Through Board	Campaign Expenses	Total	Balance
Montezuma Baptist College	1/5	\$ 31,141.24	\$ 24,021.35	\$ 1,670.06	\$ 25,691.41	\$ 5,449.83
Stetson University	1/5	31,141.23	17,037.30	1,670.06	18,707.36	12,433.87
Ouachita College	1/5	31,141.24	546.66	1,670.06	2,216.72	28,924.52
Ewing College	1/5	31,141.23	16,882.27	1,670.06	18,552.33	12,588.90
Louisiana Baptist College	1/5	31,141.24	546.66	1,670.06	2,216.72	28,924.52
	--	\$155,706.18	\$59,034.24	\$8,350.30	\$67,384.54	\$88,321.64

Birmingham, Ala., May 5, 1922.

Mr. Wm. H. Manly, Treasurer, the Education Board of the Southern Baptist Convention, Birmingham, Ala.

Dear Sir:

In accordance with the request of your auditor, Ed S. Moore, we have made an examination of the receipts and disbursements from your records for the periods May 4, 1921, to May 4, 1922, and present our report herewith.

We hereby certify that the figures herein submitted are, in our opinion, correct.

Respectfully submitted,

(Signed) C. C. COVINGTON.

FUNDS IN TRANSIT

Texas	-----	\$20,000.00
Kentucky	-----	\$20,278.66

Ridgecrest Conferences

June 11-September 10, 1922

The following conferences will be held at the Southern Baptist Assembly at Ridgecrest, N. C., and in addition to these conferences many prominent speakers will deliver special addresses:

- Summer School of Theology—June 11-August 6.
 - (1) First Term—June 11-July 8.
 - (2) Second Term—July 9-August 6.
- Mountain School Faculties—June 14-June 16.
- Stewardship of Life—June 18-June 24.
- Training School for Christian Workers—July 11-August 18.
 - (1) First Term—July 11-July 21.
 - (2) Second Term—July 25-August 4.
 - (3) Third Term—August 8-August 18.
- Southern Baptist Bible Conference—August 1-August 15.
 - (1) First Term—August 1-August 7.
 - (2) Second Term—August 8-August 15.
- Denominational Ministries—August 16-August 28.
- Rural Life Problems—August 29-August 31.
- Song Leaders Conference—September 1-September 10.

SELLING DATES

Special rates of one and one-half fare for the round trip have been secured on the identification certificate plan. Those who desire this rate must secure before purchase of ticket a card from the undersigned secretary. This may be had for the asking. The following are the dates for the selling of these tickets:

June 8, 9, 13, 14, 16, 17.

July 6, 7, 8, 10, 12, 21, 22, 24, 31.

August 1, 5, 7, 8, 14, 15, 16, 28, 29, 30, 31.

September 1.

For information address the Secretary at 1214 Jefferson County Bank Bldg., Birmingham, Ala., until June 1st; after that at Ridgecrest, N. C.

ALBERT R. BOND,
Secretary.

Christian Education Day

June 25, 1922

CHRISTIAN EDUCATION
IS THE
WORLD'S GREAT NEED

*An Attractive Program Has Been Prepared and
Will Be Mailed to the Superintendents
About May 15.*

LET PASTOR AND PEOPLE MAKE
MUCH OF THIS DAY

*Send the Collection to Your State Secretary to Be
Used to Help Educate Our Young
Preachers*

FOR INFORMATION WRITE

Education Board, S. B. C.
Birmingham, Alabama

1c PAID

Birmingham, Ala.

Permit No. 90

RETURN POSTAGE GUARANTEED

Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV.

JUNE-AUGUST, 1922

Nos. 1-3

PUNGENT THOUGHTS

Every child delinquent in body, education or character is a charge upon the community itself.—*Herbert Hoover.*

All that we have not at our birth and that we stand in need of at the years of maturity is the gift of education.—*Rousseau.*

The major educational problem of the day is not teaching quantities of isolated facts but in calculating a knowledge how to think, and so to be able to realize responsibilities as citizens.—*Dr. Chas. Aubrey Eaton.*

Some boys have got an education without going to school; many boys have gone to school without getting an education; but the best way for most boys to get an education is to go to school.—*Lyman Abbott.*

Paens have been sung and poems written lauding the little country school house, but the farmer who lives next to it, and sees the most of it, moves to the city so that his children may go to the city schools.—*Arthur M. Hyde, Governor of Missouri.*

Unless we can solve the rural school problems within the next ten years and give the boys and girls of the farm a square deal in education we had about as well turn our food producing resources of America over to a peasantry content to live without educational facilities, culture and refinement.—*Dr. Augustine O. Thomas.*

Subscription 25 cents per year.

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Jefferson County Bank Building,
Birmingham, Alabama

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EDITORIAL

NOTES

The Baptists of New Mexico are to be congratulated upon the assurance that Montezuma Baptist College at East Las Vegas will open for its first session this fall. They have had many discouragements, but they may now rejoice that conditions indicate a successful opening year. A splendid faculty will be organized and courses will be offered to meet the need of the student body. We regret to announce that Dr. J. M. Cook has resigned the presidency. However, though we do not know at this writing who will be his successor, we are confident that a competent leader will be chosen.

We welcome into our brotherhood of schools Bluefield College, Bluefield, W. Va., or Graham, Va. It will be a junior college for boys and will have Dr. R. A. Lansdell

as president. New buildings have been erected and a splendid campus laid out. It is the property of the Virginia Baptist Association. May every desired success attend it.

Dr. J. B. Lawrence, pastor of the First Baptist Church, Shawnee, Okla., become president of Oklahoma Baptist University. His varied experience as a denominational leader as pastor and state secretary well qualifies him for this new task. The opportunities of a president of a denominational college might at first glance appear to some more restricted than those afforded in a large pastorate, or the position of state secretary, but such would not be the opinion when the real function of a denominational college is considered. Education is fundamental to efficient leadership and the college furnishes a wonderful place in which to direct the characteristics of such leadership.

DEATH OF SENATOR WHITE

The death of Senator Frank S. White, which occurred August 2, has brought great sadness to many Baptists. He was a deacon of the First Baptist Church, Birmingham,

Ala., and has been the president of the Education Board since its creation. He earned an enviable record as captain in the Confederate Army and as United States senator from Alabama. He was one of the most eminent members of the state bar and was active in all community affairs. He was a Christian gentleman of the old-time Southern type and numbered his friends by thousands. He took an active interest in the work of the Education Board and was a staunch supporter of every denominational enterprise. His memory will be greatly treasured by his friends and even acquaintances. May the God of all comfort bring grace and strength to his bereaved loved ones.

SOME FORWARD PLANS

The Education Board seeks to interpret the educational needs for Southern Baptists and to develop a conscience on education that will give adequate response in co-operation and support to our schools. The Board held its annual meeting in June and set forward certain plans that will bear fruitage in a larger interest for our schools. A few of these may be mentioned.

Standardization and Promotion Commission—The Board in co-operation with the Southern Baptist Education Association had requested the Southern Baptist Convention to authorize the appointment of a commission which should seek to standardize and promote our school system. In conformity to the favorable action of the convention, the Board elected fifteen college men to constitute this commission. On July 12 this commission met at Ridgecrest, N. C., and organized by the election of President M. B. Adams of Georgetown College as president and Albert R. Bond of the Education Board as secretary. The initial task of the commission must be a survey that shall include the present status of our four-year colleges; this survey will

cover the items of finances, buildings and equipment, curriculum, the academic rating of faculties, entrance requirements, etc. The purpose will be to discover its second function, which is that of promotion. Southern Baptist school men have come to a common conviction that there should be a south-wide effort to bring all our institutions to that degree of efficiency that will rank them with schools not under denominational control. It is not alone sufficient that we shall know our deficiencies; we must correct them. The Education Board is working through this commission as a body of experts to accomplish this desirable aim.

Creation of a Worthy Literature—The Board recognizes the need for a real literature on denominational education. Two phases of this need are apparent—a current, journalistic type and a permanent, book type. To answer this need the Board will further strengthen its tract literature; we are also investigating the practicability of issuing a monthly journal of religious education. Plans are also maturing for the publication of a book that will set forth the place that Baptists have occupied in the educational world and that will embody the Christian ideal that should obtain in education. Further effort will also be made to assist our schools to organize the curricula so that the Christian and denominational features of education shall have proper recognition. In this regard we call special attention to the articles of Dr. Weaver and Dr. Tidwell found in this issue.

Suitable Textbooks—Under the instruction of the Convention the Board will investigate, as far as practicable, the textbook situation with a view of discovering books that will correctly set forth the assured results of modern scholarship both in scientific and biblical fields. There should be no conflict in God's revelation whether it should be exhibited in scientific or humanistic studies.

NEW BOOKS

J. E. DILLARD, D.D.

"Christian Work as a Vocation"—Various writers. (The MacMillan Co., \$1.) The aim of this book is to present the nature, claims and opportunities of Christian work as a vocation. Henry H. Tweedy, professor of practical theology in Yale, writes on "The Ministry;" Harlan P. Beach, professor emeritus of theory and practice of missions in Yale, writes on the "Foreign Missionary's Calling;" Judson Jackson McKim, lecturer on association administration in Yale and general secretary to the New Haven Y. M. C. A., writes the section on the Young Men's Christian Association work. The work is well done; it is timely, and will prove a help to many young men in deciding what to do with their lives. It is a good book to put into the hands of high school and college students, and certainly should be in every school and Sunday school library. Pastors would do well to use it as a basis for three addresses to young people.

"Wonders of Missions"—Caroline Atwater Mason (Geo. H. Doran Co., \$2). Here is a book that will be of great help to makers of missionary programs and will be a real joy to all lovers of Christian work in foreign lands. The author has gathered together many of the great outstanding events in the history of foreign missions and presents them in a delightful way. Be sure to put this book in the missionary library and also a copy in the Sunday school library, for old and young will be helped and made happy in the reading.

"The Gospel of Beauty"—Samuel Judson Porter (Geo. H. Doran Co., \$1.25). This volume consists of a series of lectures delivered by the well-known and much loved pastor of the great First Baptist Church of Oklahoma City. The lectures were given in the Southwestern Baptist Theological Seminary. There just isn't any-

body who knows more about beauty and its varied forms than Porter. His sermons and lectures are, themselves, things of beauty; the language is always chaste and precise; the illustrations, striking and fitting, are usually drawn from the fine arts; the spirit is always sweet and reverential. The six lectures are: "An Eye for the Beautiful Christ," "The Norm of Beauty," "Transfigurations," "The Principles of Beauty," "Beauty Released," "Spiritual Beauty Triumphant."

"How to Conduct a Church Vacation School"—Albert H. Gage (The Judson Press, \$1.50). Here is the one book that tells all about the vacation school. It is a practical handbook of methods that has grown out of the author's own experience. For two seasons he has been director of vacation schools for all denominations in Chicago. The author has called to his help in writing this book several other outstanding authorities. You will find most of your questions about the vacation school answered in a helpful way with many concrete suggestions.

"Building a Successful Bible School"—P. E. Burroughs (Fleming H. Revell Co., \$1.50). This is the latest book from the educational secretary of our Sunday School Board. It discusses in a helpful way many problems in the making and management of a large school. Some of these problems are: Organization, housing, securing officers and teachers, remodeling present buildings, equipment, social life, recreations, advertising, records, special days, etc., etc. Dr. Burroughs knows and he can tell what he knows in clear, vigorous English.

"Heralds of a Passion"—Charles L. Goodell (Geo. H. Doran Co., \$1.25). How the title itself strikes you! Then the foreword quickens your heart beat. Listen—"I am not interested in turning the steam on the whistle; my concern is that there should be fire under the boiler." "There is

one thing greater than truth, and that is love." "The great need of the hour is a holy passion for the souls of men." Have we got it? In words that grip and with a mighty passion, the author discusses such topics as "The Passion of Jesus," "Holy

Boldness," "The Passion of the Prophets," "The Passion of the Early Evangelists," "The Passion of the Church," "The Passion for Service," "How to Nourish the Sacred Fire," etc. Brethren, this book will warm your hearts. Read it.

THE CURRICULUM OF THE CHRISTIAN COLLEGE

RUFUS W. WEAVER, D.D., *President, Mercer University, Macon, Ga.*

Southern Baptists are investing millions in our Baptist schools, not from sentiment or denominational pride, but because they have today the conviction that these schools can provide the type of manhood and womanhood which the people of God called Baptists need to enable them to become the spiritual leaders of the world. In accepting the gifts of Southern Baptists, we assume the responsibility of providing the product which the Baptist churches desire. The great majority of our schools have passed, so far as ownership of property and the selection of trustees, into the control of the state organization which represents the Baptists in each of our southern commonwealths. The demand is growing that the denomination shall give more definite direction in the selection of the faculty, in the determining of the courses of study and in supervising the religious life of the student body. The demand has become almost imperative that there shall be introduced into the college curriculum an increased number of studies which shall be religious in material, Christian in their interpretation, promoting in their results Christian service. In other words, the denomination is demanding the reconstruction of the college curriculum in the interest of practical church efficiency. This brings me to my subject, "The Curriculum of the Christian College—Its History and Its Modification in the Era of Reconstruction."

Colleges organized for academic purposes originated near the end of the twelfth century within the University of Paris "where persons who had common ends in view as-

sociated themselves together for a mutual advantage." The following century colleges were established in England at Oxford and Cambridge. These institutions were bound together in what the English people loosely described as "The University." The English conception of a university is a number of groups of instructors, each group forming a college. The curriculum or course of study in our older American colleges may be traced to the influence of Cambridge University, while our older collegiate institutions, Harvard, Yale, Princeton and Brown University came into existence because of the religious interest in a better trained ministry. Thus the English arts course was adopted as the cultural preparation for the ministry and the other learned professions.

By the close of the eighteenth century the colleges founded in the North had lost their distinctively religious tone. Our Southern institutions established later were founded primarily to train young ministers. Mercer University is an excellent illustration. It had its beginning as a classical and a theological school, uniting agricultural labor and study, and open only to those preparing for the ministry. The agricultural program was continued longer than any other school in America, theological in its purpose. The young preachers plowed corn and chopped cotton for eleven years, thereby displaying the superior quality of ministerial fortitude in Georgia over North Carolina, where the experiment lasted four years, and over Virginia, where it lasted only two years. In none of these Southern colleges was the theological course

wrought out with the fullness which characterizes the present theological seminary curriculum. With the concentrating of theological training in the Southern Baptist Theological Seminary at Louisville, the theological studies in one after another of our Baptist colleges in the South were discontinued.

The classical curriculum inherited from Cambridge University consisted of the study of the languages, ancient and modern, mathematics, natural and moral philosophy. The courses of study given in the colleges of Cambridge University exhibit to some degree the influence of the humanistic movement, but the emphasis in these classical studies falls upon the original conception of the arts course, viz.: preparing a man for one of the three professions—the ministry, the law or the practice of medicine. Practically all of these studies are non-Christian, and represent a culture which antedates the founding of Christianity.

The past sixty years have been marked by the development of keenest interest in the natural sciences. Denominational schools were slow to introduce these studies into the curriculum, but the public demand increased so rapidly that in every standard institution these sciences now embrace one-third or more of the courses given.

The scientific attitude calls for the suppression of practically all personal attitudes and interests in the assembling and the analysis of phenomena. By many it is felt that any pre-supposition favorable to Christianity is a hindrance to the scientific spirit of investigation. The introduction of these studies into the denominational colleges did not bring, therefore, new intellectual interests which necessarily promote Christian faith and piety.

The denominational college has been called upon during the last fifty years to provide Christian leaders trained for social religious service, but it has failed almost entirely to provide in the courses the study of those materials upon which Christian faith is founded and by which Christian

service is inspired. The denominational college has been undertaking to make brick without straw. It has used the classical courses, originating before Christianity was established, and the scientific courses which eliminate practically all personal values, as the means for developing a type of character which is only possible by the recognition of a personal relationship to a personal God and the acceptance and the intelligent apprehension of the historic revelation which God has made. It is true that in many denominational schools courses in the Bible have been introduced. Frankness compels the admission that these courses have not commanded the respect of our leading educators, primarily because of the fact that the work often has been made too easy and the time given has been too limited for this instruction to rank with other college studies.

Christianity is the greatest uplifting force in human life, and no man is truly cultivated who is unfamiliar with its historic background and development, its literature, its teachings and its beneficent influence upon the world's life during the past nineteen centuries. Is it practical for us, representing institutions which we establish primarily to promote the Christian religion, to so reconstruct the present classical and scientific curriculum as to meet the demand of our ecclesiastical constituency in providing leaders, both lay and ministerial, and to furnish the type of culture which will set forth Christianity as the chief factor in the upbuilding of the human race? For us there is no question of greater importance.

The college curriculum has been undergoing rapid and radical changes. The state system of high schools is one factor; the demand for professional training is another; the super-imposition of the post-graduate school partaking of the characteristics of the German University is a third. The classical studies are losing in favor. The scientific studies fail to furnish breadth of culture. Educators everywhere are dissatisfied. Every prosperous institution is

multiplying the courses given. The elective and the group systems are diminishing the number of required subjects for a college degree. Institutions having professional schools are cutting off the arts course from the top, while the city high school and the junior college are cutting off the arts course from below.

Many of our educational experts are saying that the reconstruction of the curriculum should center about the social sciences, that the function of the college is primarily

to help the student to interpret the world in which he finds himself, that the most important relations which he must meet are personal and social, economic and religious, and, therefore, the curriculum should be reconstructed in such a way as to enable the student the most wisely to solve the problems which he is destined to face in the twentieth century. To my mind this situation creates an inspiring opportunity for the Christian educator, and challenges him to aid in the reconstruction of the college curriculum in such a way as to give the proper place to the Christian interpretation of life.

The limits of this paper will not permit me to discuss the difficulties in the way. They are many but not insuperable. However, they are sufficient in number to necessitate co-operative effort and harmonious action upon the part of us all.

The required studies in the arts course should be clearly defined. These form the basis of a man's college work, and each subject should be recognized as essential to the culture of the modern man. Liberty should be given in the selection of other subjects, but this liberty in turn should be restricted. The group system has many advantages over the elective system. The groups should be at least four in number: (1) Languages, literature, fine arts and music, (2) mathematics, philosophy and Christianity, (3) history, economics, education, political and social sciences, (4) the natural sciences. The student should be given the privilege of selecting a major and a minor course. Since there are many

young men preparing for the ministry in our colleges, it is desirable that a school devoted wholly to Christian and related subjects be made a part of the college organization, and that two or more professors shall give their entire time to the work of the school, while from five to eight others shall give special courses. Every student should be required to take at least one subject in this school, while ministerial students and those desiring to prepare

themselves for religious work should have the opportunity of taking both their major and their minor in the school. No subject should be treated which does not possess cultural value equal to the other courses given in the college. There must be a line of cleavage between the popular courses in the field of religious education and the work done in the college. We suffer the keenest embarrassment from the lack of proper textbooks. To reproduce the courses given in the theological seminaries and bible institutes places the college in competition with institutions better prepared to fit students for special religious work. The problem resolves itself into this: The using of Christian material for cultural ends with the underlying purpose of giving to the world a culture equal to the best, not for culture's sake but for Christ's sake.

The limits of this paper forbid any discussion of the subjects which may be taught in college and made properly a part of the regular A.B. course. The following are given at Mercer University in connection with the School of Christianity: "An Introduction to Christianity," required of all students; "Biblical Introduction;" "Old and New Testament Interpretation;" "Christian History;" "Psychology of Religion;" "Christian Theology;" "The Psychological Approach to Sacred History;" "The Baptist Interpretation of Christianity;" "Denominational Ministries," with special reference to organization and operation; "An Introduction to Church Music;" "Hebrew;" "New Testament Greek;" "Rural Sociology and the

Religious Development of the South;" "Church and Sunday School Architecture;" "The Communicating Aspects of the Christian Religion;" "The Preparation and Delivery of Sermons;" "Psychology;" "Logic;" "Business and Christian Ethics;" "The History of Philosophy."

A young man seeking to secure an A.B. degree choosing his major and his minor in the School of Christianity will be able to get his degree, equal in cultural value with any other A.B. degree, and at the same time secure one year's credit in any theological seminary for work done, or if he does not attend the seminary will go into the ministry with a better preparation by far than he could have gotten by taking either the classical or the scientific courses.

The important thing about culture is not its possession but the end for which it is used. The educated Christian seeks in all the adjustments of his personal life to use knowledge to the end that he may show forth in his life his allegiance and his loyalty to Jesus Christ as Master. Christian education, by the process of instruction imparting knowledge to expanding

minds, seeks primarily to awaken in the mind this attitude of loyalty so that all knowledge shall be used to express the ideals of Jesus Christ. The purposive element is pre-eminent in Christian education. This is the underlying principle of Christian education: "All knowledge, all insight, all spiritual judgment brought into captivity to the purpose which Christ approves and inspires, leading the individual to trust and to bless all others whose lives he touches."

This principle needs to be incarnated in the social sciences, while the origin and development of the principle for its intelligent apprehension and proper appreciation calls for the study of those subjects doubtless in a simplified form which make up in a large measure the curriculum of the theological seminaries. The introduction of these subjects into the college course with proper setting and satisfactory texts is one of the most urgent matters now claiming our attention, for no man should leave any one of the colleges which we represent without having gotten during his stay the Christian interpretation of life.

THE DENOMINATIONAL JUNIOR COLLEGE

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There is no task more difficult than that of attempting to define a thing which as yet has no existence. The junior college is merely an experimental laboratory in which a group of educators is attempting to solve a few of the problems inherent in the American educational system. While its form is still intangible and its place as an educational institution is undetermined, the junior college and its prototype, the junior high school, constitute the two vitalizing centers in American secondary education. They represent conscious attempts to adapt the secondary curriculum to the needs of the individual student by organizing it upon a functional rather than

upon a traditional basis.

The greatest anomalies in the field of educational administration today are the American college and its offspring, the American high school. While no one would question for an instant the invaluable contributions that the college has made, and is still making, there can be no disputing the fact that it is daily becoming a more pronounced hybrid—a cross between an institution half-secondary and half-graduate. It is neither the one nor the other—reaching down into the secondary field, because it must have students, and up into the graduate school, because faculties prefer to teach subjects rather than human beings.

The high school itself does not represent local community needs. It is an offspring of the college, and fundamentally its courses are the same. It was organized to provide fodder for the college mill and as such it has continued its existence. Its standards are determined not by the civic and industrial needs of the community that it is supposed to serve, but rather by the entrance requirements of an institution that comparatively few of its students will ever enter. As a result, the high schools of today are offering more and better courses than were offered in the colleges of a quarter of a century ago. If there is a doubting Thomas, let him compare catalogues, faculties and equipment; judged by these alone there is more justification for granting the baccalaureate degree upon the completion of the high school course of today than the college course of twenty-five years ago. The secondary school has in large measure become the college of today—a fact which the college itself steadfastly refuses to see and acknowledge.

There are forces at work, however, that will shortly compel the college either to vacate or to enter the secondary field. It cannot much longer occupy both.

Probably the most potent of these is the financial situation that confronts American education, both public and private. With whole communities and with scores of private educational institutions confronted with bankruptcy and with educational demands increasing daily, business and professional men are going to demand in no uncertain terms the elimination of waste motion. They are going to ask why they must continue to pay for a Prussian eight-year-elementary school system when France has amply demonstrated the ability of students to do the same work in six years. Why must their children take two college courses covering eight years for a baccalaureate degree that French boys and girls receive in six years? Is the American boy so dull and American teachers so poor that he must spend sixteen years at public expense in securing

an education which the French boy receives in twelve? It will require more than mere academic phrases to answer these questions. Shall we forestall the issue before it becomes more acute by a drastic internal reorganization of our educational machinery, or shall we await the deluge?

The answer to these questions will be found in the attitude towards two nondescript educational administrative units that are coming daily into more prominence and promise—the junior high school and the junior college. It is impossible to think of them separately because one is the vitalizing unit in the lower and the other in the upper secondary field.

While these institutions are still looked upon with considerable disdain by their elder brother, they give evidence of being "ugly ducklings." They possess two distinct advantages over their respective senior institutions—they are free from traditions that hamper the free development of the high school and the college, and, unlike the latter institutions, they are the direct outgrowth of community needs and are not yet dominated by the intellectual standards of the American college. They represent a conscious and whole-hearted attempt to adjust the curriculum to the needs of the individual student.

While this is true, we are soon to stand at the parting of the ways. By closing our eyes these institutions may be permitted to develop along traditional lines, making no contribution whatever towards the solution of our educational problems. By advocating for them a complete independence they may easily become the two most vital forces in educational administration. The incorporation of the seventh and eighth grades into the definitely recognized period of secondary education is a distinct step forward. Let us not make the mistake, however, of believing that it means a six-year high school instead of four, unless we mean to incorporate into its curriculum at least the work now covered by the junior college. We had just as well face the

facts. American parents will not long continue to bear the expense for sixteen years of school work that is being done elsewhere with doubtless equal efficiency in twelve years.

The greatest saving, both in the matter of expense to patrons and in time of the student, can be made in the field of secondary education, and this should cover the period of undergraduate study leading to the baccalaureate degree. A six-year elementary school leading into a four-year high school, leading in turn into a four-year college from which a student may receive his baccalaureate degree at the age of twenty will accomplish much with no loss whatever in training. It is probable that experience will make possible the saving of an additional year or two, but this certainly represents the minimum towards which our efforts should be directed, and it is here that the junior college should make one of its greatest contributions. Viewed internally and from an economic standpoint, its organization as a two-year unit is unsound. It should either become an integral part of a six-year secondary school covering the upper cycle of three years, or it should, with the necessary reorganization of its curriculum, strengthening of its faculty and increase in equipment, take over the junior and senior years of the present high school. This would establish a four-year course following a baccalaureate degree at the age of twenty, as advocated above.

Aside from the importance to American civilization of having a group of educational institutions upon independent foundations, Protestants would have difficulty in justifying on educational grounds alone the maintenance of private schools. This is especially true since the American school system is the most striking secular contribution that Protestantism has given to the world. What justification can be found then for the private school under the auspices of Protestant denominations?

In insisting upon the inalienable right of

every child, regardless of race or creed, to equal educational opportunities, protestantism was compelled to eliminate from its definition of education the most fundamental of life values, the religious element. These they reserved for the church and the synagogue. In doing so, church agencies have often found themselves confronted with serious problems in safeguarding the religious interests of their children. In their resistance to the standards in education set up by secular agencies, however, these denominational schools have performed a valuable service. Their influence in forming re-definition of education itself has been powerful. Even standardizing agencies which represent the ultra-conservative elements in education appreciate more fully that in the last analysis the function of the school is to "select" but not to eliminate.

Education, even in the cultural sense, is a relative term. What to one "class" is culture to another is barbarism. The term is the product of a class consciousness which has not yet defined itself in a democracy. The classicist finds it in the ancient languages and literatures; the naturalist uncovers it in fauna and flora; the scientist in physical laws; the politician in the mother in the heart of her child. The educator must find it everywhere and in every man.

Intellectuals, by setting standards, evolved in terms of up so-called intellectual gymnastic feats of certain intensions and measured through called examinations and more to restrict educational advancement attempted more to a narrower group. This they did instead of establishing and maintaining standards designed to develop within an individual student his own latent abilities so that it might be unnecessary for him to fit into a definite preconceived social scheme. The greatest danger that civilization, is a community, a country, a can overtake a to fall into the hands of uncontrolled intellectualism. Educators too long considered

themselves as the conservators of the past rather than as the servants of the future. For this reason they have been among the last to accept the fundamental political doctrine of all democracies—the equality of man. Preaching democracy, they have permitted themselves to be dominated in their actions by a mediaeval educational ideal whose sole purpose was the selection and training of the so-called “intellectually fit.” If democracy as a theory is sound, every child comes within the province of the teacher quite as much as any other child, and education itself must rest fundamentally upon those elements that are the common possession of all people. What these elements must be determined by the educator whose conscious aim must be the training of each boy or girl in the use of his or her particular talent. The task for adjustment is not for the immature child, but rather for the instructor under whose tuition the child has fallen.

It seems strange that educators should have been working consciously for centuries to increase the efficiency of a civilization and should have failed to realize that increased efficiency is ever predicated upon a motive that rests upon an emotional basis. Intellect, reason, within itself is absolutely latent until impelled to action by a force arising from an emotion. Education has to do primarily with creating and directing these emotional reactions, with selecting the best and reducing them to a habitual basis; with determining the fund of information necessary to this end and in seeing that this knowledge becomes a part of the intellectual endowment of the child. The church has ever insisted, and rightly, that resting at the center of this emotional element is the religious instinct, the innate force that moves a human being from the present into the future.

Fundamentally the pragmatist is correct, but he has failed to recognize the fact that all empiricism rests ultimately upon spiritual values. While these are stimulated to action by the material world and express themselves through this medium, they are

no more rational than the eternal are temporal. Stimulated to expression, these spiritual forces can no more be controlled by their material agencies than ocean currents can be dammed. When necessary their courses may be altered by the stimulation of counter forces that likewise lie in the realm of the emotional. Hence it is that the real task of education lies over and beyond mere materialism—mere intellectualism—in the field of the fundamental emotions. Herein lies the second and great task of the denominational junior college as well as denominational college.

Since the public schools because of necessary limitations placed upon their sphere of activity must deal with secular affairs, it remains for the private denominational school and college to inject into education those deeper spiritual values upon which the twentieth century will rest, if it is to avoid the pitfalls of all preceding civilizations. They must teach educators, as well as statesmen, the necessity of thinking in terms of the future rather than in terms of either the past or the present. Civilizations have been erected merely to pass away because intellectualists have insisted upon interpreting the present in terms of the past rather than both in terms of the future. Every line of human endeavor today needs learned men who are prophets rather than sages—those who can interpret the present in the light of the past and in terms of the future. Intellect deals with the present as an evolution from the past. Emotion deals with the present as a basis for the future—the former is factual, the latter prophetic. A genuine educational system will maintain a proper balance between the two. While it will continue to recognize the value of the pilot wheel and the anchor, it will appreciate also the importance of the ship and its cargo. Because of its freedom from tradition and because it deals with youth at the time of the great life decisions, the denominational junior college can and should become the medium through which these fundamental spiritual values receive renewed emphasis in educational circles.

THE NEED OF SUITABLE TEXTS IN GIVING COURSES IN THE BIBLE AND OTHER RELIGIOUS SUBJECTS

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Before entering upon the discussion of the subject assigned, suffer the remark that all courses given in a Christian college and taught, as they naturally are, by Christian men and women, should be taught from the Christian point of view and with the Christian purpose of winning men to the Kingdom of God and of fitting them for service in that Kingdom. One would be puzzled to understand how a Christian teacher could fail, in the study of history or biography, to find ample material for the study of the works of God. In the study of science the teacher is in the very atmosphere of the divine and would fail utterly of his highest task, if he did not call the student to an attitude of reverence toward the God of nature. Even in the study of mathematics and Greek and Latin one can find suggestions that may be used in calling the students to a new life in Christ.

But in the study of the Bible and certain other subjects we are called upon to consider more especially the nature and history of religion as such and to give suitable attention to the nature and purpose and blessings of the Christian religion. These subjects are of first importance in the field of human investigation and are the ones in mind when this subject was assigned.

SOME RELATED MATTERS

It should be further remarked that the answer to the question what texts are

needed will depend upon several related matters.

1. *Are the texts thought of intended for college or high school purposes?* I dismiss the question, so far as it relates to our high schools or academies with the suggestion that we need here a course in the Bible that will give the student a good understanding of the general trend of biblical history and the contents of the Bible itself. A syllabus giving the main periods of the history and indicating appropriate readings under each, or a brief study of the purpose, characteristics and general contents of the several books of the Bible might fill this need. It should probably be a course running through the entire school year. This text is yet to be prepared.

2. *The needs of our schools are different.* Another related matter is the very great difference in the needs of our several schools. These differences arise out of the difference in the size of the several schools, the differences in their equipment, and the extent and variety of work which the several institutions are undertaking in these departments. In some the work is designed especially for young ministers, in some the courses are made for all alike, while a few have undertaken some courses planned for laymen only. In all the schools some work is planned for all students as such. Wisdom suggests that, first of all, we set about preparing a few books that seem most needful to most, if not to all the schools of the South. These can and ought to be provided and that without delay.

3. *The relation of the colleges to the seminaries.* A third related matter is the

relation that shall exist between the colleges and the seminaries. If there shall be a correlation of their work, somewhat as there is now in the work of the colleges and other professional schools, such as schools of medicine and law—such a correlation as now exists in many of the northern universities and seminaries—where the colleges will credit some of the work done in the seminaries and the seminaries credit some work done in the colleges, thus allowing the student to secure his degree from the two institutions in a somewhat shorter period of time, the textbook need will be different from what it would be otherwise. Since, however, there are matters of grave importance yet to be worked out in this connection, let us drop the consideration of these combined courses in our present plans for securing suitable textbooks.

4. *The standardization of courses of Christianity in the colleges.* A fourth matter for us to consider in relation to the question of needed texts is the standardization of the work done in this department of our colleges. At present it is difficult to transfer credit in this department of one school to another. The lack of any standard text on these subjects is most frequently the source of the difficulty. The texts used in the different schools vary so greatly, both in the extent and in the thoroughness with which the subject under consideration is treated, that one school does not know how to credit the work of another. There is no recognized standard of work, nor can we ever standardize the courses in religion until we shall have texts that are everywhere reckoned as having the same or equivalent values. Our work along these lines will always suffer criticism until it shall be of recognized standard grade. This makes the need of texts a pressing one.

5. *The present textbook situation.* Another matter connected with our discussions is the present textbook situation. Here we meet several problems. (1) *Some schools have no textbook at all on Bible.*

The teacher often boasts that he has "no textbook but the Bible." Some of the courses thus given may be of the highest order, but frequently they amount to little more than a few prayer-meeting talks and should have no college credit at all. There is a full display of piety, and we would not decry or eliminate that, but the work often shows great weakness in knowledge and scholarship. Worst of all those students who are thus taught suffer when they go to any of the greater universities for further study. Along with them our departments of religion and even our colleges themselves suffer a depreciation in the estimation of the educational world. Surely we can create textbooks and guides for these studies that will guarantee worthy work and at the same time allow the teacher ample opportunity for the use of other books and for following his own bent.

(2) *The textbooks now in use are of such a kind as to emphasize the need of others to take their places.* Books of three kinds are now in use. First, there are Y. M. C. A. courses and courses prepared for Sunday school and B. Y. P. U. training classes. The college and the church in the remote district, composed of members wholly without the advantages of the schools, are using the same textbooks. Such a condition is bad for the college. Those books are good for the purpose for which they were created, that is to aid the local church in its training work, but they are not of college grade and cannot be rightly used in courses for college credit. To so use them is to cheapen the college and lower its standards to the grade of the grammar school or even below it. We must have other textbooks or quit teaching these courses in college, except in voluntary classes outside of the curriculum, work and for which no credit will be given. Second, there are theological texts. In the whole field of the strictly professional and theological study, there are scholarly texts that serve quite well their purpose. But they were made for the preachers and for

graduate work and are poorly suited for others. Moreover their methods are often not pedagogically acceptable for the work of the undergraduate college student. They are too professional and in some cases would do positive harm to certain of the students. We never can use successfully in our colleges the texts that were made for the seminary and so must find or create others. Third, there are extremely critical texts. Some of them go to the extreme of radical or destructive criticism. They belong—that is, those that should be used at all—to classes doing graduate work. The average college student wants the results of scholarship positively stated without the necessity of mastering all the reasoning that led to those conclusions. To raise all the perplexing problems suggested by ingenious modern scholarship with undergraduate students is neither safe nor profitable. The charm of style and sound pedagogy of some of these texts have, however, led many of our schools to use them. Students have been caused to spend all their time trying to solve certain mysteries and have gone away from college ignorant of the general content and of the spiritual import of the scriptures. For Sunday school and young people's societies, for theological seminaries and for the university, suitable textbooks seem therefore to be available. But for college there seems to be a general need of texts.

THE TEXTBOOKS NEEDED

In the light of all these suggestions it would seem wise for us to begin by creating a few texts covering courses of the most general use and adapted to all and leave for a later consideration those texts that are needed only by the exceptional school. It must be understood also that there is to be no lowering of standards. If we prepare texts, there must be in them no lack of scholarship. They must be true to the facts and must worthily present those facts in the light of all related facts. They must be fair and comprehensive and with no display either of littleness or of bigotry. They must conform to sound principles of

pedagogy. They must be so prepared they will aid in the reconstruction of education around Christian ideals and the purpose of enlisting all culture in effort to solve our social and religious problems according to Christian principles. Holding all this in mind, the following books and groups of books seem to be somewhat general demand.

1. *An Introductory to Christianity*

There is need for a text that will give students an introduction to Christianity. It should make a study of the historical background of the Christian religion and give the students an understanding of the conflicting interpretations and of its influence upon the social and political history and progress of mankind. It should give special emphasis to evangelical Christianity and its expression in the various denominations of today. With no manifestation of sectarian spirit it should apply the fundamental Baptist principles to the great social organizations and attempt to show that an application of these principles will remedy all social wrongs and bring in a new social order. In order to give particular information concerning the valuable services of our own people as well as upon the principles which have made such services effective, there must be prepared a supplementary syllabus on the Baptist mission in the development of the world's Christian ideals and on the place of Baptists in social and national life.

2. *Church Activities and Denominational Life*—Some book is needed that will discuss the activities of the church and all phases of denominational life. Some express the idea by the term "Denominational Ministries," others by "Baptist Organizations and Operations" or "Baptist Organizations and Methods." The purpose will be to instruct the student in the origin and foundation of each unit and organization of the denomination and should include a study of the individual Christian as such, the local church, the association, the state convention, the Southern Baptist

tist Convention and the Baptist World Alliance. The various boards and officers and the powers of each of these should be made familiar so that the students would know how to set up these organizations and to participate intelligently in their work. In this field lies the discussion of the organization and the work of the Sunday school, the B. Y. P. U. and women's societies. Whether two texts should be provided or some syllabus giving proper outlines and with ample references to guide in the study of other books is a matter for careful study. But that some such book is needed seems very evident.

3. *The Literature of the Christian Religion*—There is need for a new discussion for college students of the literature of the Christian religion by which is meant a new course in the sacred Scriptures. These courses should give the students of our Christian colleges a knowledge of the setting and place of these sacred writings in making of any true civilization and in making the noblest Christian character. This calls for a study of the Old and New Testament and would require two volumes.

(1) *The Biblical Preparation for Christianity*—The Course would cover the Old Testament and should give special attention, along with the history, to the unfolding principles which more and more made ready for the coming of Jesus. This will require not only a consecutive story of the Jews, but also a study of the personality and message of the several prophets, the purpose and point of the poetical books and the Messianic ideal as a fundamental conception running through the entire book. (2) *The First Century of Christianity*—This course, taking the place of New Testament history, might be divided into two sections, one discussing the person and teaching of Jesus as found in the four gospels, the other showing the spread of Christianity and the development and organization of its teaching as found in the rest of the New Testament. The several periods and teachings should be developed in order. These courses must be

free from the sectarian spirit and at the same time must be orthodox. They will be difficult to prepare.

4. *Christian Teachings*—That we have no textbook on Christian teachings suitable for college students was the unanimous opinion of a number of college and seminary men to whom I wrote. Such a text will be the most difficult of all to write. It must not be sectarian or dogmatic. It must not be a course in systematic theology. It must be pedagogical and set forth in a very thorough way the way the great truths of the Bible. Probably it should not arrange the teachings systematically but historically or chronologically according to their development. Such an arrangement would give the student a clear understanding of the historical precedents and of the divine philosophy of these teachings as related to each other and to the conditions they were intended to meet. Such a book should be written by an orthodox Baptist so that, while saying nothing about it, the principles dear to us may be taken care of.

5. *Christian Missions*—There is great need for a college textbook on missions—one that would combine the theory and principle of missions with its basis and the historical development of the missionary enterprise. It should first investigate the doctrine and phenomena of Christian propaganda and then make a survey of missionary operations from the time of the apostles to the present. Very definite periods should be adopted so that revision might be easy as plans and work change. Less stress than is usual in such surveys should be put upon the work of Catholics and other questionable missionary work and more attention given to the organizations and accomplishments of evangelical denominations. The missionary forces and organizations of the United States at the present should have special emphasis.

6. *Christian History*—This course should be so prepared as to give our college students a knowledge of the Christian currents running through the centuries and

to familiarize them with the growth of Christianity from the New Testament period to the present. It should not give chief attention to the Catholic bodies, but should put the student in possession of the main facts concerning the origin and general point of view of the several Christian denominations of today and thereby acquaint him with the men and movements that have made and now compose Christendom. Due consideration should be given to the present-day institutional life of Christians. Dr. McGlothlin's "The Course of Christian History" forms a very suitable text for this course. On revision, however, he may find it well to make a few additions and in some matters to change the point of emphasis and thereby make it a little more suited for college purposes.

7. *The Science of Religion*—By this is meant texts on religion as such. Here are three fields: (1) *The Psychology of Religion*—This book should make a careful study of the fundamental place of religion in the nature of men and of the claims of Christianity to be the religion needed. The text should also discuss the competency of the individual soul before God as the basis of Christian experience in salvation, as well as the basis of the appeal of the church to the individual. Our belief in regeneration and the psychological changes which it involves makes us as Baptists particularly suited to the writing of this book. (2) *Comparative Religions*—In this field we need a candid and comprehensive study of the great religions of the world with a view to finding what they are, what they have done and what are their present situation and power. Christianity should be so compared with these great heathen religions as to show the superiority of Christianity as the final religion for all men. The text should be written from the viewpoint of Southern Baptists. (3) *Apologetics or Christian Evidences*—There are very good books in this field such as Dr. Mullin's "Why Is Christianity True." But another book, a little more general in

its nature, would be probably be better for the college of today.

8. *Christian Ethics and Christian Sociology*—There seems to be a genuine need for books on Christian ethics and Christian sociology. The present-day tendency of theoretic ethics is to root the authority for right in the conscience of the human personality instead of the personality of God. The tendency in sociology is to put effect in the place of cause; to forget that there is something deeper and more important than the mere expression of religious service and to overlook the fact that all such religious services should issue out of and be in harmony with a preceding religious experience. These tendencies call for new college texts on these subjects. It is doubtful, however, whether they should be considered in the field of Christian ethics and Christian sociology. Probably we would better serve our needs if we should produce a new text on general ethics and general sociology written from the Christian standpoint. Certainly the departments of sociology and philosophy have need of texts that combine soundness of pedagogy and a thoroughly scientific method with true orthodox Christian principles.

Several other courses have been suggested, such as "The Life and Religious Principles of Biblical Characters" and "Great Literary Productions of Christianity." But those discussed seem necessary—the first five mentioned being in most immediate need. To fill this need will require at least six and probably seven or eight books. In three of these fields there is no college text in existence—not even one that claims to be. The other three subjects discussed are, by most of the college men, thought to be equally important with the first five. But they can wait better, because there are more and better texts in those fields.

In closing, allow me to say that little trouble would be met in getting these books written and published, and that some work is being done now and some plans are in the making to secure some of them.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

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OFF TO SCHOOL!

A magic experience!

A wonderful life opens to the boy and girl who leaves home for the first time to enter school.

It will mean to them a new world wherein ambitions are to be realized in the use of larger opportunities or wherein the time will be misspent and the opportunity will become only a reminder of failure.

Two thoughts should be uppermost in the purpose of these boys and girls:

(1) School life will mean to them just what they put into it. There should be the persistent and continuous determination on the part of the student to profit by every advantage offered by the school. This will mean that hard study shall be given to studies, that the student fellowship shall be properly cultivated and that the unseen but vital spirit of the institution shall largely determine the methods of the student's way of thinking.

(2) The student should recognize that character will be the greatest and most lasting benefit of school days.

A word to the parents: Accept the fact that your boy and girl are entering the early period of maturity. They will no longer be simply children. Further, do not forget to keep them in close connection with home ties. Write frequently, but especially during the first days away from home. It is a blessed thing to get homesick.

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EDITORIAL

CORRECTIVES FOR DEMOCRACY

A democracy is based upon the will of the people. This will may express itself in a variety of forms. It is easily evident that intelligence forms a large part in the selection of the channels through which this common will shall express itself. Too often, however, this intellectual direction is at a minimum. In a community of ideal people a democracy would express itself ideally, but, inasmuch as people vary in degrees of intelligence and purity of motives, a democracy must have certain correctives. We indicate certain of these:

1. *General Education*—The competent self-government of a people is dependent upon a culture that shall be commensurate with the duties of citizenship. An ignorant nation could not function democratically, for there could be no proper visions of acts for the benefit of the people as a whole. Individual and selfish purposes would run contrary to the common cause.

In our own people we have partly offset the dangers of ignorance by the selection of men and women who are better fitted to discharge the duties of public life. But even in this regard there must be the elevation of a people as a whole through education so that the demagogue will be less apt to secure leadership.

Our public school system is based upon this assumption. However, through the foreign immigration, through the backwardness of the negro, and through the existence of a large percentage of native white illiterates, we have at the same time a menace to democracy and an appeal for the helpfulness from democracy. The state must work more definitely toward the elimination of illiteracy; it must recognize that popular education will be a corrective for the dangers of democracy.

2. *The Religious Element in Education*—

The state is limited to certain types in education. It may not formally and definitely teach religion. Herein lies an enlarging place for the denominational school. It may become a corrective of democracy in two ways: (1) It may give definite instruction on religious topics and thus supply student life with an essential part of the curriculum. (2) It may keep the state system of education within the limits of recognized religious orthodoxy. While the state is not competent to give instruction

in religion, at the same time it must not lend itself to irreligious influences.

3. *Contributory Interest*—The denominational school, dependent upon the contributions of its constituency for partial or entire support, has a more direct and vital relationship with the people than a state-supported institution. The result is that both school and constituency more quickly reflect mutual influences. The possible place that this type of school may occupy in a democracy cannot be fully forecast.

4. *Estimates of Vocational Education*—

The present tendency in state education is toward an over-emphasis of the place and function of vocational education. The technical school, whether mechanical or agricultural, is claiming too much attention and receiving too large a proportion of the state funds for education. No one would care to minimize the good to be derived from a preparation for life such as our vocational schools give, but the great danger is that this training will undervalue other types of education. Vocational training usually presents its chief appeal upon the basis of a larger salary for its graduates but while a larger salary is desirable for every citizen, there are other cultural elements of education that are equally important with the ability to make a good living. We are in danger of becoming lopsided in our educational scheme.

REKINDLING ENTHUSIASM

The 75 Million Campaign was a splendid exhibit of denominational enthusiasm. It came at a time exactly fitted to put forward a great enterprise. We are now about half way through the campaign period. We need to rekindle our enthusiasm for the purposes of the campaign. It is clearly impossible to maintain a sustained interest in any cause for an extended time. The law of life shows itself in the pendulum. Great interest is followed by indifference. We need recurrent efforts to renew enthusiasm. Acting upon this law the Conservation Commission has projected a supplemental campaign for this fall. The purpose is to reach those who were not enlisted in the initial campaign and to make co-operant those who have been brought into the churches since the campaign began. Let every Southern Baptist lend cordial support to the cause now.

MARKS OF THE EDUCATED

There are six distinguishing marks of the educated man or woman, says Dr. Nicholas Murray Butler. First, correctness and precision in the use of the mother tongue; second, refined and gentle manners which are the expression of fixed habits of thought and conduct; third, sound standards of feeling and appreciation; fourth, power of reflection; fifth, power of growth; sixth, the ability to do efficiently without nervous agitation.—*Ex.*

WHY GO TO A DENOMINATIONAL SCHOOL?

C. W. ELSEY, D.D., *President, Cumberland College, Williamsburg, Ky.*

The caption of this article is a pertinent inquiry. Thoughtful people bear in mind that the supporters of denominational schools are citizens of the Commonwealth in which they live, and they, no less than other citizens, pay taxes toward the sup-

port of public institutions of learning. Why should they do "double duty?" Unless denominational schools can be shown to make a contribution toward the building of worthy character which is not and cannot be made by public institutions, their separate existence cannot be justified. Let

us superimpose a denominational college on a state college of the same reputed rank. If it falls short of covering equal scholastic ground, it is inadequate and unworthy of our support; if it exactly touches at all points, it is superfluous and unnecessary. It must overlap. It must exceed. It must do something worth while for the student which the state school does not and cannot do if it would justify its separate existence.

From the standpoint of history, in this country at least, religious schools have the advantage. Devout individuals were interested in education and zealously showed their interest before the state was awakened. Harvard University, the oldest institution of higher learning in the United States, was largely founded by and certainly named for a preacher; and it was established to educate "English and Indian youth in knowledge and godliness." However, the historical priority of any cause cannot justify its indefinite continuation if it has accomplished its purpose and run its course. We would champion no institution or cause simply because it is old. It must continue to be useful, necessary, indispensable. Life is too short, the world is too full, demands are too numerous for us to give time, space and energy to the effete, outworn and useless enterprises, however valuable they may have been in other days.

Repeating our inquiry, do our denominational schools continue to serve a useful purpose? We think they do, and believe we can point out wherein they do—wherein they are peculiar, contributing something toward character building that can be had in no other educational institution. And we wish these lines might fall under the eye of every Baptist father and mother and guardian in Kentucky.

We do not claim superior physical equipment for our schools, although, on the average, they will compare favorably with those of the public. Our curricula and teachers are the equal in completeness and efficiency of anything offered by the state.

As evidence of this we need only mention the fact that our students pass with ease from us to state institutions, receiving credit point for point. This is true, although there may be no formal accreditation. For example, Cumberland College is not formally accredited by any of the great institutions of the North or East, yet Columbia University accepts our work in each individual student going from us to them, point for point. This is clearly an admission that, so far as it goes, our work is as good as theirs. We ask nothing more.

No thoughtful person will hope ever to see the curricula of our private schools surpass those of the state. The state will always have the latest thing. We may content ourselves to keep pace with her. Nor shall we doubt our ability to do this. We are thinking now of the usual academic courses. Public schools may, from time to time, introduce special and technical courses which we may not be able or even care to introduce. It is the general training that we are most interested in and concerned about. This is the fundamental thing. It is here that character is most vitally affected. And the building of character is our chief business. When we have laid the foundation we have almost determined the character of the superstructure. Consistency with the foundation will appear in everything placed upon it—unless one wishes to erect a monstrosity.

After all has been said, then, about equipment, endowment, curricula—and, for the sake of the argument, we would even be willing to grant that in all these things our schools are inferior to public institutions—the mightiest factor in any school is the teacher. The impact of his personality upon the student makes a far more enduring impression than anything learned from a textbook or in a laboratory. And here the denominational schools have the pre-eminence. Their teachers, almost without exception, are devout men and women—not merely professional church members, but really converted folks. This makes all

the difference in the world. A bad textbook can do comparatively little harm in the hands of a truly converted teacher, whereas the best textbook on earth may be utterly impotent for good in the hands of an ungodly teacher. This is the sentiment I would like to express within hearing of every Baptist father and mother and guardian in the land. The primary meaning of the word teach is "to show." A teacher, in the first meaning of the word, is "one who shows;" and what he or she is, is the brightest vision before the eyes of youth.

Now, the presence of a number of devout men and women in one place, devoted to a common task, mutually aiding toward the accomplishment of a definite purpose, generate that strange, indefinable something which for want of a better term we call atmosphere. It must be the exhalation of a consecrated heart. And when you have a goodly number of such persons in a given place the sum total of their presence has a hallowing influence. You cannot find this influence or atmosphere among irreligious or unspiritual people. It is folly to look for it there. And, it follows as naturally as light flees from darkness that you cannot have a spiritual atmosphere within and around a public institution of learning, unless the overwhelming majority of the teachers are spiritually minded men and women. Let these words sink into the hearts of our people. This, and this alone, justifies the separate existence of denominational schools—they can generate a spiritual atmosphere. Public institutions of higher learning never have and never will—because in the nature of the case they cannot—generate such an atmosphere. Baptist parents may ignore this distinction, thinking it fanciful, but they will pay the penalty for their lack of discernment in the frozen hearts of their sons and daughters when they return to the old home and the subject of religion and the old church are mentioned.

All of this is but another way of saying that only the denominational school claims

to educate the whole man—the physical, mental and spiritual man. Contrary to common belief, the public school of higher learning is too narrow in its scholastic policy. It neglects the most important part of the student. To develop a physical and mental giant with a dwarfish soul is to turn loose upon society a human monstrosity ridiculous in the extreme. Some of the leading educators of America have felt embarrassed by just such a prospective output. No less a person than President James Rowland Angell of Yale, in his baccalaureate address to the graduating class of 1922, concluded as follows:

"Finally, there is the inner sanctuary of the educated man's religion, his philosophy of life. Traditional religion is under heavy fire. Many prosperous and worldly minded individuals find it possible to disregard it altogether as intrinsically inconvenient. Others of a more intellectual cast regard it as a remnant of the superstition of primitive man, and, as such, beyond the serious consideration of the educated. Still more serious, clamant defendants of particular religious views proclaim a fatal clash with the teachings of science and attempt to compel the young student to choose between the denial of scientific evidence and the acceptance of true religion.

"These are difficulties of no mean order. And yet the world has the right to expect that the educated young man will come through these troubles with a saving faith in the primordial place of righteousness and love in the world and a reverence for the spiritual significance of personality, which after all, lies close to the heart of all religions and especially of Christianity. Certain it is that no man who sees life whole, as the educated man may be expected to do, can disregard religious experience as one of the majestic and enduring forces in human life."

Beyond expression we are grateful for the fact that our denominational schools in Kentucky do not mix Christianity with any other religion; they do not place the ques-

tion marks after any portions of the Books of books; they do not doubt the efficacy of that fountain opened in the house of David for sin and uncleanness. When we consider the fearful and wonderful manner of the soul's construction we conclude that God intends man to be something more than a tailor's model, something more than a splendid athlete, something more than a millionaire, something more than a scientist, a philosopher or poet. If one were to real-

ize all this, but only this, not reaching up to the spiritual life, to the making of character, to fellowship with God, then across the record of his life must be written the verdict; he is a failure as an immortal soul! Our schools fully appreciate these fearful facts and realize their solemn responsibility. Would that it were possible for every boy and girl in the land to be placed under their fostering care.—Western Recorder.

THE POOR BOY AND COLLEGE

OSCAR E. SAMS, D.D., *President, Carson-Newman College, Jefferson City, Tenn.*

For nearly three years I have been connected with Carson-Newman College in the capacity of its president. During this time I have made some observations which may be interesting and helpful to the aspiring and deserving young people who may chance to read this.

1. I have observed that about nine out of every ten who make inquiries about entrance to Carson-Newman College claim to be poor and need help. Our great section is more poverty-stricken than conditions would warrant us in believing, or our constituency want something for nothing.

2. I have observed, too, that a big per cent of those who say they want work really do not want it. They have read of how others worked their way through school and became great, and without seriously considering what it means, apply to some school for an opportunity to do something. During last session I announced from the chapel platform that the office wanted some men to help fix up the tennis courts after class hours and that the men would be paid for this work. I had to make a second announcement before we could assemble as many as six who would help. This occurred in a body of students, two-thirds of whom were either getting help or had asked to do work. I mean to say this, all who ask for work do not really want to do it.

3. I have observed in the third place that about all who are really worth helping will make a place for work, if they are unable to find it. This class is composed of young men and young women who are willing and determined to do anything that is honorable that will help secure an education. These do not wait to see the entire way, but resolutely make the start, following the little light they have, believing that God will open a way through the seeming wall of impossibility when they get the three hundred who meet the Gideon test for an education. These are the ones for whom great business concerns and the professional world are looking. These are the ones whose lives will spell success.

An Urgent Admonition

1. Go to college!
2. Go this year!
3. Go whether you can see your way or not, provided you exhaust every honest effort to secure work.
4. Work during the summer vacation. Show your friends you mean business. Work whether you get big wages or not. Work whether you get anything for it or not. There are too many good people in the world to let you work all summer without any remuneration. If you should do such a thing, they would fall over themselves to lend support to one so worthy

There is some one, somewhere, who will lend at a reasonable rate the money needed by every worthy, needy young man or young woman. I have not much hope for the young person who is not willing to sign a note in order to go to college. So many will borrow money with which to buy automobiles, but when it comes to going to college, they say, "I don't want to go in debt," when if the real truth were known they want the education given them. The fact that education is "free" in the public schools leads them to feel, even though they won't express it, that higher education should not cost anything, not even board or fees.

Parents are frequently to blame when the children are not educated. During lean years they keep their children out of school to work in order that they (the parents) may be worth as much at the end of that year as at the end of the prosperous years. These parents forget that their children get older each year, and that only a small per cent of those who drop out of school ever complete their course.

Every parent owes his child an education, and he should make an honest attempt to give it, even at the point of great sacrifice. I know parents who own fine farms and bank stock who want their children to work their way through school. They are not willing to disturb the investments that are paying dividends. When a parent won't sacrifice to the last ditch for his children, I have little respect for his sincerity or devotions when he declares with crocodile tears, "I'm doing my best in my own weak way."

A Personal Experience

I thank God every day that I had a father who helped me to plan, and was willing to put his name to a note with mine. I thank God, too, for the panic of 1895 when I was ready to go to college and father was without money. We borrowed it, and it was seven years before I got out of school. The first hundred dollars had drawn forty-two dollars interest. Then when I did get through college and the Seminary, and went to preaching, it was on a salary of \$35 per month.

I borrowed money on which to go to college and worked my way through the Seminary. I advise the former course. By borrowing, I had time to give to my books and time to give to the student activities and time to catch the spirit of college life. During the school years that I worked, I found I had less time for study and little or no time for student activities.

A Closing Appeal

In closing, I have this word. If you have the proper preparation and determination, come on to college, come whether you can see all the way or not, but come determined to stay, and willing to do anything at any time if it be honorable, whether you get much remuneration or not.

During my connection with Carson-Newman College, no such student has ever had to leave for lack of funds. All others are hardly worth helping, and the world will miss them very little if they fail to complete their college work. Challenge God in this task of preparation. He has never yet let any one do more for Him than He is willing to do for that one.

RIDGECREST

DR. J. E. DILLARD

Here I am at Ridgcrest, the top of the mountains, amid the most beautiful mountain scenery in eastern North America. The climate is much like that of Colorado. The mercury in Birmingham registered 94 degrees Saturday, but we have fires here

in the hotel and I have slept under heavy covers every night I have been here.

This is a beauty spot; several hundred different kinds of wild flowers grow here in profusion; mountain brooks sing all around; and when you awake in the morn-

ings, the birds are singing as if their little hearts would break with joy.

The Southern Baptist Assembly is located here. It is a great denominational asset. If our people could only know what we have here, they would patronize it more liberally. For example, we have a summer School of Theology. The faculty is composed of professors from three southern Seminaries. This year we have Dr. W. H. Davis from the Seminary at Louisville, Dr. W. E. Denham from the Bible Institute and Dr. W. T. Conner from Fort Worth. The work is conducted just like it is in the Seminaries and full credit is given in the Seminaries for all work done. We had some fifty credits given last night in the closing exercises.

In addition to the School of Theology, we have a six weeks' Training School for Christian workers, offering courses in Sunday School work, Young People's work, Mission Studies, etc. Among the teachers are Drs. J. C. Dunford, A. G. Moseley, A. R. Bond and others. We also have lecture courses in Denominational Ministries, Rural Life Problems, Sacred Music, etc.

The annual Bible Conference lasts sixteen days, Dr. A. T. Robertson in charge of the second term and your scribe in charge of the first term. This is the fourth year I have had the privilege and pleasure of being here. This year I have given my course of lectures on "The Intelligent Baptist and His Denomination."

Among the other enjoyable features of the assembly, special mention should be made of the musical services under the direction of Prof. and Mrs. M. G. Beckwith of the Bible Institute, and the entertainments under the direction of the Ward sisters of New York.

I am in hopes that plans can be perfected so as to keep Ridgcrest going all the year. It is too valuable a property to be used only three months out of twelve. I am also hoping that we can greatly en-

large the usefulness of the place by providing summer schools with credits for all kinds of work from the Kindergarten to the Seminary. I am sure there is a need for such, and in a few years it would become the educational and recreational center of Southern Baptists.

We must get the Southern Baptist Convention to hold its meeting here one year and then the folk will know what we have. One visit would be enough to satisfy the most skeptical.

By the way, this is a good place to read. You have no flies nor mosquitoes to bother you and it isn't so hot your brains get addled. I brought along a few new books, among them the following:

"Fundamentals of the Faith"—W. D. Nowlin (Sunday School Board, \$1.25). Dr. E. P. Allred says, "It is one of the clearest expositions and defenses of the fundamentals of our faith which I have read in many years."

"Christianity; Its Nature and Truth"—A. S. Peake, (Doran, \$2.50). Here is a book for the man who is willing to think and is anxious to know what one of the greatest scholars thinks of the deepest things in our faith. I read everything Professor Peake writes, but have found nothing from his pen more interesting than this. I do not always agree with the author, but he always impresses me as a man seeking for and trying to express the truth rather than a man trying to prove a proposition.

"The Outline of Science"—J. Arthur Thomson (Putnam, four volumes, each \$3.75). Now that the newspapers and magazines are filled with the discussion of evolution, and Mr. Bryan and several others are eloquently denouncing the teaching of all kinds of evolution, it is certainly a thing for which to be grateful that one of the greatest scientists in the world comes out with a great book setting forth the views of the most advanced thinkers in all departments of natural science.

It is not written from any religious or philosophical standpoint, unless we call evolution itself such, but is intended to set forth the consensus of scientific opinion in all departments of scientific investigation. It is big, beautiful, fascinating, often provoking, almost overwhelming—but when you begin you just can't lay it down.

I have been told that you can't believe in evolution and believe in the Bible. It is certainly true that you can't believe in some views of the Bible and some views

of evolution. But, I understand that this distinguished author does believe in both the Bible as a revelation and evolution as the process through which God made the world and all that dwell therein. His "Bible of Nature" gives a good idea of the author's religious views. I am going to reserve my own opinion till more evidence is in hand. I learned a good while ago to endure the agony of a suspended judgment. I am willing for God to be sovereign and free.

EDUCATION IN THE SOUTHERN MOUNTAINS

EDGAR W. KNIGHT, *School of Education, University of North Carolina*

The most effective public educational revival which the South has ever witnessed had its beginning a quarter century ago. The ravages of the Civil War and reconstruction had left the southern states so depleted materially and so broken in spirit as to make the rebuilding of a public school system there the most discouraging problem that any people ever faced. Between 1876 and 1900 most heroic efforts at readjustment brought only slight educational progress. Education failed to develop and advance as its champions had predicted, except in a few urban communities. Even there progress was slow, and public educational conditions in many southern communities in 1900 were less wholesome than in 1860 or at any period between 1860 and 1900.

Several causes conspired to produce this condition. The most immediate cause was economic. Prior to 1900 the economic wealth of the South was not large. Very little accumulated property had been left by the war and that little had been wasted during reconstruction. Public finances were also in a perilous condition. The state treasuries were depleted. Credit abroad had not been thoroughly established. Agriculture was the principal occupation, but each crop was generally made by a mortgage on

itself. Everywhere there was a widespread economic depression. The valuation of property was low. Standards of value varied widely in the various states and often in the counties of the same state.

The South was burdened likewise with enormous debts which called for heavy interest payments. Unsound taxing systems hampered state support, and possible sources of local support of schools were often so hindered or entirely cut off by constitutional restrictions as to be ineffective. Policies of rigid public economy were thus forced upon the South. The people of the South during these years were very poor—too poor to afford the resulting waste of ignorance. They knew that their schools were poor, but they had not yet learned that they were poor largely as a result of poor schools, or that their poverty was itself a convincing argument for better schools. Real progress depended then as now upon economic wealth and public willingness to use it for the advancement of public well-being. Healthy spirit and interests in the school and community were impossible, therefore, because those activities which come with frequent social intercourse to quicken pride and public interest in community enterprises were not yet developed. Because of the isolation and the un-

promising social conditions thousands of people deserted the rural sections for better educational and social opportunity in the towns and cities.

Another difficulty in the way of a wholesome growth of public schools was the depressed and discouraged condition of the people themselves. Public confidence had been weakened by the unfitness of local school officers, by the unfaithfulness of state officials, and by the failure of the authorities to keep the promises made for schools. It was many years before confidence could be restored. And out of this distrust grew indifference and often outright hostility which prevailed for many years. The South also inherited defective educational legislation and unsound and unsuitable school organization from which it was difficult to escape. Moreover, the eight years' struggle for self-government in the southern states, though culminating in revised constitutions and legislation, had at the same time consumed the greater part of the public energies. It had been a struggle for political existence, and education continued to be forced by the circumstances and conditions of the time into a neglect that was almost disastrous. Largely as an outgrowth of that struggle the curse of politics was visited upon the schools and stood as still another stubborn obstacle. Its poison penetrated deeply. Unscrupulous men in office and local political bosses had learned during the years following the war how to exploit the schools to achieve partisan purposes, and to subordinate to political expediency the welfare of the schools. Too often the schools were regarded as legitimate spoils of political victory instead of places of public trust and opportunities for promoting public well-being.

As a result of these influences public schools in the South before 1900 were poor beyond comparison. In that year the annual amount provided for each child of school age ranged from fifty cents in Alabama and North Carolina to three times as

much in Florida and Texas. The annual school term varied from 70 to 119 days, with an average of less than 100 days for the entire South, 45 days less than the average term for the United States. Between 1860 and 1900 the average annual salary of public school teachers in the South decreased nearly ten per cent. Moreover, the payment of salary vouchers at their face value was regarded as evidence of progress. Less than 60 per cent of the children were enrolled, less than 40 per cent attended regularly. No southern state had enacted a compulsory attendance law before 1900. The average value of rural public school houses as late as 1900 was about \$100. Only one child out of ten reached the fifth grade, and only one in 70 reached the eighth. From 30 to 45 per cent of the total population was illiterate, and the percentage of illiteracy among the white population was three times the average for the United States.

Conditions of administration, supervision and direction were likewise unwholesome. Superintendents were not always selected for their professional training, vision, qualities of leadership, executive skill or genius for organization. They were generally politicians, lawyers, soldiers, patriots, and the condition of the office usually made them little more than clerks. County superintendents were too often deficient in training and ability, largely because of the method of selection, brief tenure and low remuneration. They were unskilled in teaching, they lacked in business ability, they were colorless and uninspiring as leaders. The positions often went to briefless young lawyers, broken down preachers or other incompetent persons as a reward for political service. District and local supervision and direction were also defective. Every little school was left to itself and the policy of multiplying schools by building a schoolhouse in every little neighborhood to satisfy the whim of some influential family was ruinous. The examination of teachers was usually a standardless for-

mality, often a farce. Every county supported its own schools with little or no help from the state as a whole. Every district had as poor schools as its people would tolerate and in many districts anything was tolerable. No settled policies for progressive educational programs had been inaugurated. Most efforts were sporadic, time-serving, political expedients. They brought little permanent relief. New foundations were necessary before an educational consciousness could be awakened, before effort could be stimulated against the apathy and reaction of the period, before a whole-hearted response could be made to a new impulse of reform.

Such foundations were not laid until near the close of the century. Incentive for educational reform depended first on a substantial increase in economic wealth. The economic relapses of the war and reconstruction had first to be outgrown. Not until then could the people of the South turn their faces toward the future. Other influences contributed to the reform. There appeared a new and influential middle class, thrifty and prosperous and ambitious for some part in public affairs. Through stimulation of service in the war and the challenge of an awakened democracy later, an upward movement appeared among the masses. They were drawn more closely together. They were led to seek through their ambition and industry and the unity of their civic heritage the means of opportunity for all. They helped to secure a substantial response to the needs of the masses through their interest in an extension of public school opportunities, which always becomes necessary as democracy becomes a reality.

Out of this influence there developed a generation of leaders who were hopeful of the future. They believed that the time had arrived for going forward. Prosperity and well-being could be restored only by the establishment of schools. The development of the South depended upon the education of all the people. Such leaders

viewed with impatience the educational weaknesses of the time. They insisted that the truth about the schools be told. They attacked demagoguery and attempts to exploit the public mind with vain boasts and declarations of exaggerated achievements. So little had been done for schools and so much needed to be done that the opportunity for reform made strong appeal to these leaders. The South gained a new sense of educational duty. Men like Aycock in North Carolina and Montague in Virginia pledged the strength of the state to universal education. They promised the obscure man of toil, struggle, and poverty that life should be brighter for his children. The desire to uplift the whole people moved the hearts of such leaders who enlisted the sympathy and co-operation of influential people throughout the South. In the history of the South no political pledge was more solemnly made, and relatively speaking none was so fully redeemed. The revival that followed is not an unaccountable thing. It was due primarily to leadership of a high order and a new concept of the function of government.

The impulse of reform which grew from this awakening has continued to be widely felt. Improvement has been steady. The principle of universal education has gradually gained strength. As a result, schools in towns and cities of the South compare favorably with urban schools in other sections of the country.

But corresponding progress has not been witnessed in rural education. The rural sections have not responded to the full influence of the revival. There the principle of co-operation has not been intelligently applied to common problems, in the promotion of common interests. The result is well known. The annual school term in the South is still shorter by 30 days than the school term for the United States, and practically one-third of that is wasted as a result of non-attendance. In many counties in the South not a standard high school

is to be found. Only about five per cent of all our children are in high schools, about half the average for the United States. The average annual salary paid elementary and secondary teachers in the South is about three-fifths of the average for the United States. Fifteen per cent of our rural and village teachers have had only an elementary schooling. Less than five per cent have had college training. One-fourth are teaching this year for the first time and as many intend to quit after temporary service. Less than eight per cent have had as much as eight years' experience. Poor buildings, insanitary living conditions, low salaries, lack of professional standardization, sheer loneliness and the lack of wholesome social interests in isolated communities are the chief reasons why the rural school does not attract and retain the most capable and promising young people. The evils of such conditions are as inevitable as they are obvious. Effective instruction of the children is impossible, proper grading of the schools cannot be made, the usefulness of the teacher in the school and community is limited, no chance is afforded for the development of the professional spirit of the teacher, certificating standards are kept low, and education is often held in low esteem by the public. Moreover, the work of normal schools is regarded with indifference and in many instances is actually wasted when their energies are expended on teachers who have such brief and uncertain tenure.

The explanation of these conditions is still found in limited funds with which to provide two separate systems of schools for large numbers of children scattered over wide areas; low property values due to the extremely rural character of the South and the restricted use of modern agricultural methods; bad systems of taxation, isolation, poor roads and the lack of other means of communication, and the persistence of the old district system of school support and control. These were among the causes which delayed educational ad-

vancement prior to 1900. The full educational meaning of these factors is obvious.

The South is primarily a rural region and the rural school is its primary educational problem. It is persistent and difficult to solve because it is the product of the outworn district system. Small in size and population, feeble in resources of economic wealth, in men and women of real leadership, the district school has served its usefulness. To new ideas and methods of reform it is sluggish and inert. It is provincial and selfish and extremely individualistic. The district system of educational control constitutes the most unfortunate educational practice the South has ever known. It has done more than any one thing to keep the school backward, the people illiberal and selfish, and to warp the correct conception of democratic ideals. It produces and perpetuates not the social and co-operative but the individualistic and suspicious mind. The rural mind is the handiwork of poor schools, poor teachers, impassable roads and inaccessibility, primitive agricultural methods, and that vicious theory which views government as tax-gatherer and policeman instead of protector and producer of common well-being. No substantial and safe progress in education in rural communities can be made so long as the district system of school support and control is allowed to continue.

It requires no imagination to see that rural life in the South is in a state of arrested growth. We have been living in a period of rapid urban development. The cities too often develop at the expense of the country. We have failed to provide through the school and other agencies adequate means of returning to the place of its origin that energy which has made the cities possible. The country people have not yet been aroused in terms of their daily lives, that is, in terms of agriculture. The principal rural interests, in the lowlands as in the highlands, are the essentially human interests. The man who

works the land for a living is naturally very strongly individualistic, and individualism produces isolation of ideas. It is the deadly enemy of the co-operative spirit. It does not develop, it deadens, the sense of common purpose and mutual dependence. It prevents consciousness of unity, social, economic and educational kinship. Reciprocity of needs and services is unknown.

Here the challenge is strong to the school. Here is where its capacity is tested to relate itself promptly and practically to the business of living in the country. Can it actually improve the conditions of men and women in the isolated communities? Can it make life on the farm more remunerative, less solitary, freer from hideous drudgery? Can it make homes more comfortable and attractive? Can it improve health conditions and increase the opportunities for wholesome recreation? In short, can the school decrease the sum total of human wretchedness and increase the sum total of human happiness in the country?

The right kind of school can do these things. These are the purposes of education. But the school cannot do them so long as it remains divorced from the life interests of the community it is set up to serve. Much that we now do in the rural school is aimless, wholly out of character with the present necessities of living. To be effective, education must reflect the life activities of the people, the vocations, the ways of making a living. The school must be consciously and practically related to the environment which theoretically it is set up to improve. The rural school must be rid of the notion that the old formal subjects are more important than hygiene and health, that Greek and grammar, as valuable as they are or may be made to become, are as necessary as information concerning better ways of living and of making a living, concerning the functions of government, concerning law and order, disease and death and taxes.

Education in the mountains is primarily a rural problem. It is not essentially different from, but similar to and often even identical with, the problem of education in rural communities everywhere. It can be solved only by roads, improved methods of agriculture and other rural interests, and a redirected school which will discover, train and help retain a creative home-grown leadership. Only by these means can there be established in the public mind the proper conception of the functions of our government. The problem of our rural sections is fundamentally economic. The great need is for trained leaders, courageous native boys and girls who will secure the training necessary for rural leadership. This means the genius, the resourcefulness and the faith for taking hold of the first and commonest conditions that appear and controlling them. The wisdom and permanent value of democratic government must be judged in large measure by the provision which it makes for promoting the economic, the physical, the moral and the educational welfare of its classes whom nature has isolated. The ills of isolation—ignorance and superstition, physical defects and disease, insanitary conditions, low standards of living, primitive means of making a living, poor schools, inert churches—cannot be cured by a visionary missionary zeal which often degenerates into denominational competition and the effort to recruit sectarian ranks.

The rural people must not be classed by implication with the heathen. Their spirits and energies must not be pauperized, but released and directed through more remunerative agriculture, better schools and better living. Opportunities for helping themselves can be furnished only in these ways. The state must see that the doors of opportunity are kept open for all, for those in remote rural sections as well as for those in the centers. The first function of democratic government is to furnish equality of opportunity.—*School and Society.*

SURVEY OF SOUTHERN BAPTIST SCHOOLS

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1921-22 Enrollment		1921-22 Faculty		Minis- ters	Volun- teers	VALUATION	
				M.	F.	M.	F.			Property	Endow't Total
Howard College.....	Birmingham, Ala.....	John C. Dawson.....	S	400	151	551	11	36	18	250,000	400,000
Judson College.....	Marion, Ala.....	Paul V. Bomar.....	S	281	281	281	28	14	18	278,099	159,721
Alabama Central College.....	Tuscaloosa, Ala.....	J. H. Foster.....	J	119	96	215	2	10	13	300,000	300,000
Newton College.....	Newton, Ala.....	J. A. Lowry.....	J	62	83	145	2	8	10	100,000	100,000
*Eldridge Academy.....	Eldridge, Ala.....	J. H. Longcrier.....	A	23	31	54	2	4	5	42,000	42,000
*Gaylesville Academy.....	Gaylesville, Ala.....	A. E. Cross.....	A	34	34	34	2	1	12	3,000	3,000
*Bridgeport Academy.....	Bridgeport, Ala.....	R. L. Creal.....	J	153	137	290	11	10	18	80,000	80,000
Ouachita College.....	Arkadelphia, Ark.....	Chas. E. Dicken.....	S	170	170	170	4	20	9	250,000	118,000
Central College.....	Conway, Ark.....	D. F. Campbell.....	J	68	135	135	1	3	24	150,000	8,000
*Hagarville High School.....	Hagarville, Ark.....	C. F. Wilkins.....	A	7	146	146	2	3	2	15,000	15,000
*Maynard Baptist Academy.....	Maynard, Ark.....	C. M. Myrick.....	A	70	69	139	3	6	3	22,000	22,000
*Mountain Home College.....	Mt. Home, Ark.....	H. D. Morton.....	J	51	52	103	1	17	7	90,000	90,000
*Montview Institute.....	Blue Eye, Mo.....	Miss Lou Ella Austin.....	A	---	---	---	3	4	5	20,000	20,000
John B. Stetson University.....	DeLand, Fla.....	Lincoln Hulley.....	S	---	543	---	---	31	22	450,052	1,023,000
Mercer University.....	Macon, Ga.....	Rufus W. Weaver.....	S	585	48	633	49	57	4	720,000	788,000
Bessie Tift College.....	Forsyth, Ga.....	A. Chamlee.....	S	21	150	171	6	36	204	462,090	20,000
*Cox College and Conserv.....	College Park, Ga.....	W. S. Cox.....	S	245	245	245	11	20	25	237,000	237,000
*Shorter College.....	Rome, Ga.....	W. D. Furry.....	S	55	27	82	1	34	5	750,000	240,000
*Bleckley Memorial Inst.....	Clayton, Ga.....	E. M. Snow.....	A	---	---	---	4	7	---	20,000	20,000
Blairstown College.....	Blairsville, Ga.....	W. P. Lunsford.....	A	56	59	115	1	5	---	17,000	17,000
Brewton-Parker Institute.....	Mt. Vernon, Ga.....	M. M. Gates.....	A	---	105	3	6	9	2	85,000	87,000
Chattahoochee High School.....	Clermont, Ga.....	J. W. Adams.....	A	---	66	126	3	6	1	20,000	21,000
Gibson-Mercer Academy.....	Bowman, Ga.....	C. W. Henderson.....	A	---	32	30	62	3	85	75,000	1,000
Hearn Academy.....	Cave Springs, Ga.....	Ira D. Harris.....	A	40	35	75	2	4	15	65,000	75,000
*Hiwassee Acad-College.....	Hiwassee, Ga.....	C. L. Carter.....	J&A	132	60	192	7	15	21	15,000	15,000
Locust Grove Institute.....	Locust Grove, Ga.....	Claude Gray.....	A	---	200	200	1	6	7	100,000	100,000
M. P. Willingham S. for G.....	Lucas Ridge, Ga.....	W. L. Cutts.....	A	110	89	199	4	12	52	70,000	72,000
Norman Institute.....	Norman Park, Ga.....	L. H. Browning.....	A	108	97	205	3	20	---	125,000	55,000
*North Ga. Bapt. Institute.....	Morganston, Ga.....	J. L. Bryan.....	A	---	106	106	2	5	---	20,000	20,000
Piedmont Institute.....	Waycross, Ga.....	W. C. Carlton.....	A	---	---	---	8	10	30	60,000	60,000
Ewing College.....	Ewing, Ill.....	August Griesel.....	S	70	80	150	6	10	6	200,000	200,000
Sou. Bapt. Theo. Sem.....	Louisville, Ky.....	E. V. Mullins.....	B	416	270	686	10	410	276	450,000	1,000,000
Georgetown College.....	Georgetown, Ky.....	M. B. Adams.....	S	166	186	352	18	25	25	205,000	531,000
Bethel College.....	Russellville, Ky.....	Geo. F. Dasher.....	T	188	188	188	13	54	5	150,000	215,000
Bethel Woman's College.....	Hopkinsville, Ky.....	J. W. Gaines.....	T	---	190	180	2	16	12	200,000	200,400
*Barbourville Bapt. Institute.....	Barbourville, Ky.....	C. W. Elsey.....	A	120	150	270	4	10	31	70,000	70,000
Cumberland College.....	Williamsburg, Ky.....	L. E. Strickland.....	A	24	254	590	11	25	10	309,000	329,000
*Hazard Baptist Institute.....	Hazard, Ky.....	C. E. Skinner.....	A	---	63	118	3	21	1	100,000	100,000
*Magnolia Institute.....	Salversville, Ky.....	Mrs. S. W. Russell.....	A	---	175	150	325	4	1	50,000	50,000
Oneida Baptist Institute.....	Oneida, Ky.....	L. E. Curry.....	A	134	173	307	4	12	2	135,000	157,000
Russell Creek Academy.....	Campbellsville, Ky.....	---	A	---	---	---	8	7	---	110,000	120,000

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1921-22 Enrollment		1921-22 Faculty		1921-22 T. S. U. A		VALUATION	
				M.	F.	M.	F.	T.	S.	Property	Endow't Total
Baptist Bible Institute	New Orleans, La.	B. H. DeMent	B	124	94	218	11	1	12	350,000	350,000
Louisiana College	Pineville, La.	C. Cottingham	S	207	139	346	13	8	21	475,000	1,125,000
Acadia Academy	Church Pt., La.	L. U. Comalander	A	65	73	138	2	5	7	25,000	25,000
Mississippi College	Clinton, Miss.	J. W. Provine	S	371	1	372	20	---	20	450,000	750,000
Mississippi Woman's College	Hattiesburg, Miss.	J. L. Johnson	S	---	450	450	6	26	32	400,000	400,000
Blue Mountain College	Blue Mt., Miss.	W. T. Lowrey	S	---	289	289	6	21	27	300,000	300,000
Clarke Memorial College	Newton, Miss.	J. F. Carter	J	85	38	123	3	5	8	75,000	75,000
†Hillman College	Clinton, Miss.	W. T. Lowrey	J	---	100	100	2	10	12	50,000	50,000
William Jewell College	Liberty, Mo.	I. P. Greene	S	267	40	307	20	---	20	550,000	1,050,000
Hardin College	Mexico, Mo.	S. J. Vaughn	J	---	204	204	7	23	30	438,000	544,000
LaGrange College	LaGrange, Mo.	I. W. Crouch	J	100	150	250	6	5	11	85,000	165,000
Stephens College	Columbus, Mo.	J. M. Wood	J	---	532	532	29	29	29	750,000	790,000
*Southwest Baptist College	Bolivar, Mo.	J. C. Pike	J	95	110	205	5	7	12	90,000	14,800
Will Mayfield College	Marble Hill, Mo.	A. F. Hendricks	J	110	112	222	7	5	12	60,000	150,000
†Montezuma Baptist College	East Las Vegas, N.M.	Layton Maddox	J	---	---	---	---	---	---	1,000,000	1,000,000
Wake Forest College	Wake Forest, N. C.	W. L. Poteat	S	588	123	711	31	---	31	321,000	98,000
Meredith College	Raleigh, N. C.	C. E. Brewer	S	---	404	404	6	30	36	393,000	763,000
Boiling Springs High School	Boiling Spgs., N. C.	J. D. Huggins	A	150	123	273	3	9	12	35	151,300
Buie's Creek Academy	Buie's Creek, N. C.	J. A. Campbell	A	315	250	565	6	12	18	26	15
Chowan College	Murfreesboro, N. C.	P. S. Vann	S	---	85	85	---	15	15	75,000	75,000
Dell Academy	Delway, N. C.	L. Swain	S	---	73	73	2	7	9	3	---
*Fruitland Institute	Hendersonville, N. C.	A. M. Melton	A	101	101	202	4	9	13	6	10
*Haywood Institute	Clyde, N. C.	R. F. Hough	A	---	---	---	---	---	---	---	---
Liberty-Piedmont Institute	Wallbury, N. C.	R. F. Mumford	A	80	105	185	2	5	7	35,000	35,000
*Mars Hill College	Mars Hill, N. C.	R. L. Moore	J&A	---	---	---	---	---	---	40,000	40,000
*Mitchell Collegiate Inst.	Bakersville, N. C.	W. E. Wilson	A	---	---	---	---	---	---	135,000	25,000
*Mt. View Institute	Hayes, N. C.	I. A. Carmack	A	80	---	---	1	4	5	1	15
Oxford College	Oxford, N. C.	F. P. Hobgood	A	---	---	---	---	---	---	75,000	75,000
South Hill Academy	Union Mills, N. C.	M. L. Skags	J	---	135	135	1	13	14	5	5
*Sound Mt. Ind. Inst.	Bostic, N. C.	Miss Ora Hull	A	70	80	150	1	4	5	7	75,000
*Sylvia Collegiate Institute	Sylvia, N. C.	R. F. Hough	J	106	119	225	7	9	16	5	2,500
The Wingate School	Wingate, N. C.	C. M. Beach	A	82	106	188	3	5	8	75,000	75,000
*Yancey Collegiate Institute	Burnsville, N. C.	I. N. Carr	A	150	165	315	3	9	12	6	80,000
Okla. Baptist University	Shawnee, Okla.	J. B. Lawrence	S	203	304	507	16	4	20	317,000	317,000
Furman University	Greenville, S. C.	W. J. McGothlin	S	412	4	416	22	1	23	1,000,000	1,200,000
Anderson College	Anderson, S. C.	John E. White	S	---	265	265	4	26	30	275,000	275,000
Coker College	Hartsville, S. C.	E. W. Sikes	S	---	223	223	5	16	21	483,000	995,000
Greenville Woman's College	Greenville, S. C.	D. M. Ramsay	S	---	599	599	4	35	39	1,000	501,000
Limestone College	Gaffney, S. C.	L. D. Lodge	S	1	227	228	6	20	26	3	690,000
Edisto Academy	Severn, S. C.	W. H. Cannada	A	23	21	44	2	4	6	380,000	75,000

SURVEY OF SOUTHERN BAPTIST SCHOOLS (Continued)

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1921-22 Enrollment		1921-22 Faculty		Ministers	Volunteers	VALUATION	
				M.	F.	M.	F.	T.		Property	Endowment
*N. Greenville Bapt. Acad.	Tigerville, S. C.	H. C. Hester.	A	94	59	153	3	4	7	19	100,000
*Long Creek Academy	Mt. Rest, S. C.	L. H. Raines.	A	40	43	83	2	2	4	5	25,000
*Six-Mile Academy	Central, S. C.	J. H. Mitchell.	A	90	110	200	2	5	7	9	60,000
*Spartan Academy	Wellford, S. C.	C. C. Ross.	A	47	35	82	3	4	7	10	30,000
Pee-Dee Academy	Nichols, S. C.	W. W. Davidson.									
Union University	Jackson, Tenn.	H. E. Watters.	S	486	400	886	20	11	31	84	475,000
Carson-Newman College	Jefferson City, Tenn.	O. E. Sams.	S	174	202	376	10	13	23	58	300,000
Hall-Moody Normal School	Martin, Tenn.	J. T. Warren.	J	209	252	461	7	10	17	45	114,000
Tennessee College	Murreesboro, Tenn.	G. J. Burnett.	J	124	124	248	7	12	19		30,000
*Cosby Academy	Cosby, Tenn.	R. L. Marshall.	A			104	1	4	5	1	15,000
*Doyle Institute	Doyle, Tenn.	J. L. Muskelly.	A	192	149	341	2	5	7	2	40,000
*Harrison-Chilhowee Inst.	Seymour, Tenn.	J. E. Barton.	A	125	132	257	4	4	8	5	77,500
*Stoeton Valley Academy	Helen, Tenn.	Miss Osie Allison.	A	71	74	145		5	5		20,000
*Smoky Mt. Academy	Sevierville, Tenn.	B. P. Roach.	A	83	80	163	2	4	6	4	15,000
*Watauga Academy	Butler, Tenn.	L. Q. Haynes.	A	60	57	117	1	4	5		18,000
S. W. Bapt. Theo. Semi.	Seminary Hill, Tex.	L. R. Scarborough.	B	406	390	796	21	13	34	295	1,121,000
S. W. Bapt. Tr. School	Seminary Hill, Tex.	Mrs. J. W. Byars.	B								486,000
Baylor University	Waco, Tex.	S. P. Brooks.	S	807	1,152	1,959	55	9	64	99	1,641,000
Baylor College for Women	Belton, Tex.	J. C. Hardy.	S		1,566	1,566	12	48	60		1,255,000
Burleson College	Greenville, Tex.	F. M. McConnell.	J	113	61	174	10	5	15	30	165,000
Decatur Bapt. College	Decatur, Tex.	J. L. Ward.	J	101	62	163	4	4	8	21	15,000
Howard-Payne College	Brownwood, Tex.	W. R. Hornburg.	S	333	560	893	12	7	19	35	575,000
Jacksonville College	Jacksonville, Tex.	B. J. Albritton.	J	26	60	86	5	1	6	13	54,000
College of Marshall	Marshall, Tex.	M. E. Hudson.	J			361	7	6	13	18	300,000
Rusk College	Rusk, Tex.	B. B. Baker.	J	120	122	242	6	12	30	8	150,000
San Marcos Academy	San Marcos, Tex.	J. V. Brown.	A	367	202	569	16	22	38	25	500,000
Simmons College	Abilene, Tex.	J. D. Sandeler.	S	505	431	936	25	17	42	50	750,000
Wayland College	Plainview, Tex.	E. B. Atwood.	J	100	95	195	7	5	12	20	100,000
University of Richmond	Richmond, Va.	F. W. Boatwright.	S	472	274	746	27	14	41	65	1,500,000
Averett College	Danville, Va.	J. P. Craft.	J	6	197	203	3	19	22		140,000
Va. Interment College	Bristol, Va.	H. G. Noffsinger.	J		312	312	4	17	21		450,000
Blue Ridge Mission School	Buffalo Ridge, Va.	H. B. Jordan.	A		82	151	1	6	7	2	30,000
Buchanan Bapt. Miss. Sch.	Council, Va.	R. A. Henderson.	A	110	97	207	2	7	9	1	105,000
Chatham Training School	Chatham, Va.	A. H. Camden.	A	179		179	7	3	10	20	200,000
Fork Union Academy	Fork Union, Va.	N. J. Perkins.	A	182		182	13		13	25	175,000
*Lee Baptist Institute	Pennington Gap, Va.	Romulus Skaggs.	A	61	71	132	2	4	6	1	75,000
Oak Hill Academy	Kindrick, Va.	N. T. Manaway.	A	55	70	125	2	4	6	10	35,000
*Bluefield College	Bluefield, W. Va.	R. A. Lansdell.	J								

*—Home Board Mountain Schools.

†—Not under direct denominational ownership.

‡—Opened September, 1922.

WM. JEWELL COLLEGE, 1922-23, S. W. SMITH

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV

OCTOBER, 1922

No. 5

EMBARRASSED BY SUCCESS

Southern Baptists have one hundred and twenty schools.

Five years ago almost every one of these schools was facing a crisis which might mean bankruptcy. They were harassed by debt and hindered by lack of equipment. Some had their endowments tied up in such ways as to cut off revenue. The number of students had decreased and competition was sharp.

NOW

Southern Baptist schools are embarrassed by their very success.

The 75 Million Campaign has enabled them to pay off debts, enlarge their equipment, secure productive endowments, increase the number on the faculties, and secure a growing student body.

NOW

SOUTHERN BAPTIST SCHOOLS MUST ENLARGE THEIR PLANTS AND FACULTIES IN ORDER TO MEET THE DEMANDS BROUGHT UPON THEM BY THEIR SUCCESS. THEY MUST HAVE MORE MONEY. PAY YOUR PLEDGES AND ENABLE THE SCHOOLS TO MEET THEIR OPPORTUNITY.

Subscription 25 cents per year

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EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
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HOW OUR SCHOOLS OPENED

FURMAN UNIVERSITY, *Greenville, S. C.*, W. J. MCGLOTHLIN, *President*—Furman has had the largest opening in its history. The art students now number more than four hundred. In July the James C. Furman Science Hall was seriously damaged by fire. Repairs were not quite completed at the opening of the session, but the building will soon be in use again. A thoroughly equipped, modern laundry was installed during the summer and all the laundry work of students will henceforth be done under the most sanitary and satisfactory conditions. This is a great gain. A good freshman athletic field was prepared for the freshman class during the summer and was put into use immediately on the opening of the session. This leaves the regular athletic field, Manly Field, free for the varsity teams. The new gymnasium, money for which was provided by the citizens of Greenville, is rapidly nearing completion. It will be modern in every sense of the word, having an admirable floor, an elevated running track, a large swimming pool, smaller rooms for other forms of exercise, lockers, etc., etc. It will be dedicated within a very short while, and will be a great asset to the institution.

During the summer five professors were studying in northern institutions. Prof. Lawrence H. Bowen secured the A. M. degree from the University of Chicago in the Department of Mathematics. Prof. E. E. Gardner practically completed his work for the A. M. degree in the university of Chicago in the Department of English. Prof. F. K. Pool spent six weeks in study in the University of Chicago. Prof. W. H. Coleman spent several weeks in Harvard in the Department of English. Prof. C. C. Ross, who supplied last year in the Department of Education, spent the entire summer in Columbia University at work in his department. He goes back to Columbia this year to complete the work for his

Ph.D. degree. He is expected to return to Furman next session as the successor of Prof. Lueco Gunter, who died during the summer. The Department of Education is being supplied this year by Prof. B. J. Wells.

The death of Prof. Gunter was a serious loss to Furman and the cause of education in South Carolina. He was a man of fine native ability, excellent training, extensive experience, and the highest character. He was the first professor in the Department of Education, beginning his work in 1920, and he brought this department at once to a foremost place of service in the institution. Nearly one hundred men entered his classes the first year.

Three new professors have been added to the faculty. Professor A. M. Arnett, a graduate of Mercer University, who has been studying and teaching for some years in Columbia University, becomes head of the department of History. Prof. Arnett has completed his work for Ph. D. and will have the degree conferred very shortly. He has taken strong hold immediately on this great department of work. Prof. Robert I. Allen, an A. M. graduate of the University of Georgia, comes as assistant professor in the Department of Physics and as director of the voluntary religious activities of the University. Prof. John Plyler, a graduate of Furman University and of Harvard University, becomes assistant professor of Law. Miss Eva Wrigley, a graduate of the Library School of Atlanta, who has had extensive experience in Emory University and in the library work of the army, has become librarian.

There have been some additions to the curriculum. For example, there is a course of thirty lectures on health (personal and public) and sanitation, which is required of all freshmen. It is given under the direction of Dr. Geo. R. Wilkinson, and will engage the best medical talent in this

section of the state. There is also a new course in biology, somewhat more elementary than the courses required of pre-medical students. The object of this course is to afford some thoroughly good teaching in biology to the students who do not expect to study medicine. There is also a regularly employed instructor in music, who will have charge of all musical activities of the college and will give instruction to such individual students as may wish to take lessons.

CUMBERLAND COLLEGE, *Williamsburg, Ky.*, C. W. ELSEY, *President*—The thirty-fifth annual session of Cumberland College opened September 5. This institution gives work in the eight grammar grades, four years of high school and two years of college work. In addition, a number of special courses are offered, including Domestic Science, Manual Training, Dramatic Art, Music, both Vocal and Instrumental, Painting and Free-Hand Drawing. It also gives one of the best Normal courses in the State.

Cumberland College possesses a faculty of exceptionally strong and consecrated men and women. Recent additions to this teaching force are: Miss Kate Rickman, Paris, Tennessee, A. B., Georgetown College, instructor in Home Economics and Physical Director of Women; Miss Mary Gaines, A. B., University of Alabama, instructor in English and Expression; Miss Lillian Ellison, A. B., Cornell, teacher of Third and Fourth Grades.

Opening day this fall marked the largest enrollment in the history of the institution for this season of the year. Every class room is crowded, some classes being divided into three sections. Although the capacity of the boys' dormitory, Felix Hall, was doubled last year, it will be filled this year. Intensive use of the two girls' dormitories this fall has made room for some thirty more than last year, yet every room is taken.

One encouraging feature of the growth

of this school is the rapid increase of the College Department. This enrollment now reaches nearly one hundred, and will doubtless surpass that mark during the year. These students also appear to be better prepared for college work than heretofore and more determined to make good in their classes. After the few days of unrest incident to classification and assignments we have settled down to what promises to be our best year's work.

Our opening enrollment is as follows

	Men	Women	Total
College -----	39	41	80
Preparatory ----	95	71	166
Normal -----	12	28	40
Grades -----	56	76	132
Specials -----	4	10	14
Grand total -----			432

HARDIN COLLEGE, *Mexico, Mo.*, S. J. VAUGHN, *President*—College work began as advertised Sept. 11th, 1922 with an enrollment hardly as large as last year at this date although belated arrivals are daily increasing the total. Last year's total enrollment was 204.

The new \$125,000 dormitory is creating the big sensation among the students. It will be ready November 1st, accommodating 100 students. The magnificent new lobby in the present main dormitory and other improvements ran a close second for feminine exclamations.

Mary Olive Hunting, Modern Language Department, was missed by the old students. Miss Hunting is in France on a year's leave doing some special study. Friends of Miss Hunting and of the College will deeply appreciate the loyal spirit of this faculty member, who out of her life savings as an instructor is leaving \$10,000 to Hardin College.

Prof. Geo. T. May, Head of the Conservatory of Music at Hardin College will return within a few days from a trip to Europe where he has been doing some special study with European Masters in

Music. Prof. May went first to France under a scholarship awarded by the French government to specially selected foreign students who had also done duty in France during the World War. While in Europe Prof. May engaged special numbers for the Conservatory's Artist Course, including Madame Schumann-Heink, Contralto, Marguerite Namara, Soprano, Jacques Thibaud, Violinist, and Paul Althaus, Tenor.

The Special Hardin Train was met by automobiles driven by members of the Rotary Club and the students were given an extensive auto tour in Mexico and vicinity before being brought to the College Campus.

Miss Dorothy Buschhorn of St. Louis, a second year student at Hardin, gave an interesting report at the First Baptist Church recently of the Hardin delegation's trip to the meeting of the Baptist Women of Missouri at Jefferson City just after the close of school last year. Miss Buschhorn was elected Secretary of the State Student Volunteer Association last year and represented Missouri at the International Meeting in New York.

J. E. Turner, Associate Pastor and Music Master, of the First Baptist Church, Mexico, Mo., reports a large and enthusiastic delegation from Hardin's musical celebrities. Hardin's faculty and students contribute liberally to the work of all the local churches.

Bible study is wholly voluntary and it is gratifying to have a good enrollment on this basis. In addition to the curriculum classes and the outside Sunday School and Mission Studies, Dr. Burns, of the Bible Department is giving a series of lectures, using Chapel Hour, on "The Origin and Nature of the Bible."

Foreign student relief received a considerable sum raised by voluntary contributions among the students last year. A Christmas tree was given for the poor children of Mexico. The Home for Aged Women in Mexico, Mo., is visited regularly and religious programs rendered. After

Miss Juliette Mather's visit last year the Baptist students asked for regular group discussion meetings where Baptist plans, practices, missions, and history could be studied. The Y. W. C. A. also functions happily, the more so because Miss Betty Lawson, the Junior College Visitor for the S. E. United States, is herself a Hardin Girl and a Baptist.

Dr. Harry E. Vick, formerly of Richmond College and later from William Jewell College, now graces the faculty of Hardin in the Department of Biology.

The vacancy in the Modern Language Department created by Miss Hunting's leave of absence, is being filled by Miss Clare E. Voelker, a graduate of the University of Minnesota and an M. A., from the University of Chicago. She has served on the faculties of the University of Iowa and the State Teachers' College of Winona, Minn.

Two other new instructors are announced. Miss Minnie King, a Bessie Tift graduate, has charge of the Expression Department. Her professional training was done in Columbia University and the Emerson School of Expression. She comes directly from Chowan College, North Carolina and served immediately previous on the faculty of Norman Park School.

Miss Mary C. Hanna is head of the Physical Education Department, coming directly from Shawnee, Okla., where she has had charge of the Physical Education work for girls in Oklahoma Baptist University.

The Y. W. C. A. Mixer Saturday, September 16th, did much to take the edge off any possible homesick feeling and make Miss New Girl a faithful wife of Mr. Old Girl.

The Reinforcement Campaign in Missouri gives new heart to Hardin friends by increasing the pledges and hastening the payment of the old pledges.

SOUTHWEST BAPTIST COLLEGE, *Bolivar Missouri*; J. C. PIKE, *President*—We have made only two changes—in voice and ex-

pression, but in both cases we feel we have strengthened our force.

We secured accrediting for our college department only last year, and this year shows double the number of students in that department—24 last year and 50 this. We have materially strengthened our laboratory equipment and have added to our courses in chemistry and history.

We can report a gratifying increase in all classes in the literary department, though there is a slight decrease in the special departments.

We have about all the students we can care for with our present buildings. We made no canvass for students other than by correspondence.

Buildings are imperative with us. We have in course of erection a girls' dormitory, capacity 70 girls, and we need just as badly an auditorium and gymnasium.

Our work has pushed to the front rapidly in recent years, and the outlook is most encouraging for greater growth as the years come on.

NORTH GREENVILLE BAPTIST ACADEMY, *Tigerville, S. C.*, H. C. HESTER, *Principal*—My opening this year has been unusually good. I have enrolled to date 161. One hundred and forty-four of these are doing high school work. I have 17 boys studying for the ministry and some others thinking seriously of giving themselves to that work. A number of our girls have indicated their desire to do missionary work either at home or abroad. We have just closed a week's meeting here with the students and teachers in which twelve were added to our school church by baptism. We are the only school left in the state under the auspices of the Home Mission Board. All the others have aligned themselves with the General Board of the State.

BRIDGEPORT COLLEGE, *Bridgeport, Ala.*, R. L. CREAL, *President*—The fall term of Bridgeport College, Bridgeport, Ala., opened on September 6. There began on College

Hill the hum of a busy session. The session opened with 40 per cent more students than on the opening day of any session of the school, and students continue to come. We have every reason to believe that we will have the best year in the history of our school.

The faculty in charge is one of culture. Those in charge of the academic work are full graduates. Some hold post-graduate degrees, and all have done post-graduate work. Every teacher in the lower grades is a specialist in her department. The teachers in charge of the specials hold certificates covering the work of the department over which they preside. All can boast of a successful career. Above everything else, every teacher is a highly trained consecrated Christian. They are as follows: Rev. R. L. Creal, A.B., president; Prof. C. E. Moody, A.M., coach; Miss Vesta Odell, B.S.; Miss Rose Rhymes, A. B.; Mrs. John C. Brahan; Mrs. Sam McCrary, lady principal; Miss Forestine Brown, B.M., music; Miss Oval Reagan, B.O., expression; Miss Estelle Brahan, voice and domestics; Mrs. C. T. Starkey, art; Mrs. C. E. Moody, physical training; Rev. C. T. Starkey, student pastor and assistant in Bible.

With the above strong faculty and with our excellent equipment, we have no hesitancy in urging our Baptist people to send us their boys and girls.

MAYNARD ACADEMY, *Maynard, Ark.*, C. M. MYRICK, *Principal*—Maynard Baptist Academy had a good opening on August 22.

Our faculty for this year is as follows: Rev. C. M. Myrick, principal; Rev. Horton Navy, science and mathematics; Miss Lola Mae Welchel, English and history; Miss Oates, Latin, and Miss Marguerite Winters, music and expression.

Our opening was one of marked interest on the part of both patrons and pupils.

Some very essential apparatus was added to our laboratory and books to library.

Rev. Myrick served as principal of this school several years and comes to us again

after serving as pastor of the First Baptist Church at Siloam Springs, Ark.

We have a fine student body and hope for a good year's work.

THE UNIVERSITY OF RICHMOND, *Richmond, Va.*, F. W. BOATWRIGHT, *President*—I am glad to report that the University of Richmond opened with larger attendance in all departments than ever before. We have matriculated 780 students, of whom 278 are in Westhampton College, our coordinate college for women. There were, in addition, 166 students in the college courses of our summer school, making a total since last June of 946.

The chief address at our public opening exercises was made by Dr. Rolvix Harlan, our new professor of sociology and social ethics. This department is being organized for the first time, and we have called to its headship Dr. Harlan, who has been secretary of Social Service and Rural Education for the Northern Baptist Convention. We have also added another teacher to our department of Bible, and the work in the Old Testament is now in charge of Rev. J. B. Hill, M.A., Th.M. Dr. Gaines continues his work in the New Testament and in church efficiency.

Our new Roger Millhiser Memorial Gymnasium has been completed at a cost of approximately \$140,000, and the formal opening exercises will occur this fall.

Our dormitories both for men and for women have been altogether insufficient to accommodate the students who desired to attend, or even who have matriculated, and a number of the resident students of our several colleges have had to find lodgings off the campus.

ANDERSON COLLEGE, *Anderson, S. C.*, JOHN E. WHITE, *President*—I am glad to report to you that under the prevailing conditions of this general section our Baptist institutions have opened well. Furman has 400 students; Coker, 189; G. W. C., 230; Limestone, 160; Anderson, 242. In publish-

ing figures, it is well to publish only students enrolled in college classes. G. W. C., as catalog shows, conducts a large and splendid kindergarten, primary and high school work, drawing directly from the city of Greenville. Wrong impressions have been made about our S. C. women's college totals which give us credit for 1,200 or 1,500 students in these colleges. The figures truthfully would be a little under 1,000. Anderson College has only six students in sub-freshman classes in part.

JUDSON COLLEGE, *Marion, Ala.*, PAUL V. BOMAR, *President*—New members added to faculty, additional dormitory accommodations, many improvements made.

Thursday morning, September 14, Judson College opened its door for its eighty-fifth session with enlarged equipment and increased faculty.

Many of the teachers have been studying in eastern and northern universities for further equipment in modern educational methods and ideas.

The music department of the Judson, with Mr. Guy C. Allen as director, is recognized as one of the strongest in the south. To receive a Bachelor of Music degree a 60-hour course is now required, a part of which is taken in the literary department and a part in the music department.

The Judson has made a reputation for voice culture. Mrs. Pauline E. Gurganus is the head of this branch of the music department, and the high standard of the work done for many years will be maintained. Miss Ruth Morgan of this department studied with the noted baritone Campanari of New York this summer.

Mr. Charleton J. Liddle, teacher of pipe organ and piano, spent the summer at the American Conservatory as a pupil of the great Russian pianist, Josef Lhivinne.

Miss Beverly Hester, teacher of piano and rudiments, studied with Rubenstein this summer.

Miss Kathleen Moseley is the only addition to the music faculty. She will assist

in teaching piano, ear training and history and appreciation of music.

Physical education is under the direction of Miss Grace K. Mays. She has already demonstrated her ability in physical training. She spent the summer at Harvard University in further preparation for the work. To this year's track work will be added the discus throw, the high and low hurdles, and the 75-yard dash. In addition to the very extensive athletic field which the school now has, the old Judson garden has been converted into a hockey field.

Dr. Richard Hall, vice-president of the Judson, and head of the department of religious education, and Professor Hubbard, head of the department of science, spent the summer in Europe and bring back renewed enthusiasm and specialized information in their respective lines. In the department of science the laboratories have been enlarged and much valuable equipment added.

There have been valuable and beautiful improvements made in dormitories, lobbies and the loggia of the main building. The capacity of the dormitory has been increased by the fitting up of a residence lately purchased which will be occupied by members of the faculty.

Among the new members of the teaching force is Miss Floyd of Denison University, as instructor in Spanish; Miss Conradi, as teacher of expression; Mrs. Eva Lyles Wilkinson, who is head of the school of art.

Mrs. Wilkinson, after graduating in art from the Judson, studied several years in New York, where some of her work was chosen for exhibition on account of excellence.

Several members of the faculty studied at Columbia during this summer. Among them were Misses Farley Lee of the department of mathematics, who took work in her line.

Miss Bessie Martin, of the department of history and English, and Miss Bower, of

the department of psychology, each received a Master's Degree.

With a large enrollment, Judson College has begun work and the administration is looking forward to the greatest year in the history of the institution. The curriculum offered, the strong faculty, the wide-awake spirit of the college, the feeling of home life, the religious atmosphere, make of the Judson the most wholesome of places for young women, it is said.

At the formal opening, Dr. Bomar welcomed the students and spoke inspiringly of the new year's work. According to custom, he read the Judson psalm, "I Will Lift Up Mine Eyes Unto the Hills From Whence Cometh My Help."

The college was fortunate in having Mr. Ernest Lamar, president of the Board of Trustees, who made the chief address.

Dr. Kelly White, the new pastor of the Baptist Church, expressed his pleasure at being present, offered words of greeting, extending a cordial welcome to the young women who will call Marion home this year.

The vice-president of the Judson, Dr. Hall, has just returned from a visit to his old home in England. He made a speech in his happy way, saying he is glad to be home again—"America for me, the Land of the Starry Flag."

Dr. Cochran, dean of Judson, added his words of welcome to the faculty and students, after which the regular work of classification began.

CARSON-NEWMAN COLLEGE, *Jefferson City, Tenn.*, OSCAR E. SAMS, *President*—The college opened September 12 and we have enrolled 347 students. This is about 85 more than were enrolled this time last year and more than we had reached by the 20th of January. There are about 65 ministerial students, with a number more to come. The outstanding feature of the student body is the fact that most of them are in the college department. Only a few in the preparatory, those being from our

town and from among the young preachers. There are more than 100 freshmen.

The gymnasium, the finest building in the state of its kind, is completed and greatly appreciated by the students. Much repair work has been done to the other buildings, including additions to the laboratories. It is probable now that, including the summer school, our entire enrollment for the year will go to 500. We are in distressing need of more buildings.

In a few days we are to break ground for the J. Pike Powers home for the president. It will be a nice dwelling in keeping with the other buildings on the campus.

AVERETT COLLEGE, *Danville, Va.*, JAMES P. CRAFT, *President*—The sixty-fourth session of Averett College has begun under most favorable auspices. The boarding patronage is considerably larger than it was last year, and the day patronage far surpasses that of last year. Dr. James M. Shelburne, pastor of the Danville First Baptist Church, delivered the opening address. A splendid program was rendered by the departments of music and expression.

Averett is very happy because of the splendid new building which is being erected at a cost of \$45,000. This building will give the college a new gymnasium and a beautiful tile-lined swimming pool with a filtering system. It also affords dormitory space for forty-eight additional students. We consider that we have fine value for our money in this structure, which would appear to be at least a \$60,000 building.

Our new teachers are as follows: Miss Elizabeth Seay Hall, Master of Arts of Columbia University, teacher of English; Miss Orra Lee Price, who made the highest record ever made in the Baptist University of Oklahoma, teacher of modern languages; Miss Lillias Hutchins, who comes from Westhampton to teach modern languages in the high school department; Miss Penelope Morgan, Bachelor of Science in

home economics, who comes to us most highly recommended for the department of home economics, and Miss Florence Adams, a graduate of Averett College and of the Lyceum Arts Conservatory, Chicago. Miss Adams has been having a great career in Lyceum or Chautauqua work traveling out of Chicago, but the college has induced her to come to Averett to teach expression.

Every one of our new teachers is a distinct asset to the college. Our student body is recognized by all as being unusually strong. Seven new students have enrolled who have devoted their lives distinctly to missionary or other religious work.

WAYLAND BAPTIST COLLEGE, *Plainview, Texas*, E. B. ATWOOD, *President*—The college opened its thirteenth session, September 14. The enrollment of 200, 130 being college students, shows an increase of one-third over last year. The local patronage of high school graduates is greatly increased. Over thirty ministerial students have enrolled and the Volunteer Band of those preparing for special service numbers nearly sixty.

An irrigation plant, the gift of friends, has been recently installed. Three new departments of work have been added this session. Prospects are highly encouraging in spite of financial depression.

ALABAMA CENTRAL COLLEGE, *Tuscaloosa, Ala.*, J. H. FOSTER, *President*—Alabama Central College opened on September 12 with all dormitory rooms filled but two. One of these has since been taken. We are expecting two more girls to occupy the other in a few days. These are rooms that could easily accommodate four girls, but we are not crowding our boarders. Since last June we have spent over eight thousand dollars in improvements and equipment. The main building was erected about one hundred years ago at a cost of \$180,000. It would cost over half a million to duplicate it today. The stone walls are over five feet thick. The interior has been allowed to

become dilapidated. During the summer every floor, wall and ceiling has been done over and it now presents the appearance of a perfectly new building.

All bedsteads and mattresses are new. Table linen, silver, china and glassware are all new.

Accommodations are as nearly perfect as can be made—electric lights, hot and cold water shower and tub baths, every necessary convenience. The old plumbing has been taken out and new put in.

The curriculum in the high school is just the same as in the Tuscaloosa high. In the college the same textbooks and the same requirements for admission as in the University, Howard or the Judson. We allow no one to enter the college classes until the completion of all the work required by standard colleges. Every college student must present the full fifteen units. There are no conditions.

The faculty is composed of teachers who are graduates of A-1 colleges. Only one teacher teaches both in the academy and college departments. Besides the regular literary course, the college offers piano, violin, voice, expression, art, bookkeeping, shorthand and typewriting. The teachers in these departments are experts in their special line of work.

New books are constantly being added to the library. One thousand dollars has been spent on laboratory equipment within the past two months.

MEREDITH COLLEGE, *Raleigh, N. C.*, CHARLES E. BREWER, *President*—The formal opening of Meredith College took place on Friday, September 12, at a chapel service, which was attended by many friends of the college. After the reading of the scriptures by Dr. Livingston Johnson and prayer by Dr. Vann, the pastors of the four Baptist churches in town gave brief welcoming address. Then Dr. Charles E. Maddy, corresponding secretary of the Board of Missions, delivered an impressive and inspiring address on making a life. The

audience was glad to have the opportunity also of hearing solos by two new members of the voice department, Miss Lewis and Mrs. Moncrief.

Everything points to a successful and prosperous year at Meredith. The rooms are full with a waiting list and the registration has nearly reached the five hundred mark. The college is especially gratified at the number of old students returning. There are several new members of the faculty, among them Miss Alice Zabriskie, A.M., Teachers' College, Columbia University, with experience at Northfield Seminary, dean of women; Miss Julia Harris, formerly at Bessie Tift and Sophie Newcomb, Ph.D. Yale, head of the English department; Miss Lena A. Barber, M.S. University of Michigan, head of the department of biology, and Miss Ellen D. Brewer, A.M. Teachers' College, head of the department of home economics. The plans for moving the college at an early date have made any extensive building operations inadvisable at present, but the library has been enlarged.

CENTRAL COLLEGE, *Conway Ark.*, DOAK S. CAMPBELL, *President*—Central College, Conway, Ark., began its thirty-first annual session under very satisfactory conditions on September 3. This marks the beginning of the first session after the college has been converted into a junior college. A splendid group of students has been enrolled, the enrollment being some larger than that during the last session.

Work on the new dormitory was resumed on the opening day after considerable delay occasioned by the inability to get building materials. This dormitory will be one of the finest buildings in the South when completed.

WILLIAM JEWELL COLLEGE, *Liberty, Mo.*, J. P. GREENE, *President*—William Jewell College, Liberty, Mo., opened this fall with the largest college enrollment in the 73 years of its history. Last year broke all

records for registration of college students when, by the end of the year, 307 had enrolled. Already this fall the enrollment has passed 383 and this is exclusive of the high school department. Jewell has no connected schools of music or law, etc. These numbers are regular college students candidates for the A.B. degree in liberal arts. There are no special students of any kind.

Faculty changes include five men. Dr. J. C. Armstrong, formerly editor of the Central Baptist, becomes librarian; A. Wakefield Slaten, Ph.D., takes the place of W. O. Lewis, who becomes Baptist commissioner for northern Europe; H. D. Clayberg, Ph.D., becomes professor of biology; Sewell E. Scott, A.M. of Yale, becomes assistant in chemistry, and E. W. Mounce is acting head of the history department.

The faculty has been increased by one and the student body by one hundred. This means that William Jewell can get all the good students wanted, but has not sufficient faculty to teach them efficiently.

William Jewell is the only Baptist college or university in a solid block of 36 states west of the Mississippi and south of the Ohio from the Atlantic to the Pacific, which is on the accepted list of colleges and universities approved by the American Association of Universities. In this territory are over three and a half million white Baptists.

The third floor of Marston hall was completed this summer for the use of the overcrowded science departments.

A tornado recently uprooted the ancient elm in front of Jewell Hall. This tree was loved by Jewell students. Jewell Hall was damaged slightly.

HIAWASSEE ACADEMY, Hiawassee, Ga., C. L. CARTER, Principal—The thirty-fifth session of Hiawassee Academy and first session of Hiawassee College opened August 14. The opening exercises were up to the usual standard. Opening addresses were made by Dr. John F. Purser, president of

Home Mission Board, and Dr. J. W. O'Hara of State Mission Board. The attendance of students was about same as last year. Chief interest centered around the opening of junior college work. The new members of the faculty are: Miss Valera Bowen, A.B. of Bessie Tift College, and Prof. J. C. Priett of Mercer University.

A girls' home is in process of construction and the school has taken on new life. We enrolled six ministerial students and three missionaries last year.

GIBSON-MERCER ACADEMY, Bowman, Ga., C. W. HENDERSON, President—School opened with good attendance, considering the extreme depressed conditions; 43 girls, 46 boys, 5 ministerial students, 30 boarding students.

YANCEY COLLEGIATE INSTITUTE, Burnsville, N. C., ISAAC N. CARR, President—Our fall session opened August 22. We have approximately two hundred students enrolled and we expect to have all of our boarding halls filled soon. High school students number more than at any previous opening. Dr. Charles E. Maddry gave an interesting address at the opening on "Life. What Is It For?" The attendance was large and the people enjoyed the day. Our senior class is the largest in the history of the school.

The Holston Association of Tennessee has approved Y. C. I. for Unicoi County and will send their Baptist young men and women here to school. The Avery Association of North Carolina adopted our school unreservedly and appointed three members to sit with our Board of Trustees and aid in the management.

Our main building which was destroyed by fire last February will soon be ready for use again. In it will be a room for home economics, manual training, eleven class rooms, an office, gymnasium, two society halls and a large auditorium seating about 800. The equipment will be modern, using the tablet arm chairs in

the recitation rooms. There will also be a study hall and a library containing 1300 volumes and several current magazines and newspapers.

Miss Haynes, the music director, and Miss Rogers, teacher of piano and violin, with Prof. Loftis, manager of the Brown Home, come to us as strong teachers and are capable in their departments.

Our school is on the accredited list of high schools, and our graduates enter any college or university and take freshman college work.

MARS HILL COLLEGE, *Mars Hill, N. C.*, R. L. MOORE, *President*—The session opened August 17 with an attendance of 360, since increased to 402. This is the largest number of students ever here at any one time. There are 42 young men studying for the ministry, most of whom are dependent upon their own efforts and the help of friends of theirs and of the school. One, an Irishman, gave up a \$250 job as engineer when he was converted last summer, and though he has been out of school for 26 years and has a family of three children to support, is determined to get an education.

Junior College students number 60, a fourfold increase over last year, when our college courses were standardized and advanced to junior college standards.

Equipment has been installed for laboratory for chemistry.

Dr. Albert R. Bond gave the address at the opening of the session, an inspiring message to the students giving a new emphasis to life as a plan of God.

ELDRIDGE BAPTIST ACADEMY, *Eldridge, Ala.*, J. H. LONGCRIER, *Principal*—Our school opened August 22 with an enrollment of 85. Our faculty consists of four teachers, extra of the principal, viz.: George A. Neely, assistant principal; Miss Ethel Gregg, lady principal; Miss Ana Britt Ratliff, mathematics-history; Miss Lula Beasley, elementary grades.

We have put in new blackboards and new tablet chairs in the main building; also are collecting the material to give the boys' dormitory a general overhauling. Have put in new beds in several of the rooms in the girls' dormitory.

We have a new generator and storage batteries on the road, shipped from Dayton, O., which we will install upon arrival. This generator is four times the capacity of our present one. Our faculty is well equipped for work of this character, Mr. Neely being a senior in Howard College; Miss Gregg, a graduate of Montevallo, and Miss Ratliff, a graduate of Florence, with two years in the Training School at Louisville, Ky. Miss Beasley is one of our own graduates of last session, but has had some experience in rural school work. We had to put in the new light plant on our own responsibility, and hope to raise the money on the outside to pay for it.

BUCHANAN MOUNTAIN SCHOOL, *Council, Va.*, ROBERT A. HENDERSON, M.A., *Principal*—The faculty of Buchanan Baptist Mission School consists as follows: R. A. Henderson, M.A., principal and instructor of high school mathematics and Latin; Mrs. R. A. Henderson, assistant principal; Miss Margaret E. Michie, instructor of English and Bible course; Miss Olivia Gwaltney, instructor of history. In the grades are: Miss Carrie Curle Sinclair, Miss Aleen Owens and Miss Helen Repass.

The teachers for home economics and music will have to be reported later. Miss H. Ruth Henderson is temporary teacher of piano and voice.

Our session of school opened on August 22, and at the end of the second week had passed two hundred in enrollment and this week we will pass beyond the limit reached in 1921-22, which was 207.

The school this year entered the new administration building. This building was erected during the past winter and summer, and is made of sandstone and is a very complete building in every respect.

This winter we shall be compelled to heat the building by means of stoves inasmuch as we have not been able to install the furnace, but prepared for it when the conditions will permit its installation.

Because of the condition of our former administration building, our school could not be entered on the accredited list of high schools in our state. Since the completion of the new building, this has been done.

WILL MAYFIELD COLLEGE, *Marble Hill, Mo.*, A. F. HENDRICKS, *President*—School is excellent. We have a larger enrollment than at any time in the past at this time in the term, I mean the second week. We can say that the enrollment is 20 per cent better than any second week in all the past record.

Thanks for your interest in our work here and for your excellent publication. I do want to congratulate you on the Educational Bulletin. It is just fine. All my faculty enjoy it.

BUIE'S CREEK ACADEMY, *Buie's Creek, N. C.*, J. A. CAMPBELL, *Principal*—Good opening, better than last year, representing six states and sixty counties. Contract let for library building that will cost, with equipment, about \$40,000, the gift of Mr. D. Rich of Winston-Salem, in memory of his wife, Mrs. Carrie Rich.

WATAUGA ACADEMY, *Butler, Tenn.*, VANCE C. HOWELL, *Principal*—The enrollment this year is gratifying. We have already gone beyond the mark of average attendance. Our faculty is noted for its intellectual attainments and for its loyal devotion to Christian ideals. All members of the faculty are graduates of our own denominational colleges. Our teachers are positively Christian in character and seek to create a Christian atmosphere on the campus, in the dormitories and in the class rooms. We insist on thorough work and maintain a high standard.

We plan to build a new dormitory in the near future.

FRUITLAND INSTITUTE, *Hendersonville, N. C.*, N. A. MELTON, *Principal*—Fruitland Institute opened August 22. One hundred and forty have been enrolled in the high school department. Fifty per cent of these are from Henderson County. Thirteen other counties in the state are represented, while thirty-six pupils come from other states and one from Italy.

Work is given in the literary department through the high school course, and in the departments of music, expression, art, manual training and domestic science. All teachers are college-trained men and women.

NORMAN INSTITUTE, *Norman Park, Ga.*, L. H. BROWNING, *President*—Norman Institute opened September 4th with all rooms comfortably filled; every member of the faculty present, three thousand five hundred dollars worth of improvements; splendid radio; new plumbing; basketball court and gymnasium, just completed; art and wind and stringed instrument departments added; business college full; Bible course made stronger; 10 ministerial students, two girls preparing for service wherever called.

Strongest prospects for football, baseball and basketball that school has ever had. Decidedly the best opening school has had for four years.

BETHEL COLLEGE, *Russellville, Ky.*, G. F. DASHER, *President*—The opening of the seventieth year of Bethel College occurred on the morning of Wednesday, September 13th, with Dr. Finley F. Gibson, of Louisville, Ky., as the speaker of the morning. An unusual incident occurred in the presence of two men who were students of the institution sixty-eight years ago.

Strike conditions have interfered with the completion of the new dormitory for college men so that at present conditions in the dormitory and class rooms are congested.

The most satisfactory feature of this year's enrollment is the large increase in college men to those in the Preparatory Department.

Dr. W. W. Landrum is again carrying on his great work with about forty-six ministerial students.

OXFORD COLLEGE, *Oxford, N. C.*, F. P. HOBGOOD, *President*—This college is beginning its first year as a Junior College, so accepted by the N. C. State Board of Education on the recommendation by Association of College Presidents, the standardizing agency in N. C. It has a Prep. Department which also is accredited.

The curriculum has been extended, and additional professional work is required. The faculty has been strengthened by the addition of two Bachelors of Arts for a College.

A large order for books for a library has been made, as also an order for additional apparatus for science department.

Additional interest has been manifest in athletics, basketball, tennis, and croquet.

A radio phone is in process of installation in the auditorium that will add to the instruction and infinite pleasure of our pupils.

The Y. W. C. A. has re-organized and entered upon its blessed work.

SPARTAN ACADEMY, *Wellford, South Carolina*, R. F. TERRELL, *Principal*—Spartan Academy has been made a fitting school for Furman University, hence is state-wide in its scope. It is now under the education board or General Board Baptist State Convention.

The Academy opened on the 5th of September with an enrollment of about 25 students. This number has grown steadily and now we have about 40. The goal for the session is 75. Not a student who has enrolled has withdrawn.

Prof. C. C. Ross who resigned to fill a vacancy in Columbia University, New York was relieved by the Board, and Rev. R. F. Terrell elected to the principalship.

A strong foot ball team is competing with other like schools of the state with marked results, considering the size of the student body.

There are ten ministerial students in the student body.

CHOWAN COLLEGE, *Murfreesboro, N. C.*, P. S. VANN, *President*—We had a most excellent opening, every room in our dormitories is taken. The student body is far above the average in training and general demeanor. Every girl is happy and faithful in her work.

We have never had a more congenial faculty, showing an active interest in all phases of the work in lecture rooms and throughout the entire institution.

The work of erecting our new auditorium, gymnasium, swimming pool, studios, and dormitories is moving rapidly to completion. Our architect tells us that we are to have the best auditorium in the state. There is general good feeling over the prospects.

RUSK COLLEGE, *Rusk, Texas*, B. B. BAKER, *President*—Rusk College opened its fifth session September 25th, 1922, with an enrollment of one hundred and fifty, which is an increase of seventy five per cent. over last year. Thirty-six ministerial students have enrolled and there are more to come.

A new athletic field has just been completed, and a gymnasium is being built. A concrete side walk from the Main Building to the boys' dormitory is under construction.

The spirit of the school is excellent. A very strong corps of teachers has been secured, and we feel that a good year is ahead of us. Rusk College is on top and reaching up.

MOUNTAIN VIEW INSTITUTE, *Hays, N. C.*, REV. M. T. TANNER, *Principal*—Our faculty is practically all new, Miss Dell. Kilby, the 7th grade teacher is the only one who was here last year. The new members are: M. T. Tanner, Principal; E. R. Nettle, M. T. Bleoins, Miss Lillian Slaton and Miss Bettie Thornton, the music teacher.

We had a very good opening on the second day when we had finished registering we had 114. Only about a dozen of these were 7th grade pupils, which left some over 100 high school pupils to begin with, and we have been gaining a few new pupils every week since school opened.

HILLMAN COLLEGE, *Clinton, Mississippi*, W. T. LOWREY, *President*—The sixty-ninth session of Hillman College began September 13th with a fine enrollment. Every room in the dormitories was filled and the local patronage is larger than usual.

There are several new members in the faculty this year. Mrs. L. J. Lewis, of Los Angeles, California, has the chair of English. She is an M. A. graduate of Columbia University. She succeeds Miss Susan Riley who is spending this session in Peabody College.

Miss Cynthia McIntyre of Ekron, Kentucky, is the new teacher of Language and Bible. She has a B. A. degree from Union University and the Master's degree in Religious Education from the Southwestern Baptist Theological Seminary.

Miss C. Mae Hedgepeth, the daughter of a Baptist preacher of North Carolina is head of the Piano department. She has studied under famous pianists and teachers in New York and Baltimore and has taught in North Carolina and in New York.

Miss Vera Totten, of Louisville, Kentucky is the new voice teacher and the assistant in piano.

Mrs. W. T. Lowrey, Jr., who has been teaching in Blue Mountain College comes to us as head of the Expression department.

We feel that we have a good and capable faculty and that we have an exceptionally fine body of students. The work is starting off well, and we are expecting to have a great session.

LOUISIANA COLLEGE, *Pineville, La.*, C. COTTINGHAM, *President*—We opened Sept. 12th, and have had by far the best opening in our history. The enrollment at present is 275. This is 69 more than at this time

last year, notwithstanding the fact that we have cut off another year of high school work and so have enrolled 20 high school students as compared with 49 at this time last year. The Freshman class number about 100.

We have improved our equipment in several respects. We have remodeled a building formerly used for chapel and class rooms in a dormitory for girls, to house fifty. We have made an addition to the dining room and kitchen to take care of fifty additional students. We have also installed an electric light plant and a water works system, with an electrically driven air lift and a fifty thousand gallon steel tank on a 70 foot tower. We have also built a temporary athletic building equipped with shower baths, lockers, dressing rooms, etc. The Class of 1922 gave as their memorial white way lights for the circular driveway in front of our administration building. This has just been installed. We have also remodeled our heating system. Some of the buildings were originally heated with hot water, but all buildings will now be heated with steam from a central heating plant.

STEPHENS JUNIOR COLLEGE, *Columbia, Missouri*, J. M. WOOD, *President*—The 1922-23 session of Stephens College opened September twenty-fourth, 1922, with a Convocation in the Auditorium of the College. The address of welcome was given by President James M. Wood, followed by short addresses by the new dean of women, Miss Susan Mendenhall, and Dean J. J. Oppenheimer, dean of the faculty.

Four hundred and forty six girls are enrolled in Stephens College this year in regular class room work. Many university students are taking work in the conservatory, however.

Each year Stephens College is branching out to other states. This year we have representatives from Missouri, Kansas, Oklahoma, Iowa, Nebraska, Illinois, Washington, D. C., Pennsylvania, Colorado, Louisiana, Kentucky, Tennessee, and

Arkansas. The Iowa State Club has grown from a membership last year of nine to a present membership of fifty.

Many additions have been made to the faculty, chief among which is that of Miss Susan Mendenhall, our new dean of women, who comes to us from New York City, where she has been for the past two years, head of the work among foreign women students in New York City and in colleges of the Atlantic seaboard under the direction of the National Board of the Y. W. C. A. and of the Teachers' College of Columbia University. Previous to this, Miss Mendenhall gave extensive courses in summer schools held by the Missionary Education Movement in the United States and Canada and by Sunday School Associations on religious education. She was head of the department for educational work for boys and girls and editor of "Everyland" and all publications for boys and girls.

Two new buildings are now nearing completion on our campus; one a new Arts and Science Hall, where classes will be held, and where the administration and faculty will have offices; and the other a four story dormitory which will house one hundred and forty two girls, have large parlors and guest rooms. The total investment in these two buildings will be about \$250,000.00. At the same time, improvements to the amount of \$25,000.00 have been made on the old buildings of the college.

From September fifth until the twenty fourth, Dean W. W. Charters, director of research at the college, held daily meetings and conferences with the faculty, taking up the various problems which had arisen during the past year, and working out solutions for these problems. Almost every member of the faculty is working on a specific research problem this year besides her regular class work.

The religious work under the direction of Miss Jessie Burrall continues to grow. More university men and women than ever are interested in her Sunday School Class. Before the Stephens College girls arrived,

the class had an attendance of between five and six hundred university men and girls. Now, the attendance is nearly one thousand. Only standing room is available at the present time. A group of from twenty to thirty university men meets every week regularly for two hours with Miss Burrall studying the problems of leadership, trying first to make themselves qualify for positions of leadership, studying second the problems of their local churches and the solutions of those problems; and informing themselves third on the world programs of their denominations. A similar group of from thirty to forty university women meet for two hours each week with Miss Burrall to try to find out how they may be leaders in their local churches. A great deal of enthusiasm is being shown in these leadership groups, and it is hoped to send out this year at least sixty or seventy trained young men and women from the university who will be leaders in their home churches.

BLECKLY MEMORIAL INSTITUTE, *Clayton, Georgia*, E. M. SNOW, *President*—Our opening was up to an average. Have the largest senior class in the history of the school. Have three young men studying for the ministry, one young lady for a missionary. There is considerable interest among the students in the senior class to raise funds with which to install a laboratory so we can get on the accredited list.

EWING COLLEGE, *Ewing, Illinois*, AUGUST GRIESEL, *President*—Ewing College opened its fifty-fifth year September the eleventh. In spite of the economic conditions in Southern Illinois the enrollment for the first day was good. Students continue to come. The encouraging feature about the enrollment is that the college department shows an increase of sixty per cent. in enrollment. We anticipate an increase of one hundred per cent. before the holidays. The Senior Class of the academy shows an increase in enrollment over last year of one hundred ten per cent. The other depart-

ments that show an increase are: The Department of Music, fifteen per cent; the Department of Public Speaking, thirty per cent.

During the summer a number of improvements have been made in buildings and on the campus. The walls of the dining room and kitchen have been refreshed with paint. The floors of the halls of the dormitories have been revarnished. Two good tennis courts were made.

Only **two changes** in our faculty were made. Miss Ruth Hubbell, A. M., Columbia University, comes to us as professor of Modern Languages. Miss Thelma Batson, B. Music, becomes our new instructor in voice. She has already won the esteem of the students and fellow instructors.

The outstanding needs of Ewing College are: first the college department accredited as soon as possible. In order to accomplish this Southern Baptists must be willing to sacrifice their means. Second, more young men and women of college rank are needed to fill her halls and dormitories. In order to build a Great Ewing our young Baptist people must be willing to sacrifice the prestige that comes from attending a college that has become renowned for the equipment and student body.

HALL-MOODY NORMAL SCHOOL, *Martin, Tennessee*, JAMES T. WARREN, *President*—During the first month of the fall term, we have enrolled 231. This added to our summer school enrollment gives us a total enrollment for this year of 366. Our Junior College Department is much larger than it has ever been, and plans are under way for our summer school work, which will, we think, make our summer school more than twice as large next year as it has ever been.

SAN MARCOS ACADEMY, *San Marcos, Texas*, J. V. BROWN, *Principal*—San Marcos Baptist Academy opened on September 26th with an enrollment fifty per cent in advance of that of last year. Taylor and

Talbot Halls are both practically filled; arrangements are being made to care for other boys who will enter later. Carroll Hall can accommodate a few more girls; within the month every room will likely be filled.

Several exceptionally capable men and women have been added to the faculty, and others, who have been away on leave, have returned with their higher degrees from Columbia, Chicago and other universities.

Two new departments, Manual Training, and Printing, have been added, and much attention is being given to these as vocational studies.

The religious activities are well under way, supervised by a special director. On October 1, Evangelist B. B. Crimm and his party began a revival with us which is proving of untold worth in setting the spiritual pace for the year.

The Junior School is having its share of prosperity. The school, now in its fifth year, is filling a long felt need in caring for children from five years old up the entire year, and giving instruction from the kindergarten through the seventh grade. This work is creating more wide spread interest this year than ever before, students coming from more than a dozen states of the union and from several foreign countries.

NEWTON COLLEGE, *Newton, Alabama*, J. A. LOWRY, *President*—We have the strongest faculty that this institution has ever had. We have added two years of college work. I would be glad that you would give me full information concerning junior college requirements.

Mrs. Oats is erecting an elegant building for our girls. Our administration building is decidedly an improvement over the one we had.

Owing to the fact that we are trying to get the building ready for the opening we will not begin the next session until the 19th of this month. After we open I shall be pleased to make any statement that I can that will be helpful in giving such information as you desire.

MR. P. L. WINDSOR,

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV

NOVEMBER, 1922

No. 6

EDUCATIONAL AXIOMS

General interest in education grows, as seen in the fact that the alumni of several state institutions in the South are engaged in popular subscriptions to raise a million dollars for each institution.

The slow student often outruns the others in the after-school race of life.

In the secondary schools the number of women teachers far exceeds that of men.

The salary of women teachers is much lower on the average than that for men even in similar work.

Teaching should be regarded as a vocation—a life calling—rather than an avocation—a temporary job.

A real teacher translates ideals into character more lastingly than ideas into knowledge.

The radio is developing an outreaching spirit among thousands of boys, the result being increased information of world affairs.

An unlettered parent often has a consuming ambition that the children shall be educated.

Subscription 25 cents per year
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EDITORIAL

EXPLANATION AND APOLOGY

In the October issue of the Bulletin in the report from Anderson College there occurred a statement that, perhaps, may be misleading. At the request of President John E. White, I am making this statement. The figures of the comparative enrollment of the South Carolina colleges were not official and, further, were intended to give the initial enrollment at the opening of the session rather than the number of students in each college at the time the Bulletin was issued about the 1st of November. Dr. White was seeking to give approximately the enrollment of the students of college grade. In the publications of the Bulletin that give the school statistics, it has been impossible to separate the figures for the college enrollment as distinguished from the entire enrollment where the schools have preparatory departments connected with colleges. This fact sometimes leads to a bit of confusion, but so far it has been unavoidable.

Dear Brother Editor:

I wish to explain a circumstance in the data reported as from "Anderson College, Anderson, S. C., John E. White, President," in the October Bulletin, which makes reference to the college openings in South Carolina.

The data printed was taken from the running comment of a personal letter to Dr. Bond and was not intended for publication in that form. The correction I wish to make is that my information at that time, just after the colleges had opened, was not and could not be official, but was taken from the current information of newspapers and correspondence. The figures of registration do not fit the facts a month and a half later with respect to any of our colleges. All of them have gained very considerable additional registrations; and in the case of Greenville Woman's College my figures were probably an understatement at the time I wrote. This is also true of Limestone College.

I wish also to make clear that the Greenville Woman's College, as I stated, discriminates distinctly in its catalog between the students in the college, who are college students, and "the large and splendid kindergarten, primary and high school work" conducted under the auspices of the college. My reference to wrong impressions about South Carolina women's college totals was not to G. W. C., but to the fact that our totals as sometimes published have made a wrong impression which none of us desire to have made. I am

especially desirous that nothing invidious should be read into my letter to the editor.

I think our Southern Baptist colleges have yet to find a common and accurate method of reporting attendance. The question comes up, whether students who have more than the required units for college admission, and who do not register for degrees in the academic department, but specialize in one or two subjects and also take music, domestic science or expression for special diplomas, should be counted as college students. Here is one of the tasks of the Standardizing Commission authorized by the convention.

I am enclosing report of this week from the Baptist Courier concerning our Baptist school work in South Carolina, which is official, though there is an evident diversity of reporting method in this.

Yours sincerely,

JOHN E. WHITE.

(See Record on page 12)

EDUCATION FOR THE LIFE OF TODAY

Under this caption in the issue of September 9th, *School and Society* carries a splendid paper by Mr. G. L. Cave of the School Board of Gorham, N. H. Certain assumptions of some modern educators are sharply and justly censured. Without making Mr. Cave responsible for this editorial, we desire to call attention to some of his arguments:

1. Assumption that the curricula should comprise "courses with an informational tendency and whose utility will make an immediate appeal to the intelligence of the student." This means that studies should be projected along the line of least resistance rather than with the purpose to discipline the student. Mr. Cave well says: "We were told that the old system had no scientific basis; that it had been proved in the psychological laboratories of our universities that the age of adolescence is one unsuited to concentrated work; that at this point the imagination of the child should be fed and the hand work introduced.

Hence domestic science for girls and manual training for boys were introduced. History became a system of individual reports where the student was held for a part of the lesson rather than all of it. Arithmetic gave way to concrete algebra and concrete geometry, the methods of which were so vague that the results were entirely a reflection of the personality of the teacher. Informational courses in general science were introduced. Conversational French took the place of English grammar."

Not only must the curricula be altered but there should be scientific tests to determine the courses to be taken by the individual student. "We are further advised to determine administrative policy by means of scientific educational tests. In view of the fact that the curriculum has been broadened, choices must be made for the individual student. These tests are to be the basis of vocational guidance of the individual. They are to separate out the exceptional students for better training. They are to determine the curricula to be offered to the average and are to brand a class of our future citizens as feeble-minded or morons. They are to determine the relative value of subjects in the curricula."

Those who have to do with scientific investigations know how great a factor is the personal equation in objective experiments; this uncertainty would be intensified in any tests of human relationships. It is not possible to determine accurately through educational tests the future competency of prospective students.

2. The second postulate of this school of modernists is that "all is experimental in man." For support of this contention, appeal is made to the writings of Henry Bergson in France, John Dewey in America, and Benedetto Croce in Italy. This hypothesis cannot be tested and proved either by appeal to physical science or social relations.

3. The third proposition sets forth the educated person as "the one who has ac-

quired the power to respond appropriately to the largest variety of situations as they arise." Against this theory Mr. Cave well remarks: "In its application this implies a depreciation of all abstract studies such as formal grammar, mathematics, Latin, Greek and all forms of organized knowledge. Emphasis instead is placed on concrete applications and a profusion of supplementary material is used in every course. It means the discouragement of home study, because the home is not equipped with the necessary material. It means the use of school time for study, instruction and testing of instruction. It means that the school becomes the center of outside activities, many of which take up school time. It denies the utility of persistent and dogged application to set tasks and of the systematic mastery of race experience. It claims that such training is inconsistent with initiative and originality."

4. The fourth assumption is stated thus: "Self-expression is the main aim of education." This plan calls for large attention to school athletics, school dramatics and the social activities. It underestimates the value of imitation of the accumulated experiences of the race. It does not truly evaluate self-expression in character but rather self-expression in superficial activities.

5. The fifth contention of this modern school is "education for production." Large appeal is made to the vocational move-

ment in education. To make a living seems to this school more vital than to make a life. "There is undoubtedly a motivation of interest in making toboggans and skis. But a price is being paid in that time is taken from the training of the mind along abstract lines and administrators are inclined to condone lapses in other subjects, if interest and facility are displayed in practical arts. The conservative mind rebels against the movement because it seems a compromise with the extremists who would train for definite trades and narrow the opportunities of the student even more. It seems like driving an irrevocable wedge at an early age into the careers of those who might later prove capable of college or professional school."

6. The sixth assumption of this school is "scientific intelligence tests can be used to select at an early age those who are to be the future leaders of the nation." A seeming support to this theory is found in appeal to the practice of the Army, but even the most famous systems of scientific intelligence tests have so far proved only suggestive rather than final in their results.

The main trouble with this school of modernists is to be found in the fact that they take a partial truth for a complete and final assumption. Each of the above items of theory has some truth, but, when it is carried to an extreme, it invalidates its own worth.

TOO MANY MEN IN COLLEGE?

"Too many men are going to college," said President Ernest M. Hopkins of Dartmouth on September 21st in a statement to the students of his institution that has been widely quoted and commented upon. President Hopkins said:

"The opportunities for securing an education by way of the college course are definitely a privilege and not at all a universal right. The funds available for appro-

priation to the uses of institutions of higher learning are not limitless and cannot be made so, whether their origin be sought in the resources of public taxation or in the securable benefactions for the enhancing of private endowments. It, consequently, becomes essential that a working theory be sought that will operate with some degree of accuracy to define the individuals who shall make up the group to whom, in

justice to the public good, the privilege shall be extended, and to specify those from whom the privilege should be withheld.

This is a twofold necessity; on the one hand that men incapable of profiting by the advantages which the college offers, or indisposed, shall not be withdrawn from useful work to spend their time profitlessly in idleness acquiring false standards of living; and on the other hand that the contribution which the college is capable of making to the lives of competent men and through them to society shall not be too largely lessened by the slackening of pace due to the presence of men indifferent or wanting in capacity.

We hear much of men seeking an education but too often they are only seeking membership in a social organization which has reputation for affording an education, from which reputation they expect to benefit, if they can avoid being detached from the association. The assumption would be humorous, if it were not so serious, that enrollment with a college requires that the college shall either force education upon the individual man or surreptitiously bait him to it, rather than that he should crave and at the cost of any effort possess himself of the utmost which the college can give.

It would be incompatible with all the conceptions of democracy to assume that the privilege of higher education should be restricted to any class defined by the accident of birth or by the fortuitous circumstance of possession of wealth, but there is such a thing as an aristocracy of brains, made up of men intellectually alert and intellectually eager, to whom increasingly the opportunities of higher education ought to be restricted, if democracy is to become a quality product rather than simply a quantity one, and if excellence and effectiveness are to displace the mediocrity towards which democracy has such a tendency to skid."

Other college heads have taken issue with President Hopkins. Chancellor E. E.

Brown of New York University believes that the "point of saturation" in American colleges is still a long way off. He says:

"There are too many college students only if their mere numbers prevent us from giving a fit training to the destined leaders of men within the next generation, but we cannot admit this without confessing a certain bankruptcy of inventive resourcefulness, a limitation which, as thinking men, we cannot accept.

"We may at least estimate that eventually something more than 10 per cent of our adult population will be equipped with education in some one or other of its forms, above the high school grade, and that our industries and professions will require and absorb this output of highly trained men and women; or that at any given time not less than 1 per cent of our total population will be enrolled as students in higher institutions of learning. It seems not unlikely that this proportion may be realized in the next twenty or thirty years, if the tendencies already well established shall continue their sweep, undisturbed by new world currents or by national disaster."

President Sidney Mezes of the College of the City of New York says:

"If President Hopkins means to say that the country is getting too many college-trained men, I must disagree with him. The country cannot have too many men who are well-trained. But I think he was talking of those persons who are actually in colleges who ought not to be there.

"We are getting too many of one kind of students and too few of another. Many persons of great capacity and industry are not going to college, and others, who have neither capacity nor industry, are going. I suppose one reason that those of capacity and industry do not go is that they do not have the money or the opportunity at the right time. It is true that the colleges have some students who ought not to be there."—*School and Society*.

THE TOWNER-STERLING BILL

The Towner-Sterling bill as introduced in the Sixty-seventh Congress, April 11, 1921, is the resultant of several efforts to bring the matter of education under a federal support. This bill is now being held in committee awaiting final disposition of the administration's attitude toward readjustment of the federal departments. This bill has received enthusiastic support from the National Education Association and other educational forces, besides that of many in public life. It has, however, met with severe censure on the part of educators and others interested in public welfare. The proponents of the bill claim that the results will be entirely beneficial within the limits of the intentions of the bill and disclaim any effort so to subsidize education under federal control as to centralize in Washington the educational program of the various states. On the other hand, the opponents of the bill see in it a tendency toward standardizing education under a federal type in such way as to limit the state and local initiative and ideals in education.

The bill deserves careful study and for this reason we present its main features to our readers:

Department of Education—The bill proposes to create a Department of Education with a Secretary of Education who shall be a cabinet member with a salary of \$12,000 per annum. There shall be an assistant secretary and such other clerical force as may be needed. All business and property of an educational sort previously handled by other departments or bureaus shall be transferred to this department of education.

"The department of education shall conduct studies and investigations in the field of education and report thereon. Research shall be undertaken in (a) illiteracy, (b) immigrant education, (c) public school education, and especially rural education, (d) physical education, including health education, recreation and sanitation, (e)

preparation and supply of competent teachers for the public schools, (f) higher education, and in such other fields as, in the judgment of the Secretary of Education, may require attention and study."

To carry out the provisions of this section an annual expense budget of \$500,000 is provided. To make these surveys the Secretary of Education would make any necessary appointments and expenses.

Illiteracy—The sum of \$7,500,000 is to be appropriated annually in an effort to remove illiteracy in the United States. The distribution of funds to the several states is to be made on the basis of the ratio of the native-born illiterates 14 years and over in the state to the native-born illiterates in the entire United States. The federal funds are to be administered according to the state laws governing funds from the state and local sources for the same purpose. The department of education does not direct the expenditure of this fund in any state, either with reference to the localities or other conditions controlling, but the state and educational authorities are to "determine the courses of study, plans and methods for carrying out the purposes of this section within said state in accordance with the laws thereof."

Americanization of Immigrants—The sum of \$7,500,000 is to be appropriated annually to "teach immigrants 14 years of age and over to speak the English language and to understand and appreciate the government of the United States and the duties of citizenship." The funds are to be apportioned to each state on the basis of the ratio of the foreign born population 14 years of age in the state to the whole foreign born population in the United States. As in the case of illiteracy, the funds for each state are to be administered according to the laws of the state and under the direction of the state and local educational authorities with reference to the plans to be followed.

Equalization—The sum of \$50,000,000 is to be appropriated annually for the benefit of public elementary and secondary schools, "for the partial payment of teachers' salaries, for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities; for the extension and adaptation of public libraries for educational purposes, and otherwise provides equally as good educational opportunities for the children of the several states."

The distribution is to be made thus: One-half of the sum according to the proportion of children between the ages of 6 and 21 in the state to the number of such children in the whole United States; one-half is proportioned on the ratio of the number of school teachers in the state to the number of school teachers in the whole United States. The distribution of funds is to be under state laws and plans rather than those that might be made by the federal department of education. Three conditions govern the apportionment of this fund to any state: (a) the school term must consist of 24 weeks, (b) the state must have a compulsory school law for all children between the ages of 7 and 14, (c) instruction must be given in the English language. Constitutional limitations approximating these conditions will not debar any state from profiting by this section.

Physical Education—The sum of \$20,000,000 is to be appropriated annually for the benefit of physical education, health education and sanitation. The basis of distribution is to be the ratio of the population of the entire population of the United States. State laws and plans shall govern the use of this fund.

Preparation of Teachers—The sum of \$15,000,000 is to be appropriated annually for the improvement of teachers in active service and for the adequate preparation of prospective teachers. This fund for each state is to be distributed on the ratio of the number of public school teachers in

the state in actual service to the total of such teachers in the United States. The state laws and plans in the use of this fund must be followed.

State Acceptance—"A state may accept the provisions of any one or more of the respective apportionments authorized in Sections 7, 8, 9, 10 and 11 of this Act and may defer the acceptance of one or more of said apportionments, provided, however, that no money shall be apportioned to any state from any of the funds authorized to be appropriated by Sections 8, 9, 10 and 11 of this Act, unless a sum equally at least as large shall be provided by said state, or by local authorities, or by both, for the same purpose; and provided further that the sum or sums provided by the state and local authorities for the equalization of educational opportunities, for the promotion of physical education, and for the preparation of teachers shall not be less for any year than the amount provided for the same purpose for the fiscal year next preceding the acceptance of the provisions of this Act by said state; and provided further that no money apportioned to a state under any provisions of this Act shall be used by any state or local authority, directly or indirectly, for the purchase, rental, direction, preservation or repair of any building or equipment, or for the purchase or rental of land, or for the payment of debts or interest thereon."

National Council on Education—A national council on education shall be established thus: (a) The chief educational authority in each state (b) not to exceed 25 educators representing the different interests of education who shall be appointed annually by the Secretary of Education; (c) not to exceed 25 persons not educators interested in the results of education from the standpoint of the public and who shall be appointed by the Secretary of Education. The members of this council shall receive no compensation except actual expenses for attendance upon the annual conference to be held.

CAN BAPTISTS EDUCATE THEIR MASSES?

R. E. LAMBERT

If it is as Carlyle said "the tragedy of tragedies for one to die ignorant who has the capacity for learning," then what is the duty of Baptists to thousands of their boys and girls who are not only growing up in ignorance but are not taught "to observe all things" as embraced in the second part of the great commission and to be loyal to, and appreciative of, the principles they profess.

If we as Baptists believe we have the message that the world needs and wants, and have possibly a million of untrained recruits in the South, why in the name of common sense, duty and Christianity do we not get busy and train five or ten times as many as we are to preach and practice our religion at home and abroad?

As I see it there are four important stages for us to attain before reaching the Christian goal: Conversion, consecration, preparation and world-wide evangelization. We have done good work on the first, made progress on the second; but unless we do vastly more toward preparation we cannot hope to evangelize the world and win the coveted blessing.

An excellent start would be made if we could check some of our big denominational leaks caused by a lack of appreciation of that splendid word *loyalty*. Think of what it would mean if every Baptist who moves from the old home church would at once identify himself or herself with another of like faith and order and take their place in the army of Kingdom workers and givers, and with a proper understanding and appreciation of our principles the different "isms" of the day would not find such a rich harvest among us. Other denominations, and even nations, would continue to adopt these principles if we would present them in a loving, forceful way.

The states will continue to improve their school systems, but at best they cannot

give Bible training such as every one of our boys and girls should have. There are many who do not live convenient to a good high school, and others who cannot afford a finished college course, who could be induced to take a two-year course at a junior college; then there is a large class who go to the large secular colleges and universities who should first attend a small denominational college where they will get religious training, better foundation work and personal attention.

How are we to reach and train these added thousands of students? We must make it possible for them to get, at least, part of their education in Baptist schools, and this will mean more academies and junior colleges conveniently located, and with moderate expenses. Many will say that we should do more for the schools we already have before establishing others. Those we have should be strengthened and more established where needs are greatest, and some of them should offer plans whereby students can pay part, or all, of their expenses by working, if we are to educate our masses.

Baptists have been strongest in the country through the years, but this strength is weakening, and will get much weaker unless something heroic is done. Our boys and girls must be trained for church, as well as community, leadership, and the place to do this is in schools that weave the Bible doctrines in with cultural, technical and physical training.

Even with the strong drift of population from the country to the city, statisticians tell us that 70 per cent of the voters in the South are in the country, so it is there we have the greatest responsibility and opportunity. This great and unique problem cannot be solved unless we have schools that train for service in heart, head and hand. Some of the essential needs in establishing such a school are: Prospective

students in easy reach, an interested mother church, a good competent man and wife at the head of it, buildings and equipment, limited financial assistance, and a farm of liberal acreage where dairy, swine, poultry, bee, fruit and vegetable products can be produced by the students for their own use and for market.

I believe this plan is practical. My life work here on the farm has been with this particular thing in view, and I have reached the point in my work where I can speak with confidence. Farms can be made beautiful and productive by growing clover on every acre every year, in winter, without re-sowing after it is once established. This is the biggest agricultural proposition,

potentially in America, and makes it possible to have a small Muscle Shoals on every farm to give beauty of landscape, feed and fertility. Thus would a school be able to get far more out of its farm, and the students would take the improved methods back home and help the other children of the family, as well as those of neighbors, and it would not be long before the community, the church included, would be revolutionized, and this would spread to the cities, and finally to the darkest corners of the globe.

Fellow Baptists, this is no idle dream, *it can be done*; for it is based upon our denominational needs and common sense.

BOOKS ON WHICH TO WHET YOUR TEETH

J. E. DILLARD, D.D.

Dr. Crane, in one of his delightful essays, sings the praises of the lazy man. He calls himself one. He declares that laziness is to be credited with the most of our great inventions, etc.

Crane is a humorist. But the fact of the matter is that many people who are physically energetic are mentally lazy. They will go to sleep over a book rather than exert themselves to get the author's meaning and weigh his conclusions. If you find the habit growing upon you, resist it. Get a book that demands your best effort. Eating nothing but predigested breakfast foods will ruin anybody's digestive apparatus.

Here are some new books on which you can whet your mental teeth:

Pym—"Psychology and the Christian Life" (Doran \$1.50.) This is a summary of psychological theory in so far as it bears on Christian faith and ethics. It is right up to the minute. It deals with matters that wide-awake preachers and teachers and social workers are interested in. It throws light upon such subjects as the subconscious mind; the power of sugges-

tion; auto suggestion; the relation of psychology to industry, education and publicity; the psychology of the liar; of temptation in general, of repentance; the psychology of Jesus, his teachings and practice; Christianity and psycho-analysis, etc., etc.

Moffat—"The Approach to the New Testament" (Doran \$3.00.) This is a new volume by Dr. James Moffatt, the great scholar who gave us a new translation of the New Testament, which is a book that has laid every careful student of the New Testament under lasting obligations. The present volume contains the Hibbert lectures delivered in London and Cambridge last year. It is an illuminating statement of the general situation created by historical criticism and brings out the positive value of the New Testament literature for the world today. The chapter headings are: First Impressions of the New Testament; The Origin and Meaning of the Name; The Old Testament in the New; The New Testament in the Christian Church; The Historical Method at Work; The Task of the Historical Method; Some Objections to the Historical Method; The Limitations of the Historical Method.

Jones—"A Faith That Enquires" (MacMillan \$2.00). Sir Henry Jones, in this volume, applies the most rigid intellectual methods to the fundamental religious beliefs. He believes that if one seeks God by the way of pure reason, God will be found. The author identifies the God of Religion with the Absolute of Philosophy. God is immanent. He reveals himself in, and is the process from stage to stage, that is, from perfection to perfection. "God suffers in our suffering and rejoices in our joys. He is our Father; and he moves with us, because he moves in us."

Heffern—"Apology and Polemic in the New Testament" (MacMillan \$3.50). If

there is any other book like this, I have failed to find it. Dr. Heffern examines the New Testament from the standpoint of its foes in its earliest days. He gives connected views of the various methods of winning and holding converts in New Testament times. He presents the various problems that Christianity had to solve and the various sects by which early Christians were opposed. You will read the New Testament with an understanding and a joy which you have not known before if you master this—one of the most scholarly and useful books that have come from the press in a decade.

MORE ABOUT THE COLLEGES

MONTEZUMA BAPTIST COLLEGE, *East Las Vegas, N. M.*, LAYTON MADDOX, *President*—As to the real opening of the school, the leaders of New Mexico say that in view of the financial condition of the country and the drouth in New Mexico it was indeed flattering. We had sixty pupils to enroll the day of the opening. We have seventy-one this morning and the promise of five more Monday morning. Letters and telegrams indicate that we will easily have one hundred by the opening of the second quarter, January 1st.

We have three departments: Elementary department, high school department and college department (giving only freshman work this year). When summer school opens June 15th we will put on sophomore work. We have more young men than young women. We will have about ten graduates from the high school this year. There are about fifteen in the elementary department and about twenty-five in the college department.

We have had two bright conversions and one volunteer for the foreign field. We have as fine a student body as can be found in the South. I do not believe there are ten students here that would have gone to any other college had Monte-

zuma not opened. We have as fine a Christian faculty as can be found anywhere. Happy president! Happy faculty! Happy student body! We hope to make all the Southwest happy some day.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, *Louisville, Ky.*, E. Y. MULLINS, *President*—You and your readers will no doubt be interested to know that the seminary has had the greatest opening in its history. We now have on our roll 333 matriculates. These are practically all young ministers preparing to preach the gospel. There are not over half a dozen laymen in the lot. We have about ten more students than we had at this time last year. The outlook is for the greatest attendance in the history of the institution by the end of the year.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, *Fort Worth, Texas*, L. R. SCARBOROUGH, *President*—The Southwestern Seminary has opened with probably its best opening. We have 678 students—335 men and 343 women. We have a faculty of 33 men and women. During this last year we have made no additions to our equipment—buildings, etc.

We are going on in a great fashion—doing the most substantial, glorious work we have ever done. We have students representing practically every state in the Union and many foreign countries. We count the work we are doing now the best for the Master and the Baptists we have ever done.

DECATUR BAPTIST COLLEGE, *Decatur, Texas*, J. L. WARD, *President*—Decatur Baptist College opened September 20th with a 10 per cent increase over last year. The enrollment to date is 150; last year at the same date it was 137. We have made no new improvements during the last year, but greatly need to do so and will as early as receipts from the 75 Million Campaign will justify.

DOYLE COLLEGE, *Doyle, Tenn.*, J. L. HUSKELLY, *President*—Doyle College opened with 217, against 162 last year, many former students being present. We have a new laboratory, thanks to Harry Clark and others. Our buildings for girls and boys home repaired and painted, with new beds and some new dressers. Many new books for library; new grandstand and other improvements to athletic field, with Charlie (Shorty) Green for a coach and full director of athletics.

WAKE FOREST COLLEGE, *Wake Forest, N. C.*, W. L. POTEAT, *President*—Wake Forest has had a fine opening. Our present enrollment is 506. This, with the addition of the summer school, is well in advance of any previous enrollment—well over 800. There is an unusually fine spirit in our student body. Dr. W. R. Cullom, temporary dean, is conducting that work wisely and well. We have seventy-five ministerial students in college this fall.

COKER COLLEGE, *Hartsville, S. C.*, E. W. SIKES, *President*—We have had no changes in the literary faculty, but have had several changes in the music faculty.

The campus has been improved very

much by planting flowers and shrubs. Some of the older buildings have been worked over and show marked improvement. The number of students applying for entrance shows marked increase over last year. The fifteen unit regulation seems not to have diminished the number of applicants.

The new business manager, Mr. W. B. West, who was for many years secretary and treasurer of the Cotton Crushers Association, is a graduate of Furman University and has had varied experience in business.

HOWARD PAYNE COLLEGE, *Brownwood, Texas*, W. R. HORNBERG, *President*—Howard Payne has thoroughly overhauled its old school buildings, and rendered its school property convenient and sanitary from every point of view. The preparatory school is housed for the first time in a separate building and with an entirely separate administration and discipline. Our newly acquired athletic grounds have been sodded with Bermuda grass.

Dr. W. R. Hornburg has been chosen permanent vice-president and acting president, succeeding Dr. L. J. Mims, who resigned June 1st. Miss Lucretia Davis of University of Maine becomes professor of French and Spanish.

The resident enrollment for the full session in all departments is 502. The correspondence school has 85 pupils. The total individual enrollment since the beginning of the year on June 1st is 853.

SYLVA COLLEGIATE INSTITUTE, *Sylva, N. C.*, R. F. HOUGH, *Principal*—We opened our 1922 session on August 17 with 175, the largest opening by far in the history of the school. Two and a half years ago, when I came here, we only had 42 students, and today we have 225, and I have already turned down about 30 who are anxious to attend our school.

We are spending about \$10,000 for improvements this year, most of which is being raised by private donations.

THE OPENING OF OUR SCHOOLS

By CHARLES A. JONES, *Secretary, Columbia, S. C.*

Our Baptist institutions of learning have opened and most of them have made public statements giving their individual enrollment for the session now on, but I am sure our people will be interested to know something of the work being done by all our institutions of learning. I have just received replies to a questionnaire sent to our institutions and I give below the results of this enquiry.

COLLEGES	Total Enrollment	College Students (Over 11th Grade)
Furman University -----	409	409
Greenville Woman's College -----	537	271
Anderson College -----	246	155
Coker College -----	205	188
Limestone College -----	212	161
	1609	1184
ACADEMIES	Total Enrollment	High School (Above 7th Grade)
*Long Creek -----	78	63
Six Mile -----	66	66
North Greenville -----	155	142
Spartan -----	40	40
Edisto -----	51	46
Pee Dee -----	38	38
	428	395

(*Long Creek figures from last session. Figures for present session not in hand, though we understand that the present enrollment is up to last session's.)

	Ministerial Students	No. Receiving Help
At Furman University -----	61	55
In Academies -----	51	24
In Southern Baptist Seminary -----	24	24*
In Baptist Bible Institute -----	2	1
Southwestern Seminary -----	2	2
	140	106
	Volunteers for Mission Work	No. Receiving Help
In Greenville Woman's College -----	4	2
In Anderson College -----	14	6
In Coker College -----	4	1
In Limestone College -----	7	1
In Furman University -----	10	-----
In Academies -----	24	1
In W. M. U. Training School -----	16	10
Baptist Bible Institute -----	16	2
Southwestern Training School -----	1	1
	96	24
Total students for the ministry -----		140
Total volunteers for mission service -----		96
Total committed to Christian work -----		236

Of this great army of Christian workers we are helping 130.

(*Students at Southern Baptist Seminary are helped through state contribution to seminary and endowment for student aid.)

I am sure that a careful study of these tables will help our people to understand the really great kingdom service our Baptist institutions of learning are rendering. In spite of hard times our schools are well attended and our colleges report a better prepared student body than usual. In every school there seems to be an unusually fine spirit in the student body.

Certainly God has graciously blessed us in giving us a great army of young people definitely committed to kingdom service. In our own schools we are educating two hundred and thirty-six young people who are dedicated to Christian service. Later I hope to be able to give the facts covering the Baptist students in our state colleges and other denominational institutions. The above data should fill our hearts with gratitude to God and give us courage to press forward with our educational task.—Baptist Courier, Nov. 9.

Survey of Southern Baptist Schools

SESSION 1921-1922

ALBERT R. BOND, D.D., *Editorial Secretary*
EDUCATION BOARD SOUTHERN BAPTIST CONVENTION
1214 Jefferson County Bank Building
BIRMINGHAM, ALA.

The following survey is based upon the records of the session of 1921-1922:

1. *New Schools*—Two new schools began their first session in September, 1922. Montezuma Baptist College, East Las Vegas, New Mexico, Rev. Layton Maddox, President, received as a gift a valuable hotel property, estimated to be worth a million dollars. Large sums have been expended in transforming and equipping the building for school purposes. The school will be run as a junior college and has had a splendid opening. It belongs to the New Mexico Baptist State Convention. Bluefield College, Bluefield, West Virginia, Dr. R. A. Lansdell, President, is a junior college for boys and is the property of the Virginia Baptist General Association. A number of new buildings have been erected and a gratifying attendance for this first session prophesies a useful future.

We welcome both these schools and wish for them every desired blessing.

2. *Statistics*—Southern Baptists now have 120 schools, which are classified thus: Senior Colleges, which give a four-year course leading to the bachelor degrees, 32; Junior Colleges, which give two years of the regular college course and two or more years of high school work, 30; Academies, which give the ordinary high school courses and some secondary courses, 53; Bible and Theological Schools, which give the theological and missionary training courses, 5.

For the session of 1921-1922 the statistics are: Student enrollment, male, 14,581; female, 19,181; total, 33,762; faculty, male, 800; female, 1,023; total, 1,823; ministerial students, 2,635; volunteers for definite Christian service, 2,566; value of property, \$27,989,751; value of endowment, \$12,-805,137; total valuation, \$40,794,888.

3. *Some Observations*—Certain gains over the previous sessions are noteworthy: Students, 5 per cent; ministerial students, 8 per cent; volunteers, 6 per cent; total property valuation, 8 per cent plus.

In the 32 Senior Colleges the boys register 40 per cent and the girls 60 per cent, while in the total registration for the 120 schools the ratio is 43 per cent for boys and 57 per cent for girls. This indicates that the girls for various reasons are able to take more advantage of higher education than the boys.

The 75 Million Campaign has enabled our schools to secure better equipment, larger endowments and better faculties. There is still a great need for financial help for these schools.

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1921-22 Enrollment M. F. T.	1921-22 Faculty M. F. T.	1921-22 M. F. T.	Students M. F. T.	Volunteers	Property	VALUATION Endow't Total
Baptist Bible Institute	New Orleans, La.	B. H. DeMent	B	124	94	218	12	100	350,000	350,000
Louisiana College	Pineville, La.	C. C. Cottingham	S	207	139	346	11	43	475,000	1,125,000
Acadia Academy	Church Pt., La.	L. U. Comalander	A	65	73	138	2	7	25,000	25,000
Mississippi College	Clinton, Miss.	J. W. Provine	S	371	1	372	20	90	450,000	300,000
Mississippi Woman's College	Hattiesburg, Miss.	J. L. Johnson	S	450	450	450	6	32	400,000	750,000
Blue Mountain College	Blue Mt., Miss.	J. T. Lowrey	S	289	289	6	21	27	300,000	400,000
Clarke Memorial College	Newton, Miss.	J. F. Carter	J	85	38	123	3	8	75,000	75,000
Hillman College	Clinton, Miss.	W. T. Lowrey	J	100	100	2	10	12	50,000	50,000
William Jewell College	Liberty, Mo.	J. P. Greene	S	267	40	307	20	32	550,000	1,050,000
Hardin College	Mexico, Mo.	J. J. Vaughn	J	204	204	7	23	30	438,000	544,000
LaGrange College	LaGrange, Mo.	J. W. Crouch	J	100	150	250	6	33	85,000	165,000
Stephens College	Columbia, Mo.	J. M. Wood	J	532	532	23	29	178	750,000	40,000
Southwest Baptist College	Bolivar, Mo.	J. C. Pike	J	95	110	205	5	12	90,000	104,800
Will Mayfield College	Marble Hill, Mo.	A. F. Hendricks	J	110	112	222	7	12	60,000	150,000
Montezuma Baptist College	East Las Vegas, N.M.	Layton Maddox	J	123	711	31	31	90	1,000,000	1,019,000
Wake Forest College	Wake Forest, N. C.	W. L. Potat	S	588	123	711	31	90	321,000	698,000
Meredith College	Raleigh, N. C.	C. E. Brewer	S	404	404	6	30	36	393,000	763,000
Boiling Springs High School	Boiling Spgs., N. C.	J. D. Huggins	A	150	123	273	3	9	151,300	151,300
Buie's Creek Academy	Buie's Creek, N. C.	J. A. Campbell	A	315	250	565	6	12	75,000	75,000
Chowan College	Murfreesboro, N. C.	P. S. Vann	S	85	85	15	15	15	275,000	500,000
Dell Academy	Delway, N. C.	H. L. Swain	S	73	39	112	2	9	40,000	40,000
Fruitland Institute	Hendersonville, N. C.	N. A. Melton	A	101	101	202	4	9	36,000	36,000
*Haywood Institute	Clyde, N. C.	L. B. White	A	80	105	185	2	7	35,000	35,000
Liberty-Piedmont Institute	Wallbury, N. C.	E. F. Mumford	A	268	197	465	8	16	40,000	40,000
*Mars Hill College	Mars Hill, N. C.	R. L. Moore	J	57	76	123	4	5	135,000	25,000
*Mitchell Collegiate Inst.	Bakersville, N. C.	W. E. Wilson	A	80	60	140	2	4	20,000	20,000
*Mt. View Institute	Hayds, N. C.	T. Tannet	A	135	135	135	13	14	75,000	75,000
Oxford College	Oxford, N. C.	F. P. Hobgood	J	36	44	116	2	4	60,000	60,000
*Round Hill Academy	Union Mills, N. C.	M. L. Skaggs	A	52	64	80	5	5	60,000	60,000
*South Mt. Ind. Inst.	Bostic, N. C.	Miss Ora Hull	A	106	119	225	2	7	500	3,000
*Sylva Collegiate Institute	Sylva, N. C.	R. F. Hough	A	82	106	188	3	8	65,000	65,000
The Wingate School	Wingate, N. C.	C. M. Beach	A	150	165	315	3	9	80,000	80,000
*Yancey Collegiate Institute	Burnsville, N. C.	I. N. Carr	A	203	304	507	16	4	125,000	125,000
Okla. Baptist University	Shawnee, Okla.	J. B. Lawrence	S	412	4	416	23	1	317,000	317,000
Furman University	Greenville, S. C.	W. J. McGohtlin	S	265	265	4	26	30	1,000,000	1,200,000
Anderson College	Anderson, S. C.	John E. White	S	223	223	5	16	22	275,000	275,000
Coker College	Hartsville, S. C.	E. W. Sikes	S	599	599	4	35	39	483,000	512,000
Greenville Woman's College	Greenville, S. C.	D. M. Ramsay	S	1	227	228	6	20	500,000	1,000
Limestone College	Gaffney, S. C.	D. D. Lodge	S	23	21	44	2	6	380,000	300,000
Edisto Academy	Severn, S. C.	W. H. Cannada	A	23	21	44	2	6	75,000	75,000

SURVEY OF SOUTHERN BAPTIST SCHOOLS (Continued)

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1921-22 Enrollment		1921-22 Faculty	1921-22		Minutes	Volun- teers	Property	VALUATION	Total
				M.	F.	M.	F.	T.	Stu- dents	ters	Endowt		
*N. Greenville Bapt. Acad.	Tigerville, S. C.	H. C. Hester	A	94	59	153	3	4	7	19	11	100,000	---
Long Creek Academy	Mt. Rest, S. C.	L. H. Rames	A	48	42	90	2	4	6	9	14	35,000	---
Six-Mile Academy	Central, S. C.	J. H. Mitchell	A	90	110	200	2	5	7	9	4	60,000	---
Spartan Academy	Wellford, S. C.	J. R. F. Terrell	A	47	35	82	3	4	7	10	5	30,000	---
Pee-Dee Academy	Nichols, S. C.	W. F. Hagan	A	17	22	39	2	1	3	1	---	35,000	---
Union University	Jackson, Tenn.	H. O. Watters	S	486	400	886	20	11	31	58	75	475,000	140,000
Carlson-Newman College	Jefferson City, Tenn.	O. E. Sams	S	174	202	376	10	13	23	34	19	300,000	400,000
Hall-Moody Normal School	Martin, Tenn.	J. T. Warren	J	209	252	461	7	10	17	45	---	114,000	30,000
Tennessee College	Murfreesboro, Tenn.	G. J. Burnett	S	124	124	24	7	12	19	---	---	375,000	19,000
*Cosby Academy	Cosby, Tenn.	R. L. Marshall	A	50	54	104	1	4	5	1	---	15,000	---
*Doyle Institute	Doyle, Tenn.	J. L. Muskey	A	192	149	341	2	5	7	2	5	40,000	---
*Harrison-Chilhowee Inst.	Seymour, Tenn.	J. E. Barton	A	125	132	257	4	8	5	3	77,500	77,500	---
*Stocton Valley Academy	Stocton, Tenn.	Miss Osie Allison	A	71	74	145	5	5	5	---	---	20,000	---
*Smoky Mt. Academy	Sevierville, Tenn.	B. P. Roach	A	83	80	163	2	4	6	4	6	15,000	---
*Watauga Academy	Butler, Tenn.	Vance C. Howell	A	60	57	117	1	4	5	---	5	18,000	---
S. W. Bapt. Theo. Semi.	Seminary Hill, Tex.	L. R. Scarborough	B	406	390	796	21	13	34	295	501	1,121,000	486,000
S. W. Bapt. Tr. School	Seminary Hill, Tex.	Mrs. J. W. Byars	B	807	1,152	1,959	55	9	64	99	25	1,185,000	456,000
Baylor University	Waco, Tex.	S. P. Brooks	S	1,366	1,566	12	48	60	---	---	---	1,255,000	2,500
Baylor College for Women	Belton, Tex.	J. C. Hardy	S	113	61	174	10	5	15	30	2	---	---
Burleson College	Greenville, Tex.	F. M. McConnell	S	101	62	163	4	8	21	---	---	150,000	165,000
Decatur Bapt. College	Decatur, Tex.	J. L. Ward	J	333	560	893	12	7	19	35	4	575,000	21,500
Howard-Payne College	Brownwood, Tex.	W. R. Hornburg	J	26	60	86	5	1	6	13	6	54,000	12,000
Jacksonville College	Jacksonville, Tex.	B. J. Albritton	J	150	211	361	7	6	13	18	6	300,000	---
College of Marshall	Marshall, Tex.	M. E. Hudson	J	120	122	242	6	6	12	30	8	150,000	---
Rusk College	Rusk, Tex.	B. B. Baker	J	367	202	569	16	22	38	25	15	500,000	---
San Marcos Academy	San Marcos, Tex.	J. V. Brown	A	505	431	936	25	17	42	50	25	750,000	100,000
Simmons College	Abilene, Tex.	J. D. Sandefur	S	100	95	195	7	5	12	20	20	300,000	---
Wayland College	Plainview, Tex.	E. B. Atwood	J	472	274	746	27	14	41	65	30	1,500,000	3,035,000
University of Richmond	Richmond, Va.	F. W. Boatwright	S	6	197	203	3	19	22	---	3	140,000	---
Averett College	Danville, Va.	J. P. Craft	J	312	312	4	17	21	---	26	450,000	---	---
Va. Intermont College	Bristol, Va.	H. B. Noffsinger	J	(9)	82	151	1	6	7	2	8	30,000	---
Blue Ridge Mission School	Buffalo Ridge, Va.	H. B. Jordan	A	110	97	207	2	7	9	1	27	105,000	---
Buchanan Bapt. Miss. Sch.	Council, Va.	R. A. Henderson	A	129	179	7	3	10	20	7	200,000	---	---
Chatham Training School	Chatham, Va.	A. H. Camden	A	182	---	182	13	---	13	25	11	175,000	---
Fork Union Academy	Fork Union, Va.	N. J. Perkins	A	61	71	132	2	4	6	1	2	75,000	---
*Lee Baptist Institute	Pennington Gap, Va.	Romulus Skaggs	A	70	82	152	4	5	9	1	10	25,000	---
Oak Hill Academy	Kindrick, Va.	N. T. McManaway	A	14,581	19,181	33,762	800	1,023	1,823	2,635	\$27,975	\$12,805,137	\$90,794,888
*Bluefield College	Bluefield, W. Va.	R. A. Lansdell	J	---	---	---	---	---	---	---	---	---	---

At-Home Board Mountain Schools.

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It—Opened September, 1922.

S. W. Training School included in S. W. Seminary.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV

DECEMBER, 1922

No. 7

WHAT A BOY SHOULD KNOW.

Recently a questionnaire was sent to nineteen men in mature life with varied business and professional experiences. The replies to questions concerning what these men wished they had known before they were twenty-one revealed the following points in the summary of what a young man ought to know:

1. What he wants to do for a living.
2. That his health after thirty depends largely on how he lived before he was thirty.
3. How to take care of his money.
4. The advantage of being neatly and sensibly dressed.
5. That habits are mighty hard to break after twenty-one.
6. That things most worth while require time, patience and hard work.
7. That the harvest depends on the seed sown; sow wild oats and one is likely to reap tares of bitterness and unhappiness.
8. That a thorough education pays in the long run.
9. That education should not stop with the school years.
10. That father is not such an old fogey as he may at times seem.
11. That mother is generally the greatest practical idealist.
12. That the doors of opportunity in this country are still open.—*The Educational Digest.*

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EDITORIAL

The daily press of recent date carried the information that the Gaylesville Academy, Gaylesville, Ala., will be discontinued at the close of the present half-year and that the resources of the institution will be divided between Bridgeport College, Bridgeport, Ala., and Eldredge Academy, Eldredge, Ala. All these are Home Board Mountain schools. This seems to us a wise course to follow. It might be better to develop a few strong mountain schools than to attempt to serve every needy locality with poorly equipped, struggling schools.

We are glad to make the following correction from Dr. Charles A. Jones, educational secretary for South Carolina:

"I have just read very hurriedly the last issue of your "Bulletin" and wish to ask that you make a correction for me. In the table of college enrollment, Anderson College is credited with 155 "college students, over eleventh grade." These are the figures as published by me in the Courier article from which you take the figures and they are the figures which were

given me by the dean. However, later I learned from him that he did not understand the purport of my question and informed me that the correct number of college students over eleventh grade is 194. I will greatly appreciate your kindness if you will publish this correction for me."

In our list of schools in the last Bulletin we failed to give the number of men teachers for Judson College, Marion, Ala. We do not know the exact number but there are several. We apologize for the error.

The Southern Association of Schools and Colleges held its annual meeting in New Orleans December 5-9. Howard College, Birmingham, Ala., was given full standing as a member, and Mississippi College, Clinton, Miss., was elected to membership. Nine Baptist colleges are now fully accredited members. Half of the entire membership of the association is made up of colleges of the various denominations.

Two outstanding features of the meeting of the Southern Association deserve mention: The address of Dr. Henry H. Sweets, secretary of the Presbyterian Education Board, Louisville, Ky., upon "The Denominational College," in which he argued that the association should recognize the regular and stated contributions from the denomination to the college as of equal rank with the appropriations by legislatures to state colleges as equivalent to the income

from invested endowments; the report of the Committee on Athletics, whose valuable study of the situation led to the following recommendations which were adopted: (1) Faculty control to the extent that final decision in all matters of athletic policy shall rest absolutely and unequivocally with the faculty. (2) Rigid enforcement of entrance requirements and scholarship standards without discrimination in favor of or against the athlete. (3) Elimination of the "special" student from participation in intercollegiate contests. (4) Abolition of the seasonal in favor of the full-time coach, who shall rank as a member of the faculty. (5) Summary dismissal of a coach who lends himself in any way to the practice of "scouting" and who offers high school students inducements to attend his particular college. (6) Reduction of annual expenditures for intercollegiate athletics to amounts commensurate with other departments of the college. (7) Regulation of the amount of

time devoted to athletics by limitation of the number of games in each season and by scheduling practice periods.

We congratulate two of our colleges upon their recent joyful occasion in the dedication of new buildings. The University of Richmond, Dr. F. W. Boatwright, President, received as a gift a \$165,000 gymnasium from Mrs. Roger Millheiser as a memorial to her son, an alumnus of the University of Richmond. President D. M. Ramsay, Greenville Woman's College, Greenville, S. C., rightly rejoices over the opportunity of entering the beautiful Fine Arts and Auditorium building, costing about \$100,000.

Reports of other new buildings at the other colleges have been previously given. We commend the splendid example thus set forth. We are looking forward to the time when Baptists of wealth will establish professorships and erect memorial buildings.

MISSISSIPPI BAPTISTS PROJECT LARGE EDUCATIONAL PLANS

At the recent meeting of the Mississippi Baptist State Convention, great plans were projected for the enlargement of the educational equipment. We copy from the Baptist Record a brief report concerning the discussion and action of the convention on education:

Dr. D. M. Nelson, Secretary of the Education Commission, took charge of the meeting and called for the report of the Committee on Review of the Education Commission Report, read by J. E. Wills. This called attention to the need of standardizing our colleges, made no recommendations as to having only one board of trustee for all our colleges, made special mention of the Bible Institute in New Orleans. We rejoice in the number of young men and women in our colleges and the work being done. Mr. W. M. Whittington read a supplementary report from

the Education Commission recommending that the convention authorize the issue of \$250,000 to assist in standardizing Mississippi College and the permitting of Blue Mountain College and the Woman's College to use \$10,000 each per annum of the amounts coming to them from the 75-Million Campaign for the purpose of securing a faculty and curriculum which will put them in the class of approved colleges. The authority to be given the Education Commission for issuance of the bonds.

Dr. W. T. Lowrey spoke to the report. He wished the convention to know that our colleges are in a bad fix, but he didn't want them to think it worse than it is. Our colleges are not standardized. But that does not mean that their work is inferior, but that they are not members of the Southern Association of Colleges. This is mainly because of lack of sufficient en-

dowment. High schools which belong to the Southern Association require graduates from standardized colleges for teachers. Nineteen high schools are already members and 26 are applying for membership. Our graduates must not be under any handicap. A dozen girls were lost to Blue Mountain this year on that account. We need an endowment sufficient to offer free tuition to our boys and girls.

President J. W. Provine spoke in approval of the resolutions and urged the standardizing of the colleges. President J. L. Johnson of the Woman's College spoke of his business as that of turning flappers into human beings. He gave experiences of discriminations against his graduates because the school is not standardized. They are being put at a disadvantage in comparison with graduates of junior colleges belonging to the state because of this standardization idea. Mr. W. M. Whittington earnestly supported the resolution. Dr. Ross, president of the Board of Trustees of the Woman's College reported that the Citizens Bank of Hattiesburg would take at least \$10,000 of the bonds. The First National of Hattiesburg will undertake \$40,000. Other banks had already agreed to take \$40,000. The resolutions were adopted. The convention sang, "Praise God From Whom All Blessings Flow."

Whereas, it is the judgment of this convention, after careful, serious consideration, that the proper development and progress of many of the causes fostered by the denomination may depend largely upon the Christian education of our rising young manhood and womanhood, and that our denominational colleges should be made adequate in their provisions for such education; and

Whereas, the situation of our colleges is becoming more embarrassing from year to year as the result of the organization of the Southern Association of Colleges and Secondary Schools and the laudable efforts of that organization to raise the standards

of education and of educational institutions generally; and

Whereas, in order that our colleges may be able to continue to compete with those affiliated with said association, it is imperatively necessary that their standards be raised as soon as practicable to that prescribed by the association; and

Whereas, it appears from the information in hand that Mississippi College is qualified for membership in said association, except as to endowment and can become a member of said association by increasing its endowment to \$500,000; and

Whereas, it appears from the information in hand that the standards of Mississippi Woman's College and Blue Mountain College would be raised to what is termed the "Approved Class" of colleges in the rules of said association in order that they may be able to compete with the schools and colleges affiliated with said association in this state, and that, in order to place them in such class, it is necessary to supply them with the sum of \$10,000 each per annum to be used in securing the faculty and supplying other things required by the rules of said association, and pledge to proceed to meet the requirements qualifying them for membership finally in said association; and

Whereas the maintenance and growth of the work of the denomination imperatively demand, if we would go forward rather than backward, that the endowment of Mississippi College be immediately raised to \$500,000 so as to qualify it for membership in said Southern Association of Colleges and Secondary Schools, and that the proper provision be made for placing the said Mississippi Woman's College and Blue Mountain College in said "Approved Class" of colleges of said association by supplying them the sum of \$10,000 each per annum to be used in meeting the requirements of said association pending their qualification for membership therein and pledging the convention to take future action as may be necessary to qualify them for

ultimate membership in said association, therefore

Be It Resolved, by the Mississippi Baptist Convention in annual session assembled, as follows, to-wit:

First—That the Baptist Education Commission of Mississippi negotiate and sell its bonds bearing interest at the rate of not exceeding six per centum per annum payable semi-annually in the sum of Two Hundred Fifty Thousand Dollars (\$250,000), the proceeds of the said sale of such bonds as and when received to be paid over and delivered to the treasurer of the Board of Trustees of Mississippi College to be henceforth and forever invested as a part of the endowment of said Mississippi College.

Second—That said Education Commission, either as a body or acting through its designated officers or members, be and is hereby given full and complete authority and power in reference to the denominations, maturities and form of said bonds, and to determine every other matter and thing which may arise that is necessary and expedient in the issuance, execution and negotiation or sale of said bonds, and said commission shall have all the authority, rights and power of this convention in that behalf.

Third—That the full faith and credit of the Mississippi Baptist State Convention is hereby irrevocably pledged to the prompt payment of said bonds and the interest thereon, as and when the same shall become due, and the said Education Commission is hereby directed to withhold from the share of the Mississippi College in the receipts from the 75-Million Campaign, and from any share that may be allotted to said college from the receipts of future campaigns, while any of said bonds are outstanding, a sufficient sum to pay principal and interest of the bonds.

Fourth—That in order to make said bonds more attractive and saleable to banks and financial institutions as an investment of trust and other funds, the said commission is authorized and empowered to take

limited individual guaranties of such persons as may be willing to execute the same, which such guaranties shall be additional security for said bonds, and this convention now and irrevocably pledges itself to the individuals who execute such guaranties under the same. Said commission is further authorized to provide in said limited guaranties that should any person executing same be called upon and required to pay as much as the principal of one of said bonds, then that the commission will deliver to such persons its certificate of indebtedness for such amount, which certificate shall mature in one year from its date and bear interest at the rate of 6 per cent per annum from its date.

Fifth—That said Education Commission be and is hereby authorized, empowered and directed to provide out of the 75-Million Campaign Fund allotted to the Woman's College and Blue Mountain College in its discretion may be deemed best the sum of \$10,000 per annum for said Mississippi Woman's College and \$10,000 per annum for said Blue Mountain College and to pay over said amounts to said colleges, respectively, to be used by them in securing faculties, and meeting such requirements as will enable them to be admitted to such "Approved Class" of colleges, this provision to remain in force temporarily and until a campaign can be inaugurated and the last named colleges standardized as herein provided for the said Mississippi College. This paragraph of this resolution is not to be understood as changing the pro rata distribution between the colleges arising from the 75-Million Campaign as heretofore ordered or as committing this convention to any prorata distribution that may be hereafter inaugurated.

Sixth—That with the expiration of the 75-Million Campaign, it is the purpose of this convention to inaugurate plans of sufficient proportion to enable us to provide funds for all phases of the denominational work, and that such part as deemed advisable of these funds which shall ac-

crue to Blue Mountain and to the Woman's College from the portion allotted to Christian education out of the sum total raised, shall be used toward the standard-

ization of said colleges, and that these plans be continued until qualification for standardization has been perfected.

THE EDUCATIONAL SITUATION IN TEXAS

The Baptists of Texas have been disturbed for more than a year by severe criticisms on the question of orthodoxy in Baptist schools. A representative committee had been appointed to investigate the situation. This committee published its findings in the Texas Baptist Standard September 14, 1922, which was the report presented to the convention at Waco recently. A committee was appointed to review the report of the Investigating Committee. Because the entire South is interested in the Texas situation, we are glad to give a report from an editorial by Dr. E. C. Routh in the Texas Baptist Standard of November 23rd:

"Without question, the biggest issue before the convention in its opening hours was Baylor University. For months bitter criticism had been hurled at Baylor University, particularly against the president and some of the teachers. Multitudes of messengers came to the convention, determined to consider thoroughly the questions involved and put an end to the agitation.

Throughout four hours' discussion two facts were quite evident: First, the messengers loved Baylor University and President Brooks with an indescribable affection—not one word was spoken against either the institution or the president. Rarely have we seen such a demonstration as when, twice, while the great-hearted president of Baylor was being crowned with the tributes of love and confidences, the great audience of three thousand rose spontaneously to express appreciation of him, and his administration. Second, the messengers would not allow their esteem for President Brooks and their confidence in the honored board of trustees to swerve

them from their purpose to learn all the facts possible concerning the two teachers against whom charges had been brought and allay any restlessness growing out of such charges. A committee of seven, having no connection with Baylor or with the committee which investigated the schools, conferred with the teachers in question and submitted the following report which was adopted unanimously:

"We have carefully studied the work of the investigating committee, and the method used in securing the information on which its findings are based, and we wish to express our heartiest appreciation of the painstaking and thorough manner in which the members of the committee performed their responsible task. We further desire to express our hearty commendation of the frank and open co-operation given the committee by the institutions investigated.

"We recommend that the report of said committee, together with the questions it submitted to the president and members of the faculties, be printed in the annual as said report appeared in the Baptist Standard of September 14, 1922.

"We would amplify somewhat and submit some observations on said report. We rejoice in the fact that Baptists have always encouraged the fullest investigation in all realms of truth, theology, scientific or otherwise. The soundest Baptist orthodoxy is in no way unfriendly to the highest real scholarship. At the same time, it must be emphasized that some things are fundamentally right, harmonizing with the teachings of the word of God, and other things out of harmony with God's word are fundamentally wrong and unscientific. For this reason we do not believe in

Darwinian evolution or any form of evolution that leaves God out as Creator, or any theory by whatever name called, that teaches or proposes to teach that there is, or has been, such things in nature as the transmutation of species, or the evolution of life from one species to another, or that man came from the anthropoid ape, or any lower form of animal life. Baptists are in heartiest accord with the statement in the report of the board of trustees of Baylor University, read to this convention yesterday, wherein it was stated that we believe that God created man in His own image, that man voluntarily fell into sin, involving its consequences; and that we believe in the deity of Christ, His virgin birth, His vicarious atonement, His bodily resurrection and His personal return.

"It is the earnest hope of the members of your committee that the convictions and sentiments herein expressed will be taken as the will of this convention with reference to all our schools and other institutions supported and fostered by our people. We would appeal to all members in all Baptist churches everywhere in Texas to co-operate earnestly and sacrificially for the success of the great God-honoring program of the Baptist denomination.

(Signed) "J. H. Pace, M. A. Jenkins, E. P. West, B. A. Copass, F. M. McConnell, R. G. Bowers, A. A. Duncan.'

"Accompanying this report was the following statement signed by President S. P. Brooks, Dr. Lula Pace and Dr. O. C. Bradbury:

"We have read the report of the special committee on the report of the investigating committee and it is satisfactory to us.'

"Immediately following the reading of this report and the subscription to doctrinal statements in same, without reservation, by the two teachers in question, the convention adopted without a dissenting vote the following resolution offered by Pastor Britton Ross of Mineral Wells:

"Resolved, that the trustees of the institutions of learning controlled and fos-

tered by the Baptist General Convention of Texas are hereby instructed not to employ any one who denies the deity of Jesus Christ, or the inspiration of the Bible, or who holds to the Darwinian theory of evolution, or any other theory of evolution that contravenes the teaching of the Word of God, to any official position or to teach in any of the schools controlled and fostered by the Baptist General Convention.

"Following adjournment Friday afternoon after this action was taken by the convention, as well as on the following day, we talked with scores of men from every section of the state, and all, without exception, expressed some such sentiment as was voiced by one of the men: 'The clouds have rolled away, the sun is shining, we are happy.' The president of Baylor University affirmed his confidence in the faculty of Baylor with the assurance that the resignation of any teacher who is not sound in the faith will be demanded at once. The trustees of Baylor, including such men as the Governor of Texas, Pastor Truett, Judge W. H. Jenkins, Mr. Cullen Thomas, all approved the report read by President Brooks and reinforce him heartily. The special committee furnished definite, specific statements by the teachers concerning their belief. The convention, after hours of deliberation, received and adopted unanimously the reports and resolutions to which reference has been made. Surely this should satisfy every friend of the cause in Texas or out of Texas.

"At the same time, the discussion and the final action of the convention emphasize the fact that final control of all of our institutions is vested in the convention and that the messengers constituting the convention may exercise the right at any time to consider in open conference the policies of such institutions. More than once the convention altered or reversed the reports of committees. It was a democratic body and conscious of its com-

petency to deal with every subject on the order of business. It was thoroughly Baptist in that divergent opinions were expressed, but when decisions were reached

after open discussion, all were together with a beautiful unanimity. This characterized not only the Baylor discussion but all other discussions of the convention."

A GRADUATE SCHOOL FOR SOUTHERN BAPTISTS

CHARLES D. JOHNSON, *Ph.D.*, Head of Department of Public Discourse, Baylor University

The imperative need of a graduate school under the control of the Southern Baptist Convention is one that will appear at once to any who are interested in the future of our institutions and their permanent prosperity. The lack of a graduate school by and for Southern Baptists was pointed out by Dr. Powhatan W. James in 1915 in his excellent book, *Reasons for Christian Education*. Southern Methodists point with pride, as they have done for a quarter of a century, to Vanderbilt University as the only denominational university in the South in which it is possible for students to pursue graduate courses leading to the degree of Doctor of Philosophy. Dr. Frederick Eby, eminent scholar, religious leader and distinguished author, called attention seven years ago in his meritorious book, *Christianity and Education*, to the desire on the part of the students in Baptist denominational colleges throughout the South to continue their education in a first-class graduate school in a complete first-class Baptist University. This, of course, was then and is now quite impossible for the reason that Baptists have not provided such an institution.

Southern Baptists should have a graduate school as a part of a great Baptist University in order to provide adequately equipped professors for the standard colleges, junior colleges and academies under the control of the Southern Baptists in the several states of the South. It is positively essential that Baptist colleges and universities offer to their students at least as high and as thorough education as that offered by any other denomination, by any state or non-denominational college or uni-

versity, because students of college grade today are quickly and naturally attracted to those colleges and universities in which the choicest scholarship is found in the faculties. This is right.

The time is passing rapidly when a man or woman without the degree of Doctor of Philosophy will be chosen for the head of a department in a standard Baptist college. As soon as the supply can satisfy the demand, every full professor, somewhat later, every associate professor, will be urged, if not required, to hold the degree of Ph.D. Instructors and assistants there will continue to be who will hold only the A.B. or A.M. degree. Among these we may reasonably expect to find some of the wisest teachers in the land. These will not be discriminated against; to the contrary, they will be rewarded adequately for their efficient, noble service.

Should such requirements for Baptist college faculties be set up by the boards of trustees of the standard colleges and universities in the South, they would not be higher than those already fixed in many non-denominational and state colleges and universities. Moreover, the best regulated high schools in the country are requiring the higher degrees of their teachers. Hence the Baptist colleges, unless they set up high standards of scholarship for their faculties, will awake to the serious fact that certain high school faculties have a finer type of scholarship than that found in certain Baptist colleges hitherto ranked as standard. Instances might be cited which would urge quick action in this matter of scholarship in certain Baptist schools.

The Baptist colleges are in the midst of competition from three sources: (1) State colleges and universities, (2) non-denominational colleges and universities, such as George Peabody College for Teachers, Nashville, and Tulane University, New Orleans, and (3) high schools. This competition cannot be ignored without resulting in incalculable harm to Baptist education and in turn to all Baptist institutions. Baptists, Methodists, nor Presbyterians, nor all of them together will ever be able to compete successfully with the several states in offering professional education in medicine, law, dentistry and commerce. Baptists can, however, offer as high and as thorough courses leading to A.B., A.M. and Ph.D. degrees as any state or standard non-denominational university can offer. This does not mean that there would or could be as great a number of courses in the Baptist University graduate schools as will be found in the largest state universities. But offering a large number of courses in departments wholly unrelated has never been and can never be an advantage to graduate students. Competition with the state university can be met in one way: Offer courses in religion, literature, philosophy and science under men whose scholarship as well as whose Christian character cannot be called in question by any scholar or group of scholars in America.

With a great Baptist university functioning as it should in the course of a few years after the establishment of the graduate school, the competition with the state university, the Methodist university and the Presbyterian university now being moved to Memphis would be met. The Baptist graduate school could not expect to attract every Baptist who wanted a higher degree than the A.B., but it would attract large numbers of them from the first year of its existence. Appreciable numbers of late graduates and young, ambitious instructors in Baptist schools would be drawn to the Baptist University because (1) it would be Baptist, (2) it would be

in the South, and (3) it would be far less expensive than attendance at a northern or eastern university.

The stock argument made for Christian education holds good in the highest degree with reference to the establishment and healthy support of a graduate school in a Baptist University. Every one who has made a speech or written an article on Christian education has either positively declared or tacitly assumed that Christian education is broader, being more comprehensive, since it includes the study of religion and practical Christianity, than state or non-denominational education. Also it is maintained by the method of reason and on the basis of unquestionable facts that Christian education is more fundamental, being the true foundation of the most worth-while knowledge, than state or non-denominational education.

Baptists have had and are having now not a little difficulty and a world of discussion, much of it bitter, antagonistic and destructive to programs of educational improvement largely because college and university administrators in the territory of the Southern Baptist Convention have been forced to choose faculty men and women who took their degrees in state and other non-denominational universities in the North and East. It is a matter of common knowledge that many ambitious men and women who go away to large universities in other sections of the country are attracted by scholarly achievements in those sections and never return to the South. Others return but not always without having been converted to doctrines, philosophies, theories, ideals and practices thoroughly alien to those which four million Southern Baptists hold dear, if not sacred. Herein lies the chief danger both to productive scholarship, which is just now beginning to show itself since the ravages of the Civil War, and to Baptist institutions educational and all the others. One college president told the writer a year ago that he would never employ another professor in the department of biology who

had been trained in a northern or eastern university and who harbored a number of doubts about the fundamentals of the Christian experience. Another college president asserted that he had found it necessary to release from his faculty one of his most scholarly scientists on account of the bias he had acquired concerning certain theories set forth in one northern university and which was only strengthened while attending another university of similar character.

From the observation of the writer after experience extending over a period of three years in three great graduate schools, two of these in large state universities, one in a far-famed non-denominational university, it is perfectly clear that both facts and theories, as well as science and religion, are viewed from different angles, interpreted in different lights and hence get from students different reactions in areas beyond the reach of the Southern Baptist Convention territory from those which Baptists would have a right to expect in a great Southern Baptist University.

Nothing in the two foregoing paragraphs should operate to prevent any college or university president from securing professors from standard universities in the North or East, in England, France or Germany, when it is known that they are genuine Christians as well as thorough scholars. The South has now and has had since the establishment of our schools and colleges some of the foremost scholars on the continent and most of them have taken their higher degrees in other than Southern universities. Conferences with prospective professors in seeking to secure only thoroughly reliable men and women have been the method employed by the most successful college presidents. Christianity has nothing to fear from the highest scholarship in every field of knowledge. Christianity can be advanced yet more rapidly by the establishment of a graduate school of our own, and it is in the interest of the spread of Christianity that this article has its inspiration.

As the graduate school is producing young scholars of the highest type to become professors in the colleges of the southern states, there will develop a by-product almost if not quite as valuable through the years to come as the services rendered to the denomination by the men and women in the teaching profession after achieving the distinction of the degree of Doctor of Philosophy. This by-product will be books. It is a well-known fact that more than 90 per cent of the textbooks used in our southern colleges and universities today were written by northern and eastern university men working in connection with graduate schools. Of course, these authors, trained in an environment often different, sometimes hostile, to the attitude of Southern Baptists and to members of other Christian bodies, set forth in textbooks facts and theories calculated to breed more mischief than any earthly wisdom can control. Attention has been directed already to the dearth of books, especially textbooks, written by Baptists in the South. Dr. J. B. Tidwell, a Howard College alumnus and for fourteen years professor of Bible in Baylor University, deserves credit for stressing this point. Next to nothing can be done in this matter of authorship of worthy college and university textbooks until a well equipped graduate school begins to function. If Southern Baptists were forced to give up all the books now used in their schools which were not written by their own college and university men, it is doubtful whether colleges would remain open during the remainder of the year. The members of the faculties are hardly to blame for this situation. It is one, however, which can be remedied by the method proposed in this paper.

College and university men are moved less by emotion than those who have been deprived of superior educational advantages. They are more critical. They discover shams and hypocrisies and work at the task of overthrowing them. Their work is constructive and enduring. They

substitute enlightened judgment for blind struggling. Colleges and universities furnish nearly all of the leaders in business and in the professions. Education is a profession in every section of the United States except in the South. There are some people in the South who call education a profession. We who are Southern are unwilling to have anybody away from the South speak disparagingly of our education or our educators. Then must we not change the conditions?

The establishment of a graduate school in connection with a university already central in the minds of thousands of Southern Baptists or in a city whose bid in land, buildings and money would enable the work of organization to begin in

the near future would do more to raise the standards in Christian education among Southern Baptists than anything else. The good effects which would follow from the establishment of a first-class graduate school would begin to be felt in a single year in every state in the territory of the Southern Baptist Convention. The colleges, junior colleges and academies would reap the first benefits in a quickening of educational ambitions. Very soon the churches would feel the influences of the uplift. It is not too much to predict that every Baptist enterprise would reap a measure of service and the Baptist hosts would experience consequent joy and pride because of the influence of this most needed source of educational power.

EXTRACTS FROM REPORT OF DR. M. B. ADAMS BEFORE THE BAPTIST EDUCATION SOCIETY OF KENTUCKY

A reading of the reports for the year 1921-1922 from the schools and colleges which belong to the Baptist Education Society of Kentucky indicates anything but a discouraging situation. Just a few years ago, reports on education caused much perplexity and gloom. To say that the situation is encouraging is not to say that there are not serious difficulties. However, we are in the way of meeting these if we keep on making such progress as we have made in the last few years. The great lesson of the 75-Million Dollar Campaign is that we must keep everlastingly at it in the same fashion and proportion as we have attempted to do since May 1, 1919. Some plan must be found to carry on the work started by this heroic campaign. No greater duty now confronts the Baptists of Kentucky than the full completion of the campaign and the payment to all the various interests of the budget amounts undertaken at the outset. When this is done a foundation will have been laid on which to construct a superstructure of

denominational education which will mean vast treasures of power and achievement throughout the future.

There are several general features of the education work in the state which ought to commend the institutions to the larger patronage and more sympathetic interest of the people.

We have, in the last few years, had an almost unprecedented agitation throughout the United States, and particularly in the South, on questions of science teaching, rationalism and loyalty to the Bible faith. From the fires of searching criticism our Kentucky schools come with no loss of prestige and disclosing conditions which merit the confidence of the Baptists of the state. No one would claim that any school is all that it ought to be. But it can be confidently asserted there is no reason for anything but whole-hearted support toward your educational institutions and patient, sympathetic co-operation in working out toward better ideals for Baptist institutions of learning.

It is not certain that orthodoxy and right conduct on the part of a school is always a particularly popular course to pursue. It is certain that there is no other alternative to a Baptist school with a conscience. It will pay in the long run. The teaching of things thought by Baptists to be contrary to the Bible does not seem on the part of the state schools to interfere with rapidly increasing student bodies, nor with Baptist patronage of them. It is evident that Baptist schools are not necessarily built up by hostile criticism of state institutions, however just it may be. In addition to whatever objections may be justly offered to conditions in state schools, we must make Baptist schools all that they ought to be as institutions of learning and thus develop among our people loyalty to them and ardent advocacy of their genuine merit. We are sure that there is needed among the Baptists of Kentucky a better understanding of the educational and religious meaning of our schools which will result in their better patronage.

It is a matter of satisfaction also that the quality of work done in the Kentucky Baptist system is such and that they have such equipment as to bring to most all of them recognition of their work so that they can exchange credits without discount with other good institutions of learning and can send their students to higher institutions with no loss of standing and without humiliation. Of the schools belonging to the Baptist Education Society of Kentucky, only Oneida is now without adequate recognition. It is the policy of the present administration to secure good rating just as soon as possible. There is no reason why students should not enter any of your schools with the full assurance that they will have first-class educational advantages and that their work will have full recognition anywhere.

The type of education given in the Kentucky institutions is in line with the best conservative educational thought and policy. There is a definite swinging back to

safe and sane ideals and methods from the extreme fads and fancies of a few years ago. Even state universities with overflowing student bodies are alarmed at the imminent danger of deterioration in the quality of work done. Prominent university authorities are calling for reduced student enrollment in order that personal attention may be given by mature and competent instructors; they are insisting on the reduction of the number of elective courses in favor of more required work and the tested fundamentals of a sound education; they are insisting on more of the moral element in the instruction given; they are demanding education in basic studies before specialization; they are calling for less time to the spectacular and incidental education and more time and higher requirements in the way of good scholarship. All these matters are and have been accepted principles and policies in the Kentucky Baptist schools. We have never done otherwise. It is gratifying to note the acceptance of these principles by those who have deserted them. Our friends can rest content that we are up with the times in our educational philosophy and that our methods and aims merit enthusiastic confidence. The time ought to be near at hand when the glamour of a great crowded university will not blind influential Baptist people, who ought to know better, to the superior educational advantages of our own schools.

There is a wide open field for the development of the Baptist type of education in Kentucky. The state schools cannot of themselves meet the educational needs of the state. Intelligent and broad-minded educators and administrators connected with tax-supported institutions welcome the work of the church schools. Kentucky stands near the bottom of the list of states in educational efficiency. The recent survey of the state public school system by the General Education Board brings to light some startling facts. It will take years of work to develop a public school

system of high efficiency. The Frankfort correspondent of the Louisville Courier-Journal and Times, in an informing pamphlet, entitled "An Inventory of Kentucky," asserts that in material resources the state is only 40 per cent developed. The State Mission Board will tell us of religious conditions in Kentucky as they face the Baptist forces. Kentuckians are a great and capable people. Whatever may be their present shortcomings, they will, in time, forge to the front and work with the most forward of American states. It is certain that, most or all, they need the Gospel of

Jesús. All loyal Baptists should support a forward-looking public education program. But they also need Christian education of the Baptist sort. Kentucky will develop and the Baptists must be in the lead in whatever is done. They have not yet made the contribution to public life they should make. They have done well, but they must do better. We need to lead out with a far-reaching constructive program of Baptist education to accompany the work we will do in evangelization."—*Western Recorder*.

MORE ABOUT THE COLLEGES

NOTES FROM THE SOUTHERN BAPTIST SEMINARY, *Louisville, Ky.*, by CHARLES F. LEEK, 217 *St. Joseph Street, Louisville, Ky.*—Two convocations of great significance were held at the Southern Baptist Theological Seminary within the last month, one the regular Missionary Day at which Rev. Leonard W. Doolan of Hopkinsville, Ky., made the address and the other a special assembly for the purpose of hearing the noted Dr. J. H. Rushbrooke of London, special commissioner to Europe for the Northern and Southern Baptist Conventions and British and Continental Baptist Unions.

Prof. R. Inman Johnson, instructor in music and elocution, put in a belated appearance last week following a summer in Italy, where he pursued studies in music and where he met his bride, formerly Miss Louise Bave, accomplished coloratura soprano and daughter of prominent New York business man. Professor Johnson is the son of Rev. J. R. Johnson, formerly at Richmond, Va., and now at Maryville, Tenn.

The second quarter begins Monday, November 13, at which time another influx of matriculates is anticipated.

In addition to holding many important city and country pastorates in Kentucky

and Indiana, students here are divided into four groups for service of a different nature. It is estimated that 60 per cent of the embryo clergymen are taking part in some specific field of service offered in cosmopolitan Louisville.

The fields and student leaders of groups leading them are: Street and shop preaching, B. E. Morris of North Carolina; educational group, Titus W. Beasley of Virginia; sociological group, R. F. Jasper of Kentucky, and mission group, N. C. Teague of North Carolina. R. N. Owens of Georgia is president of the student body.

Of the 379 students now enrolled at the Southern Baptist Theological Seminary, but twenty-three came from the grades and thirty-nine from preparatory or high schools, while 517 are from institutions of higher learning.

Wake Forest leads the 172 schools represented on the roster with forty-three. Following in order are, Howard, 27; University of Richmond, 24; Mercer and Mississippi, 22 each; Furman and Georgetown, 16 each; Baylor, 14; Bethel, 12, and the rest six or less.

Kentucky leads the thirty-two states, District of Columbia and the ten foreign countries represented, with a total of 59. North Carolina is second with 43, Georgia

third with 30, Virginia 27, South Carolina and Alabama 24 each, Tennessee 23, Mississippi 22, and the others 13 and under.

Sixty-two of the present enrollment at the Southern Baptist Theological Seminary at Louisville, Ky., came from seventeen states outside of the Southern Baptist Convention and thirteen came from foreign countries. Of these states, nearby Indiana leads with 15, while Ohio has 11, New York 9, West Virginia 8 and Illinois 7. South Africa leads foreign countries with four.

BAYLOR UNIVERSITY, *Waco, Texas*, S. P. BROOKS, *President*—Baylor University opened October 3 with an increased enrollment in all departments in the College of Liberal Arts. There were 127 more students enrolled on the first day than on the first day of the previous year. The last figures from the office of the registrar show 1,193 students working for the Bachelor's degree. The College of Medicine, College of Dentistry and the School of Nurses at Dallas, all three of which are parts of Baylor University, are, of course, not counted in the 1,193. Baylor University has no academy or preparatory school of any kind. All students are of the college and university grade. The work done by the professors can be done without the bother which always attached to the presence of large numbers of sub-freshmen. The high schools, the academies and junior colleges of the state of Texas are doing a high-class of work, thus enabling Baylor University to maintain its parallel rank with the standard universities of the North and East.

Baylor University will have the first graduating class in law this year, the school of law on the Waco campus having been established three years ago. There are 137 men taking law this year which is an increase of 45 over last year. One member has been added to the law faculty, making a total of four men giving courses in law.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, *Louisville, Kentucky*, E. Y. MULLINS, *President*—Day by day since September 19th, the enrollment of the Southern Baptist Theological Seminary has mounted up toward the four hundred mark, with the figures at this stage indicating that last year's record enrollment of 416 will be surpassed this session by at least fifteen. President E. Y. Mullins remarked on the occasion of the formal opening that the largest audience of matriculates in the sixty four years of history of the institution was before him.

Already, with 368 registered, the Southern Baptist Theological Seminary is the largest theological seminary in the world for the training of purely ministerial students. Augmenting these figures are a large number of W. M. U. Training School girls and wives of married students who are taking classes at the seminary.

Thirty one of the forty eight states are represented as against thirty of last year and nine foreign countries as against ten of last session. The District of Columbia and states of Colorado, New Mexico, South Dakota, and Wisconsin are represented this year and were not last year while the states dropping out for this session are Michigan, Montana, and North Dakota. Obviously a large number of states outside of Southern Baptist Convention are represented.

BAYLOR COLLEGE, *Belton, Texas*, J. C. HARDY, *President*—Baylor College has forgotten her past with the great limitations under which she labored for so many years and is making the most rapid progress of any other college in America. During the past three years it has come from a small attendance with poor equipment into the rank of the third largest college for women in America with the finest dormitories in the South, having put in five new buildings during this period. The faculty here will rank with the very best and our student body is equal to any.

We have the same entrance requirements as has the University of Texas and the same recognition from the State Department of Education. In addition to our standard courses leading to the standard degrees, we have special courses in music, art, expression, home economics, business, secretarial work, journalism, kindergarten, and primary work. We have the largest and strongest music department of any college in America, north or south, having had last session twenty teachers and five hundred students in the music department alone. Our music director is the highest paid music teacher in the south. Our other departments are equally as strong. We have the most widely distributed student body in the south, having registered last session more than 1600 students from sixteen states, five foreign countries and two hundred counties in Texas.

In addition to being able to offer the very best accommodations in Texas, and as good as can be found in America, we are also prepared for taking care of girls of limited means in the Ely-Pepper System where girls live simply at reduced rates. Ruth Stribling Hall is a part of this system and is the second best dormitory in the South, Burt Hall here being the best. We are offering to all fully affiliated high schools free literary scholarships for the honor graduates of high rank who are recommended by the principal and superintendent. We are lending this session more than \$15,000.00 to students of limited means.

BESSIE TIFT COLLEGE, *Forsyth, Georgia*, AQUILA CHAMBLEE, *President*—Bessie Tift College has opened with something over 250 students, and we trust there will be a few others to register before Christmas. The spirit and unity of the faculty are very noticeable and the older teachers among us are delighted with the splendid work our faculty is doing. The student body has been a joy to our hearts thus far, and we trust we are to have one of our best years.

One of our dormitories had a complete renovation, and our dining hall was done over inside, a new artesian well bored, and extensive improvements have been made on our plant.

MISSISSIPPI COLLEGE, *Clinton, Mississippi*, J. W. PROVINE, *President*—The opening of the college was the best we have ever had. The enrollment to date is 388, which means an enrollment for the year of about 425. Last year our entire enrollment was 372.

No outstanding improvement in the way of buildings or new equipment this year. Within ten days or two weeks we expect to perfect plans whereby our endowment fund will be increased by about three hundred and fifty thousand dollars. The College is in a good physical condition, and the spirit of the Institution was never better.

THE WINGATE SCHOOL, *Wingate, North Carolina*, C. M. BEACH, *Principal*—Our school opened August 22, with an increase over last year of about 20 per cent. Everything points to an unusually good year. We have built during the vacation a new dormitory for girls in which we house our central dining hall, kitchen, storage rooms, matron, and 52 girls. This is by far our best dormitory, and is equipped with modern conveniences.

RELIGIOUS EDUCATION

The popularity of the Religious Day School seems to be on the increase, an exchange points out. This type of moral instruction appeals to educators, capitalists, labor leaders, all kinds and conditions of thinking persons who are beginning to realize that the modern situation needs some special attention if crime is to be checked and the proper foundations built for a sane and normal existence. Last year more than 200 cities in the country were carrying on some sort of religious instruction. Some cities have been doing this for several years. Gary, Indiana; Batavia, Illinois, and Toledo, Ohio, are conspicuous for the successful work they have

done in this direction, extending over a period of several years. The unusual plan is to have the children excused from their regular school work one or two hours each week to go to their own churches for the special religious instruction. The churches furnish the meeting places, the special teachers, and funds for the work. Attendance at these schools is always purely voluntary, and no child is excused from public school work in order to attend a church school, except upon the written request of his parents. Thus his attendance at the church school is carefully checked, as well as the character of the work he does there. The subject matter of courses is usually left to the discretion of the individual churches, but where credit is expected for the work, it is done under the supervision of the city superintendents. In a Toledo bulletin on the plan of "Week-Day Religious Instruction in Co-operation With the Public School," the following statement is made: "The Bible schools are limited only by two very important factors, the number of capable teachers available and adequate financial support. With these limitations removed, as they can be in time, Bible teaching can be put on an equal basis with the regular work in the public schools."—*Exchange*.

COLLEGE MEN WANTED IN BUSINESS

"The old idea that a college graduate was a more or less useless ornament is dying out, declares an exchange. Great corporations now regularly send out scouts to cull the best of each senior class, picking men whom they train for definite work. This does not mean that the college man is essentially different from a few years ago. It means that business men are coming to realize that the training of the universities is a good foundation on which to build, that college graduates are earnest and willing to work. Even if the specific things learned in college are not used in business, the learning has fitted a young man to use his reason and judgment to

apply himself to all sorts of tasks. The universities, also, are seeking to broaden their training, to develop an alert, well-balanced individual, not merely a pedant. "Judgment and vision mixed with a whole some humility," the writer believes, have come to distinguish college men, and suggest their value to the world of affairs.—*Exchange*.

FUTURE EDUCATIONAL NEEDS

The rush for education in recent years, especially since the war, has overcrowded American colleges, high schools and universities. The growth shows no signs of abatement. Educational authorities are taxing their ingenuity with the problem of providing present accommodations. Tests are being devised to keep out the less well-prepared among those seeking college admission. Many of the plans are only temporary. They promise merely to hold back the stream of students that are clogging classrooms and laboratories with impeding numbers. But plans must ultimately be made for a future increase which will still overbalance the growth of educational equipment. While the aggregate population of the United States increased 15 per cent during the ten years from 1910 to 1920, the enrollment of students in colleges and high schools increased more than 100 per cent. A new emphasis is being given to educational values. And this ultimately leads to corresponding preparation for training. If we, as a people, learn to appreciate the finer things of life, learn to regard education as the great fundamental necessity after food, clothing and shelter, may we not come to reject some of our grosser, more trivial indulgences in order that our children and our neighbor's children may have adequate provisions for the books, schoolhouses and teachers which they are learning to demand? Now is the time to plan for a future educational need which we should regard as one of the hopeful signs amid much that is discouraging in present-day civilization.—*The Educational Digest*.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

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No. 8

WHAT A GIRL SHOULD KNOW: WHAT LATER SHE MAY WISH SHE HAD KNOWN

*James P. Craft, President, Averett College for Young
Women, Danville, Va.*

1. That it is worth while to have a free independent in one's thinking.
2. That values are intangible that they belong to the realms of mind and spirit.
3. That competition is great at the bottom of the ladder, but smaller the higher one climbs.
4. That a good spirit and perseverance will win.
5. That woman has a new place in the social order.
6. That the social obligation is imperative.
7. That knowledge, vision and purpose are the determining factors in achievement.
8. That the more of time and strength that is given to preparation the larger will be one's opportunity for service.
9. That your obligation to the world comes before the world's obligation to you.
10. That every life should have a residuum, whether in some literary production, a contribution to a worthy institution, an impress upon other lives, in accumulated and consecrated money, or in some other form of influence.
11. That every day should mean the enrichment of experience and the deepening of life.
12. That there is an obligation for daughter to win father, as well as for father to win daughter.

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EDITORIAL

SOUTHERN BAPTIST
EDUCATION ASSOCIATION

The Association will hold its next annual session at Memphis, Tenn., Feb. 20-22, the first session being at 7:30 p. m., Feb. 20. The hotel headquarters will be announced later. We call attention to the tentative program in this issue. Most of the speakers have accepted their assignment. We expect to have a large attendance.

The Association will hold a joint session with the Southern Methodist Education Association and representatives of other evangelical denominations on the afternoon of Feb. 22. The purpose of this joint meeting is to discuss the organization of a Southern Denominational Education Council, the purpose of which should be to advance the general cause of denominational education. The denominational school has problems that are peculiar to it, as distinguished from state schools, and it is believed that much benefit will accrue from the proposed council.

It would not be the province or purpose of such council to serve as a standardizing agency for the denominational schools. The organization would be deliberative and suggestive rather than legislative.

DEATH OF DR. LODGE

Southern Baptists were shocked and grieved to learn of the sudden death of Dr. Lee Davis Lodge on the morning of January 1st. For many years he had been president of Limestone College, Gaffney, S. C. His rare graces of character, his high ideals of education, his thorough Christian culture, and his gracious spirit made him an acceptable and splendid guide for the young women under his care. We extend our sympathy to his family, college and the brotherhood in this supreme hour of grief.

We take the liberty of printing an excerpt by Dr. Lodge taken from the college catalog. It shows the true educational insight.

SHORTER INSTALLS
NEW PRESIDENT

We welcome Dr. D. J. Blocker, who was installed January 4th as the president of Shorter College, Rome, Ga. He comes with a splendid record as a Christian gentleman and educator. He will have a loyal constituency and the prospects for the college have never been better. We welcome him to a large opportunity and a gracious fellowship.

STANDARDS OF THE DENOMINATIONAL COLLEGES

BY HENRY H. SWEETS, D.D.

I rejoice in the privilege of discussing a question that concerns one of the chief parties laboring in the field of education in the United States today.

Standardizing "Control"

In the early days of our history the church was the sole mother of the school and the college. These were all erected *pro Christo et ecclesia*. From these institutions and from the leaders of the churches in this country came the able men who planned our wise and effective state systems of education and guided our state universities and agricultural and mechanical colleges.

Believing in the separation of church and state, appreciating the fact that a democracy for its safety and perpetuity must provide educated, sovereign citizens, the leaders in the churches in America were willing that many of their institutions born in poverty, nourished in self-denial, rendered great because of the great men who moulded the lives of the students, should die that these newer institutions might live. Some day a thrilling chapter of history will be written revealing the forward-looking thought and patriotic action of these men.

Fortunately many leaders of both church and state in the early days saw there need be no conflict between the work of these two bodies—that in reality both were needed—complementing each the other. Every true American must regret that confusion came into the minds of many both in religious bodies and in the commonwealths. Long years of discussion about "godless universities" and about the "unwarranted intrusion of sectarian organizations" in the field of education should have given way to careful, constructive, co-operative statesmanship in this fundamental task.

There was a time when the church

seemed to lose interest in education. Its educational function and ideals were obscured. Its schools and colleges were neglected and had it not been for the sacrifice and heroism of presidents and teachers many of the older institutions of the church must have perished. Some of the newer schools and colleges were left to provide for themselves and finally ceased to be.

Of the colleges—near and real—of America, four hundred and nineteen now sustain some acknowledged relation recognized by about thirty denominations; about ninety-five others exist which were started on their career by churches but are now independent.

There is a decided trend back to church control. Some institutions controlled for more than a century by self-perpetuating boards of trustees have recently come under ecclesiastical authority. This does not mean, of course, that church courts are to manage the affairs of these institutions, but that they will have the final authority as to the character of men who shall guide these institutions. The sentiment expressed by a southern philanthropist, "Other institutions change, the church abides. The good I do in the future I shall do through the church," has spread. The amounts given by the churches to education are increasing each year in amazing proportions. About thirty million dollars were spent last year by the churches in the field of education.

Standardizing "Function"

Not many years ago Dr. Paul Munroe in his "History of Education" could say:

"One of the present tendencies gives rise to a new educational problem, and at the same time solves an old one. The complete secularization of schools has led to the complete exclusion of religious elements in public education and the very

general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teachers comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the super-natural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the church and the home, neither of which is doing much to meet the demand."

In recent years a great change has come. All of the denominations of the country have awakened to the supreme importance of helping to keep the Christian element in the education of our youth.

This renewed interest is shown in the ever-increasing interest and activity of the church in the fostering of the "daily vacation Bible schools," the providing of religious training of the youth in the public schools and the high schools by means of the "Gary plan," the "Colorado plan," and a half score of other schemes to supplement the work of the state. It is also manifested in the wise and effective co-operative work of the various denominations at the state institutions of higher learning. In every way the church stands ready to give the full measure of its assistance in these and other fields. On the other hand the superintendents of schools and the presidents of state universities are arranging more liberally for proper academic credit for academic work in Bible study under the auspices of the church.

This new emphasis of the function of the church in education has also enlivened the appreciation of the place and import-

ance of the small college. There is no question today about the place and work of this distinctively American institution. It is coming into a new and larger life. From henceforth its emphasis will be more particularly in the development of character and the preparation for the larger life and service. By enlarging and developing and modernizing its department of Christian education, it will more adequately prepare the teachers of Bible, philosophy, sociology and kindred themes for their work in the home, the schools and the church. Its work in developing broad, Christian leaders for all the activities of life is increasingly appreciated. Its aim has always been vocational—preparing the life for the highest service. A score of the most eminent presidents of state universities have challenged the church to more fully equip and support these institutions. President W. O. Thompson of the Ohio State University declared last fall: "The Christian college has the supreme call and the supreme opportunity of the hour." He then called attention to the need for more properly equipping and endowing these institutions. Many do not seem to appreciate the magnitude of the quiet, pervasive moment to accomplish this end in the denominations. The upward push of the high school, the downward reach of the university and the sidewise shove of the junior colleges have not yet displaced the small college, and we believe will never do so.

Standardizing "Organization."

Not until within the last forty years has the church attempted to direct its work of education in an organized or scientific manner. That it was able to accomplish so much without coordinating and unifying its forces must bring wonder and admiration to the careful student in the field of education.

More than one hundred years ago there were organized boards of ministerial education whose chief function was to look after the education of candidates for the ministry. None of these boards had au-

thority over the schools and colleges and seem to have done little to form their educational programs or shape their curricula. Very little was done by the church in the way of financial support for the institutions. They were usually kept alive by means of contributions from wealthy patrons of education and by student fees.

In 1883 the General Assembly of the Presbyterian Church in the United States of America (Northern) established its college board. Thereby a new chapter was written in the history of the "Church of Education." This was followed by a similar action of the Methodist Episcopal Church (North), which in 1888 authorized the erection of a board of education which was brought into being in 1892.

The American Baptist Education Society was organized in 1888, which in 1911 was changed to the Board of Education of the Northern Baptist Convention.

The Methodist-Episcopal Church (South) organized its General Board of Education in 1898 and a Commission on Education was created to be the standardizing agency of the church.

The Presbyterian Church, United States (Southern), organized its Executive Committee of schools and colleges in 1906. In 1914 this committee brought into existence "The Presbyterian Educational Association of the South," which became the standardizing agency of the church.

The Disciples of Christ organized their Board of Education in 1914.

The Southern Baptist Convention created its General Board of Education in 1919.

The Council of Church Boards of Education was organized by the representatives of six denominations in New York City in 1911. It has now grown to such an extent that it includes nineteen Protestant denominations—all the leading churches of the United States, with the exception of the Southern Baptist.

In 1915 this council brought into being "The Association of American Colleges." This was intended at first to include only the church colleges, but the plan was later

modified so as to include all the "colleges" of America.

"Standards" Justified

All of the churches appreciate the fact that much of the educational work of the past has not been honest and thorough. In many instances they have led in the efforts to improve the situation and often have they sustained severe loss by reason of exceeding the standards set by the states. Certain moral and religious ideals are ever before the denominations presenting added problems in spirit, method and curricula. Thus a serious problem, scarcely recognized by some, is presented to the church for solution. It is a matter of interest that of the fifty-three institutions of higher learning which are now members of this association a majority—twenty-seven—are church colleges. Seventeen are state institutions, seven are independent and two are municipal. In the North Central Association of 141 higher institutions, ninety-seven state, nineteen independent and three municipal.

"Standards" in the field of education is no new idea to the Church Boards of Education. The Board of Education of the Methodist-Episcopal Church was the first church board to enter upon the work of standardization, beginning in 1892. The board of the Methodist-Episcopal Church (South) began its work in 1894; the Presbyterian in U. S. A. (Northern) in 1912; the United Brethren in Christ and the Presbyterian U. S. (Southern) in 1914. The last named church in 1920 adopted the standards of this association as their standards. The commission of the Methodist-Episcopal Church (South) this year accepted, with one exception, the same standards—slightly mitigating the financial requirement. They declare:

"From now on there is to be but one definition of a standard college, and fortunately there is at least a pretty general agreement as to the standards to be used in classifying colleges. The standards therefore printed in this report of the Board of

Education are therefore national standards."

The Southern Baptist Church in 1922 took the following action:

"That the Southern Baptist Education Association undertake, in conformity with its constitution, and with the approval of the Southern Baptist Convention, to set educational standards, in harmony with the national definition of a standard college which is now in process of formulation, giving recognition and rating to those institutions which are approaching said standard."

The other denominations are concerning themselves about the efficiency of their institutions—the majority urging that national standards prevail. While the Council of Church Boards is not a standardizing agency, it has frequent discussion of the methods and needs of the church schools and colleges. It started the work that evolved the illuminating and suggestive publication, "The Efficient College," which has done much to justify the standards adopted by the regional associations.

When the idea conveyed by the term "standards" is rightly comprehended, all prejudice is dispelled. There must be some "type, model, example or authority with which comparison may be made." The standards being adopted by the various agencies in America have been evolved by those who have had long experience in the work of education. They are not static. Of necessity they have been changed and yet further changes doubtless will be made.

To avoid hopeless confusion, to protect the youth, to unify the educational work of the nation and to give guidance to the various parties engaged in the work of education, the outlining of standards is helpful and necessary. A careful reading of requirements disarms most of the criticisms. This reveals the fact that many of the items are recommended but not absolutely required. This is wise. The ancient philosophers used to speak of certain things as "in the process of becoming." By holding the ultimately desired goal before some

of the worthy institutions, they are encouraged to go on to a perfection which they have not yet attained. The goad that is used to urge them on—the withholding of recognition—is effective.

Standards and the Human Element

The leaders in some of the churches seem to see a human element in the college standards that may embarrass the churches. Such standards are human. Dr. I. D. Steele in his "Natural Philosophy" says:

"The first intimation that is given of an attempt to have a standard in England is that of 1120. King Henry ordered that the ell, the ancient yard, should be the exact length of his arm."

It was quite natural that King Henry should use his own arm as the standard of measurement. It is also quite natural that the men whose foresight and courage led them to the establishment of standardizing agencies should use the institutions which their faith and ability had led into large prosperity as standards of measurements. Inasmuch as they recognize the place and value of less pretentious institutions, have not made the requirements exclusive, and are giving encouragement to institutions in "the process of becoming," we have little about which to quarrel.

One item certainly should be modified. I refer to paragraph No. 9, "Support." This appears to be a real discrimination against the church institution and should not stand. All agree that the college should have an annual income of at least \$50,000. We further agree that "not less than \$25,000 should be derived from stable sources, other than students." But why declare that "if not tax-supported" it should have "an endowment of not less than \$500,000?" "Tax-support" refers to state institutions. Is this source of revenue any more than that which comes from the regular budget of the churches? Ask your university presidents who spend weary hours in various contacts with legislatures. On the other hand, few sources of revenue are more sure than those from the regular

budgets of the church. In recent years practically every denomination in America has included in the budget a certain per cent of all its benevolent funds for education. Some of the colleges are receiving now from \$10,000 to \$30,000 each year from such sources, and these sums are being rapidly increased.

There is little danger that the standardizing associations may be imposed upon by acknowledging such sources of funds. They may be trusted to take care of themselves. Moreover, no trust in the denominations is required. Institutions are not gauged by hopes or promises of the future, but by past records and present achievements.

I am not pleading that the amount of required income should be lowered. The added clause, "The financial status of the college should be, however, judged in relation to its educational program," makes it possible to recognize some honest, sincere, thorough institution that on a smaller capital is doing real educational work. But recognition and emphasis should be placed upon the regular gifts of church men and women to this fundamental work, thus insuring also their interest and prayers. Another important consideration is in the fact that there must be a limit to the amounts set aside immediately for permanent endowments. Thirteen of the Church Boards of Education report endowment funds of their educational institutions to the amount of \$180,400,000, in addition to the many million which have been pledged in recent campaigns, besides more than \$190,000,000 invested in property.

The Council of Church Boards of Education, composed of men in hearty sympathy with the principles of standardization at their meeting in January, 1922, unanimously requested that some phrase like "or supported by a definite plan through church channels" be added after the words "if not tax-supported."

"Standards" and Misapprehensions

There is quite a general feeling that the standardizing agencies do not understand

the small college. Little ground is found for this criticism in the present standards of this association. Real wisdom is in the advice:

"Institutions of limited resources and inadequate facilities should confine themselves to strictly undergraduate courses;"

And—

"The size of the faculty should bear a definite relation to the type of institution, the number of students and the number of courses offered;"

And—

"The curriculum should have a justifiable relation to the resources of the institution."

Some of the colleges have become over-ambitious. This story was recently told—the scene in the North Central States:

"A second rate academy was not prospering. Its zealous promoters decided to change its name to a 'college.' Catalogues were consulted. It was discerned that some degrees were written after the name of each professor. The teachers were searched for such adornment. One A.B. was found, one B.L., one C.E.—a civil engineer whose training was secured as he 'carried the chair.' All but one could produce some 'letters' of testimonial. After a diligent search, it was found he had taken a three-year course in a county school and then a full course of seven months in a 'normal college.' It was decided that, although no degree had been received, there should be written after his name the letters 'N.G.'—which, of course, stood for Normal Graduate."

But most of the church colleges are confining themselves to the cultural courses, somewhat modified to suit the present time, training especially in the broad principles of truth, of life, and of service.

There is one other point of embarrassment in the interpretation of the standards. Practically all colleges consider that they must have as the head of each department one who has the doctor's degree. After several years of experience in securing teachers and conference with men of

larger experience in teachers' agencies I am persuaded there are not enough of such teachers qualified to supply the demand. In a recent year the Bureau of Education reported that only forty-six doctors' degrees were secured from all the institutions of all the southern states. The recommendation of the American Association of University Professors would seem almost to prohibit Christian men or women, who in Holy Writ are urged "not to think of themselves more highly than they ought to think," from seeking this degree. After outlining minutely the requirements, this judgment is rendered:

"The doctor's degree should be conferred only upon persons of unusual intellectual endowment with unequivocal capacities for research."

This may be needed to uphold the law of the "infallibility of the expert," but it doubtless decreases the number of those who might enter upon "the process of becoming," and thus renders it difficult to meet the desires of our college. In many instances men and women of strong personality, broad learning and wide experience, who on some details of their subjects had to confess "I do not know," were replaced by others of weaker personality, narrow earning and limited experience who would boldly say, "It is not known." This is no complaint against the requirement for special training in professional and technical schools, but it is a plea for a wise interpretation of the item in "training of the faculty." There is a difference in the process of making steel and of fashioning tools. The small college is chiefly concerned with developing the steel of character. It is dealing with broad principles underlying the thought, purpose and activity of life. The college teacher must know something of the established truths in the various fields of learning and be able to relate these in one symmetrical whole. Such eminent authority as Dean Small of the graduate department of the University of Chicago has often expressed his opinion that the doctor's degree is not

essential to church college work but that a standard of two years' work leading to the master's degree is preferable.

In the Presbyterian Church in the South we are holding before all the college youth the great need for specially trained teachers and in the coming years we may be assured of a sufficient number of masters and doctors, and from the "Student Loan Fund" are making it financially possible for the poor students to continue the graduate studies.

In conclusion permit me to thank the Association of Colleges and Secondary Schools of the Southern States for the great contribution you have made to the educational work of the South.

You have set a swift pace, but we have tried to follow. You have raised before us high ideals, and our churches appreciating the justice of your standards are giving in an unprecedented way of their interest and prayers and financial help.

In no sense do we consider our work as in competition with that of the state or independent boards. We recognize their right and place. We could not if we would accomplish the work they are now doing. The church has made notable contributions to the work of education in the past. It is rendering an invaluable and greatly appreciated work now. It is girding its loins, perfecting its plans, uniting its forces, and equipping its institutions for greater and deeper ministries in the future.

Wonderful opportunities are before us in the South. Many of our educational policies are still in the fluid state. Before these crystallize, as in other parts of the country, and before our institutions become big and unwieldy, there should be mutual understandings of each other's plans, a clear appreciation of each other's difficulties and limitations, and "laying aside all malice and all guile, and hypocrisies, and envies, and all evil-speaking," we must go on in our efforts to develop and train a democracy, a brotherhood, a Christian citizenship which shall solve the serious problems we face in the South, in our country, and in the world.

JUNIOR COLLEGES FOR BAPTISTS

BY G. W. PASCHAL, Ph.D.

It was President Harper of the University of Chicago who originated the junior college. He saw that—

"The work of the freshman and sophomore classes is only a continuation of the academic or high school work. It is a continuation not only in subject matter studied but in methods employed. It is not until the end of the sophomore year that the university methods of instruction may be employed to advantage."

It was in the early 90's that President Harper was saying this. Since that time hundreds of junior colleges have been established, both denominational and public, in every section of our country. Without them many of the states of the west would be unable to provide for the great numbers of young people who are asking for a college education. Our Southern Baptists already have one or more in nearly every state of our Convention and are planning others. And this is well. For the junior college is not only based upon correct educational principles but offers to our denominations the surest hope, perhaps the only hope, of providing Christian education for their sons and daughters.

As we are to consider the junior college as a part of our educational system, it will first be necessary for us to see what that system is, or is destined to be, and then to consider the place of the junior college in it.

First, in our Baptist system is the standard four-year college. In nearly every state of our convention the Baptists have one or more of them. Some are co-educational, some are for one sex only, some are co-ordinated institutions, such as the University of Richmond with its twin colleges, Richmond College for Men and Westhampton College for Women. The tendency in all the states seems to be toward one strong institution, either co-educational or with coordinated colleges for

the two sexes. A half century hence we shall probably find that our Southern Baptists in all the states have come around to this, but possibly after costly experiments.

The reasons for this tendency are very practical. Higher education is tremendously costly, so costly that the Baptists in no state will be able to support more than one first-class college or university adequate for the demands of the times. The call is no longer for the simple cultural curriculum of former days. The work of the junior and senior years has been arranged in groups with special reference to some profession or vocation, such as education, ministry, commerce, engineering, scientific industry, journalism, medicine, law. For each of these a strong faculty and proper equipment in library or laboratory are needed. In addition to this, the demand is growing for specialized work beyond the Bachelors degree. Especially is this true in the field of education. Those who are to be teachers in our high schools, either as principals or heads of departments, need special post-graduate instruction in college. To provide it will require a big outlay of money, for, as I said above, higher education is tremendously costly. One school of law, one of medicine, one of religion, all in connection with one institution and available for both sexes, is all that our Baptist people in any state will be able to provide.

This standard college or university, well equipped, well endowed, well manned, is indispensable. But no one institution, no two institutions, will be able to accommodate the great throngs of our Baptist young people who are already making their way through the high school toward the college. We find these throngs in every state. In North Carolina there are 40,000 boys and girls in our more than five hundred high schools. Our state is making strenuous efforts to provide college edu-

cation for them at public expense. With all its revenues, it is doubtful whether the state will be able to make proper provision. Already our Baptist colleges are proving inadequate. They are caring for not more than half our Baptist young people in college, leaving the other half to the state institutions. Doubtless this situation is found in every southern state in which the Baptists have not foreseen this increased demand and provided for it. Here is the problem for us, to save our young people for Christian education in our own schools and colleges. The solution is the proper use of the junior college.

Junior colleges are of several types, but the type which I should recommend is one that does the last two years of high school work and the first two years of college work. The first two years of high school work are now in reach of nearly every boy and girl at his home. Accordingly it would be better for the junior college to prescribe these first two years of high school work for entrance, as it would then have a freer hand with the higher grades.

In considering the advantages of the junior college we first think of expense. And here we find that the cost is much less than in the regular college, both to the denomination and to the student in the junior college.

Of course, our junior colleges must be of standard grade. No other kind can live long in this day. And they cost a substantial sum to build and maintain. But the initial cost of grounds and buildings will often be borne by the city or section in which the college is located, for nearly every city wants a junior college; and a denominational college at that. And maintenance is much easier than that of the regular college. The problem of instruction is simple. A few departments well taught are all that a junior college needs. Nearly all the courses offered are taken by a large proportion of the students, and hence there are no highly salaried teachers of small classes. Nor is it necessary to

provide laboratories, except for the more elementary and scientific courses.

For the individual student, also, there are many economies in the junior college. The standard of living is less luxurious. Many, especially when the college is in a city, can live at home. This makes it possible for many deserving young people to get a college education who otherwise could not find the means for it. But the boarding student finds the plainer and less expensive fare satisfactory. Tuition and other fees are lower. There is less call for extravagance in dress, while neither the students time nor pocketbook suffers such a constant drain as at the regular college from such things as athletics, fraternities, student clubs, moving pictures, student publications, and student conventions often requiring delegates to go to distant cities.

Again, the junior college has all the advantage of not being too large. A true democratic spirit can rule there. The personal influence of the faculty can reach every student. And this personal influence comes at the most opportune time for forming the character and religious outlook of the student. After they at their age have been two years under the influence of a faculty of able and good teachers, we can trust them anywhere. They will go out with Baptist ideals and ready for service in Baptist churches. In fact, in North Carolina we are already depending on our Baptist high schools and junior colleges to furnish our young men for the ministry. Our excellent public high schools do not turn out men whose purpose it is to preach the gospel.

And it is evident that as the junior colleges dot our states, they will exercise an influence and give support to our denomination such as the regular colleges can never do. Each will become a local center of power. It will develop around itself leaders who will give direction to the Christian culture of the section for fifty miles around. For the faculties must be made up of the ablest and most approved men to be found. The headmaster

especially should be a man like Arnold of Rugby.

Such is our hope for the Baptist junior college. Its students can do their work under conditions especially designed for students of their grade, for as Dr. Harper said, the work of the first two years of the college differs in subject matter and method from that of the last two years. Hence in the regular college the work of the higher classes has a somewhat distracting influence on that of the first two years and *vice versa*. With the establishment of junior colleges, we may expect the work of the regular colleges to be modified. The first two years of their work will be dwarfed in comparison with the last two. They will receive their students already picked for them by the junior colleges.

These students will already have their faces set towards a definite profession or vocation and will think of their college work as a means to success in it. And we may expect them to turn to their work with the zest and application that already characterizes students in law and medicine.

If we build junior colleges we may confidently hope that they will be patronized. Say what we will, the people would welcome the opportunity of Christian schools for their sons and daughters of junior college age. Now is the time. In a few years the state may go in and occupy the field. But at present we have only to go in and possess the land. Unless we do so we must leave many of our own Baptist young people to wander in the desert without the sweet influences of a Christian education.

THE TASK OF THE CHRISTIAN COLLEGE

LEE DAVIS LODGE, *Ph.D.*, formerly President, Limestone College, Gaffney, S. C.

(In the death of Dr. Lodge, which occurred January 1, 1923, Southern Baptists have lost one of their most distinguished educators.)

Education is the golden pass-key that unlocks every door of opportunity. It is by long odds the best inheritance a man can bestow upon his child. In our day the uneducated man or woman is at a terrible disadvantage in the sharp competition of life, a competition always intense and often hard and cruel. In discussing the large subject assigned me, within the necessarily narrow limits of a newspaper article, I shall be forced to use a style which I fear may remind my readers of the telegraphic jerkiness of Mr. Alfred Jingle in the *Pickwick Papers*.

Education of some sort every human being has. It is a mistake to suppose that an illiterate man is an absolutely uneducated man. School, college and university are not the only educators. Compulsory education is a fundamental statute in the

code of the universe. Willy-nilly, from cradle to grave, we have simply got to learn. Whenever we try to play hooky, nature sends her truant officer after us in a hurry and hales us back to our hard lessons, standing us oft-times in the dunce's corner until we can recite. Personal experience, family discipline, our country's laws, the demands of society, the rigorous training of business, the enchantments of art, the tender admonitions of the church—these all and many others are teachers, tutors and professors that have each their part in the education of our souls. We must not make a fetich of a book. There is something far more important—I mean the man behind the book. Let us never forget that every book was a mass of ideas in the mind of a man before it was a book. Every science today is far ahead of any book printed on the subject. Books are history. The new worlds of the future lie inchoate in the fiery, molten, swirling minds of men. Yet books are of the high-

est importance. They are the tools of intelligence—tools, not idols. They are high-powered cars of progress that carry the student in high gear over the macadam roads through the provinces of knowledge. So the schools make much of books. Nevertheless there are other supremely important factors besides books in the school's great work of giving to the students a liberal education. What is a liberal education? It is the development of the body as an organism to the highest possible degree of efficiency under control and direction of the mind; it is the development of faculty in the intellect; it is the development of fineness of feeling, purity of sentiment and virility of virtue in the heart; it is the development of power and rational freedom and fortitude in the will; it is the cultivation of catholicity of taste; it is the impartation of sound knowledge, the inculcation of sound habits, and the transmutation of mere learning into sound wisdom; it is the awakening of the spirit to a consciousness of its universal relations—its relations to God and to the world and to humanity; it is the nourishment of the whole nature, the innervation of the whole being, the revelation of God in the natural world, in the individual mind, in the epic poem of history, in the flowerage of art, in the shining pages of Holy Writ, and in the divine personality of Jesus Christ; it is the orientation of the soul; it is the apocalyptic vision of destiny; it is the transfiguration of the whole face and form of life with the sheen of the splendor that falls from the countenance of God. Yes, a liberal education is all these and much more, for education is never finished, despite the awarding of diplomas on Commencement Day. The poor little preparatory school of earth at best can but make us ready to enter the great university of heaven, there to continue the development which Fouillee so aptly calls "la divinisation progressive de l'homme."

If what I have said thus far be correct, it follows that the only true education is

Christian education. All genuine education, if carried to any length, must teach the student to think God's thoughts after him, and feel God's emotions after him, and will God's purposes after him. Here we find one great function of the Christian college. Jesus Christ is the Logos, the divine Word, the thought of God, the truth. Not anywhere in all the universe is there one slightest filament of truth that is severed and separate from the Master. Each smallest thread of truth, if followed up through all the meshes and webs and lace-work of law, will inevitably lead at the last to him by whom "all things consist." The Christian college understands perfectly well that all study, if the student be thoroughly aware of what he is about, has the thought of Jesus as its ultimate object, for he is the truth that we seek, whether with test-tube or telescope, whether in fossil or in palimpsest, whether we dissect a tissue with the scalpel or peer into the mind's most secret chambers by the flickering light of the torch of introspection. To the truly devout intellect, *studere est orare*. The laws of nature are but the thoughts of God. The facts of the scientist are beads of the rosary of the saint. The Christian college teaches its students to find God everywhere—in the "eternal process moving on," in crystal and flower and star; in the "increasing purpose" that runs through all the cycles of history; in all the efflorescence of art and all the effulgence of literature; in the profoundest researches of science, the sublimest researches of philosophy, and the most wistful aspirations of the race; and in the very warp and woof of the whole fabric that is being woven in the loom of time. It is the business of the Christian college to make it plain to the student that God is the great fundamental reality of the universe, that Jesus Christ is in very truth the bright sun of righteousness from whom are radiated all the life and light and love that stream upon us; and that Christianity is the most vital fact of our experience, the most marvelous phenom-

on of all the ages, and the very core of civilization itself. The Christian college must give its students the right values by which to reckon the goods of life. It must give them vision that they may behold the things of the spirit. It must indeed spiritualize the whole of life for them. It must show them that the truth alone can make them free. It must show them that he only is really free who is free in his soul and free in his mind. It must teach them to enshrine a noble idealism in their hearts. It must give them Goethe's message, "Gedenke zu Leben"—think of living. It must set them on fire with an enthusiasm for humanity. It must fill them with a passion for service. It must strive to make true missionaries of them all, no matter what may be their special form of work in the world—missionaries of religion, missionaries of justice, missionaries of culture. It must send them forth to join the great torch-race of nations. It must teach them to clarify their concepts, to pass their crude beliefs through the alembic of thought, to test ideas with the blow-pipe of intellectual analysis. In a word it must train them for leadership by developing in them to the highest perfection the sacred principle of individuality. To do this the college must have abundant resources, it must give learning, it must have "atmosphere," it must have personality, and above all it must have consecration. Every teacher must be a Leyden jar, charged with a spiritual electricity—ready to give a thrill of fire to any student whose mind touches it. But the task of the Christian college must be a nerve center in the body politic. The college owes a duty to the state. For example, right here and now, when South Carolina stands forty-seventh among the states of the union in illiteracy, and when from fifteen to twenty-five per cent of our voters in the different counties can neither read nor write, shall the Christian colleges of our state stand careless, idle, indifferent to the face of the appalling facts? God forbid! The hour has struck for a crusade

against this frightful peril. The Christian college must serve the Master by giving to the needy in his name the cup of life-saving water from the fountain of knowledge. Each Christian institution must join hands with every other educational force, must put forth every energy of its own, must use to the uttermost its plant, its power, its prestige in the determined, unremitting, tremendous effort to drive this hideous evil of illiteracy from the fair borders of our commonwealth. South Carolina forty-seventh! Oh, the shame of it! South Carolina, the proud old commonwealth of Rutledge and Pinckney and Laurens, of Hayne and Calhoun and Hampton, of Gilmore Simms and Timrod, South Carolina forty-seventh! Oh, the burning disgrace of it! Surely the Christian colleges of this noble state will never rest till that black stain is washed away.

To another institution the Christian college is under a sacred obligation. I mean the church. Every Christian college ought to be a mighty fortress amply equipped with its batteries of "seventy-fives" and set for the defense of the faith. The college has also an informing function here. Organized religion has constant need of intellectual illumination. The true college has two different functions to perform in regard to knowledge; it must conserve all the treasures of knowledge already won, and it must conquer new kingdoms. All the spolia opima of the college in all its glorious wars for truth must be hung on the walls of the temple. Christian scholars have often failed to rise to their opportunity and their duty in the matter of intellectual conquests for Christ. I point to a single instance. There is the new science of sociology, a great, growing, powerful science, destined more and more to wield a mighty influence upon the life of mankind. Hitherto this science has been largely dominated in its development by men indifferent, if not hostile, to Christianity. Yes, I know we have had some splendid Christian sociologists—Dr. Small and Dr. Henderson, for example. Still, the informing spirit of

the science as a whole has not been Christian. Yet the thought of Jesus Christ gives the finest inspiration, the firmest basis, and the noblest programme of action for a true sociology. But I must not linger longer on this great subject. The Christian college ought to aid the church in its practical work also. The college must train its students for active service in all the great Christian organizations. It must send them out from its halls with hearts ablaze with love for God and love for man; send them out with a longing to be about their Father's business, with a clear conception of what that business is, and with an inspiring view of the great opportunity before them; send them out with minds thoroughly trained for work; with constructive, creative ideas fairly burning to get themselves realized, and with a large and luminous supply of sanctified common sense.

No, I am not a brook; so here I stop. The reader will observe that I have throughout referred to students as masculine. That is purely a grammatical convention. It all applies in general just as well to girls. Everybody knows that they are creation's crowning glory. Bobbie Burns, speaking of Nature, says:

*"Her 'prentice han' she tried on man,
And then she made the lassies."*

And don't you remember how the poet in the Nibelungen Lied, when he talks about the great exploits of his heroes, often refers to the gallant knights as the husbands of their wives? It is not Siegfried, but the husband of Kriemhild; not Ruediger, but the husband of Goetlinde! I tell you that old fellow, away back in the twelfth or thirteenth century, knew a thing or two, he did.—*Reprinted from Limestone College Catalog.*

LITERATURE AND CHARACTER TRAINING

MISS MARY WATTERS

Description of a Special Course at Baylor University

The course entitled, "Literature and Character Training," given by Dr. Charles D. Johnson, head of the department of public discourse of Baylor University, to seniors and graduate students in the fall of 1922, is a pioneer course in the field of practical moral education. This field holds promise of rich development and far-reaching results in the direction of educational progress in the future, and it is a source of gratification that a Baptist University is the first to offer courses in it. The series of lectures were constructed by Dr. Johnson in Iowa University in the summer of 1922 and have not yet appeared in book form.

Particularly significant is this forward step in education to the denominational colleges and universities interested primarily in the production of forceful Christian character. That character can be con-

sciously changed to face in a certain direction, with due regard to the experiences that have gone before, is a thesis that Dr. Johnson sets forth in this course as preeminently true not only with regard to the change that takes place in the religious experience in conversion but in the choice of other courses of conduct in life.

From a theoretical standpoint the psychological basis for character building is instinct. Feeling, desire, intellect, and will are considered in their interrelated and indissoluble connections. The relative importance of these psychic factors in the growth of consciousness, with due regard to both breadth and depth and with particular attention directed to the practical question involved in the relation between mental capacity and moral responsibility is definitely analyzed. Character is defined as "recurrent individual activity in any

given direction motivated by a feeling of right or wrong." It is conditioned on experience, but, as purposive activity, it is subject to intelligent choice from a number of experiences. The significance to moral progress of employing reason as a controlling factor in choice for courses of conduct is convincingly set forth. A comprehensive evaluation of the environmental factors influencing character formation is presented, with particular emphasis on the personal factor involved in direct contact with persons and indirect contact through books. The force of Christian character in supplying the motivation for the highest type of conduct is recognized with the consequent enhancement of the value of Christian education in character training.

An outstanding thesis of the course and one of the basic principles underlying it is that character can best be trained, not by instruction in the abstract principles of right and wrong, but through experience in concrete social situations. The complexity of our modern social life in the number and variety of personal and institutional interrelations makes it increasingly essential that the individual know what is right and wrong and possess the requisite power of self-direction. Upon this basis a study of personal and environmental characteristics that contribute to character building in individuals is given through an illuminating course of reading in biographical and other types of literature. The constructive work of the students of this class along the line of developing morality test questions will add to the practical value of the course. These questions are being revised, compiled and amplified by Dr. Johnson and will be published in connection with the work. This phase of the work should be of special interest to those engaged in personnel management. To

place men effectively, it is necessary that one know the relative force of their characters. These tests, or similar, ones, Dr. Johnson confidently believes, and other educators interested in the same field, among them Dr. E. D. Starbuck of Iowa University, are of the same opinion, will be of equal reliability as tests of morality that the intelligence tests now being so successfully used are as tests of mental capacity. No course could have a more significant bearing in the training of teachers and preachers. The discriminating employment of scientific exactness in dealing with informational material with the fineness of interpretative power in evaluating works of art is a phenomenal feature of this work.

In the course in "Personal and Social Culture" offered by Dr. Johnson in the winter term, Baylor University takes a place with two other universities, Iowa and Minnesota, as the first to offer courses of this nature. These two universities are offering the course this year for the first time. The fact that three have been developed, independently of each other, in one year shows that the idea is taking hold of the minds of educators interested in constructive work of this nature. Again it is gratifying to know that a Baptist University is one among three leading educational institutions to present courses possessing such value in a program of educational progress.

Since Baptists have been pioneers in the field of religion, government and education throughout American history, it is gratifying to know that advanced courses are now being developed in a standard Baptist university which points the way to the permanent establishment of graduate courses to take rank in the foreground in comparison with other standard universities in America and in England and Europe.

Southern Baptist Education Association

Christianity and Culture

MEMPHIS, TENN., FEBRUARY 20-22

TUESDAY EVENING, FEBRUARY 20

- 7:30—Address, President W. J. McGlothlin.
Appointment of committees.

WEDNESDAY MORNING, FEBRUARY 21

- 9:30—Scripture, Comment and Prayer, Secretary W. C. James.
9:45—"History of the Christian College in America," Dr. Frederick Eby.
10:15—Discussion—President J. M. Wood.
10:25—Open discussion.
10:40—"Distinctive Features of the Christian College," President J. B. Lawrence.
11:10—Discussion, President A. Chamlee.
11:20—Open discussion.
11:30—"Denominational Content in the Curriculum," President H. E. Waters.
12:00—Discussion, President J. W. Provine.
12:15—Open discussion.
12:30—Adjournment.

WEDNESDAY AFTERNOON, FEBRUARY 21.

- 2:00—"Professional Content in the Curriculum," President F. W. Boatwright.
2:30—Discussion, Secretary D. M. Nelson.
2:40—Open discussion.
3:00—"A Baptist University for the South," President R. W. Weaver.
3:30—Discussion, Dr. C. D. Johnson.
3:40—Open discussion.
3:50—Miscellaneous business.

WEDNESDAY EVENING, FEBRUARY 21.

- 7:30—Address of the President.

THURSDAY MORNING, FEBRUARY 22.

- 9:30—Scripture, Comment and Prayer, Dr. A. U. Boone.
9:45—Reports of committees.
10:15—"Personality, Scholarship and Denominational Affiliation of the College Professor," Dean E. G. Townsend.
10:45—Discussion, President M. B. Adams.
11:00—Open discussion.
11:10—Student Activities:
 "Student Government," President C. E. Brewer.
 "Religious Activities," Secretary F. H. Leavell.
 "Athletics," President C. Cottingham.
 "Social Life," President George J. Burnett.
1:00—Adjournment.
2:30—Joint session with the Southern Methodist Education Association.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV

FEBRUARY, 1923

No. 9

A SURVEY OF SOUTHERN ILLITERACY

ALBERT R. BOND, *Editorial Secretary*

EVERY child has the right to be well born and educated. The duties and privileges of life attach to these two vital rights. Vast sums of money have been spent to make possible and permanent a state of civilization in which every child could be assured these rights. Individuals, corporate endowments, religious and benevolent organizations and the State have co-operated in the task of creating conditions that would make it possible for a child to have a fitting chance in the struggle.

The problem of illiteracy well deserves the serious consideration now being given to it. Different sections of the United States have distinguishing problems which arise from the character of its resident population. The types of the population vary with many factors which may not be discussed in this survey. Three elements enter into the problem of Southern illiteracy: (1) The native white population; (2) The negro population; (3) The foreign-born population. Since the South has only a small percentage of a foreign-born population, we omit this factor from this survey of Southern illiteracy.

The term illiterate as used by the Census Bureau applies to any one ten years old and over who cannot write in any language. The English language is not made a test. In general the term is intended to include all those who have not had any education.

The present survey is based upon the United States Census Report for 1920, which is the latest source of information. Certain comparisons are made with former census reports. We deal with the constituent States of the Southern Baptist Convention and then with a group of these States which are distinctively Southern.

I. CENSUS 1920.

1. Total Illiteracy

The Southern Baptist Convention has 17 constituent States and the District of Columbia. Some of this list are not distinctively Southern

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States but we include all of them in the first part of this survey. The average for the United States for the total population is 6.0 and for the Convention States is 10.7. We list the Convention States with percentages; the number in parenthesis before each State indicates its rank in the total list for the United States; for example, (1) Louisiana 21.9 means that Louisiana has the greatest percentage of illiteracy in the United States; (12) Arkansas 9.4 means that Arkansas is the 12th in order in the United States in percentage of illiterates.

(1.) La.	21.9	(12) Ark.	9.4
(2) S. C.	18.1	(13) Ky.	8.4
(3) Miss.	17.2	(14) Tex.	8.3
(4) Ala.	16.1	(20) Md.	5.6
(5) N. M.	15.6	(26) Okla.	3.8
(6) Ga.	15.3	(27) Ill.	3.4
(8) N. C.	13.1	(31) Mo.	3.0
(9) Va.	11.2	(34) D. C.	2.8
(10) Tenn.	10.3	Convention States av.	10.7
(11) Fla.	9.6	U. S. Average	6.0

In this list 13 States have a percentage of illiteracy higher than the average for the United States; eight rank higher than the average percentage for this group. The eighteen Convention States rank from one to thirty-four, inclusive, in the list for the entire United States; within this same number seventeen other states rank in percentage. If we omit from this list New Mexico, Maryland, Oklahoma, Illinois, Missouri, and the District of Columbia, we have twelve Southern States, and these rank the highest percentage in illiteracy for the United States with the one exception of Arizona which has the same percentage as Georgia.

Two factors help to make this high percentage for the Southern States: (1) A large negro population. The percentage of negro illiteracy is largest for these twelve States. States other than Southern have a large foreign-born population but the ratio of negro illiteracy is higher than that for foreign-born, the figures being for negro 22.9, for foreign-born whites 13.1. (2) Mountain population. In addition to the negro population five States—Georgia, North Carolina, Virginia, Tennessee, Kentucky—have also a very large population in the mountain sections, whose inaccessibility renders it difficult to maintain an adequate school system.

2. Native White Illiteracy

The percentage for native white illiteracy for the United States is 2.0. We list the Convention States with the percentage for each; the figure in parenthesis indicates the rank of each State in the list for the United States for white illiteracy.

(1) N. M.	11.6	(11) Ark.	4.5
(2) La.	10.5	(12) Miss.	3.6
(3) N. C.	8.2	(13) Tex.	3.0
(4) Tenn.	7.3	(14) Fla.	2.9
(5) Ky.	7.0	(15) Okla.	2.3
(6) S. C.	6.5	(17) Mo.	2.0
(7) Ala.	6.3	(18) Md.	1.8
(8) Va.	5.9	(25) Ill.	0.8
(9) Ga.	5.4	(44) D. C.	0.3

Of this list fourteen States have a percentage higher than for the United States. Five of the first nine have a large mountain population. New Mexico heads the list for native white illiteracy for the entire United States. With the exception of New Mexico and West Virginia, the twelve Southern States stand at the head of all the States for native white illiteracy. Florida has the lowest rate of the Southern States.

3. *Negro Illiteracy*

Louisiana	38.5	Florida	21.5
Alabama	31.3	Kentucky	21.0
Mississippi	29.3	Maryland	18.2
S. Carolina	29.3	Texas	17.8
Georgia	29.1	Oklahoma	12.4
N. Carolina	24.5	Missouri	12.1
Virginia	23.5	Dist. of Col.	8.6
Tennessee	22.4	Illinois	6.7
Arkansas	21.8	New Mexico	4.3

The United States average for negro illiteracy is 22.9. Twelve Southern States show a higher percentage than this. This would naturally be expected since the Northern States have a better type of negro population than in the South. Then, too, the negro conditions in the South are more difficult to improve than in the North. Economic and racial elements enter the problem of elevating the educational status of the negro.

II. TWENTY-YEAR COMPARISON

A comparison of the Census Report will show a marked improvement in the reduction of Southern illiteracy during the last twenty years. The following tables will indicate this.

1. *Native White Illiteracy*

Census	1920	1910	1900
New Mexico	11.6	14.9	29.4
Louisiana	10.5	13.4	17.3
North Carolina	8.2	12.3	19.5
Tennessee	7.3	9.7	14.2
Kentucky	7.0	10.0	12.8
South Carolina	6.5	10.3	13.6
Alabama	6.3	9.9	14.8
Virginia	5.9	8.0	11.1
Georgia	5.4	7.8	11.9
Arkansas	4.5	7.0	11.6
Mississippi	3.6	5.2	8.0
Texas	3.0	4.3	6.1
Florida	2.9	5.0	8.6
Oklahoma	2.3	3.3	7.7

2 Negro Illiteracy

Louisiana	38.5	48.4	61.1
Alabama	31.3	40.1	57.4
South Carolina	29.3	38.7	52.8
Mississippi	29.3	35.6	49.1
Georgia	29.1	36.5	52.4
North Carolina	24.5	31.9	47.6
Virginia	23.5	30.0	44.6

Here we list only the seven states that have a percentage higher than the average 22.9, for the negro illiteracy for the United States.

*3. Twenty-Year Reduction**Native White Illiteracy*

Census	1920-1910	1910-1900	1920-1900
North Carolina	4.1	7.2	11.3
South Carolina	3.8	3.3	7.1
Alabama	3.6	4.9	8.5
New Mexico	3.3	15.5	17.8
Kentucky	3.0	2.8	5.8
Louisiana	2.9	3.9	6.8
Arkansas	2.5	4.6	7.1
Tennessee	2.4	4.5	4.9
Georgia	2.4	4.1	6.5
Florida	2.1	3.6	5.7
Virginia	2.1	3.1	5.2
Mississippi	1.6	2.8	4.4
Texas	1.3	1.8	3.1
Oklahoma	1.0	4.4	5.4

Negro Illiteracy

Louisiana	9.9	12.7	22.6
South Carolina	9.4	14.1	23.5
Alabama	8.8	17.3	26.1
Georgia	7.4	15.9	23.3
North Carolina	7.4	15.7	23.1
Virginia	6.5	14.6	21.1
Mississippi	6.3	13.5	19.8

III. LARGEST PERCENTAGE IN REDUCTION IN ILLITERACY

In the following lists we give the seven states that rank highest in the percentage by which illiteracy was reduced in the periods indicated. To illustrate: North Carolina reduced her native white illiteracy by 4.1 per cent in the census of 1920 over the census of 1910.

1. *Native White Illiteracy*

Census 1920 over 1910

N. Carolina	4.1	Kentucky	3.0
S. Carolina	3.8	Louisiana	2.9
Alabama	3.6	Arkansas	2.5
New Mexico	3.3		

Census 1910 over 1900

N. Mexico	15.5	Tennessee	4.5
N. Carolina	7.2	Oklahoma	4.4
Alabama	4.9	Georgia	4.1
Arkansas	4.6		

Census 1920 over 1900

N. Mexico	17.8	Arkansas	7.1
N. Carolina	11.3	Louisiana	6.8
Alabama	8.5	Georgia	6.5
S. Carolina	7.1		

2. *Negro Illiteracy*

Census 1920 over 1910

Louisiana	9.9	N. Carolina	7.4
S. Carolina	9.4	Virginia	6.5
Alabama	8.8	Mississippi	6.3
Georgia	7.4		

Census 1910 over 1900

Alabama	17.3	S. Carolina	14.1
Georgia	15.9	Mississippi	13.5
N. Carolina	15.7	Louisiana	12.7
Virginia	14.6		

Census 1920 over 1900

Alabama	26.1	Louisiana	22.6
S. Carolina	23.5	Virginia	21.1
Georgia	23.3	Mississippi	19.8
N. Carolina	23.1		

3. *Total Illiteracy*

Census 1920 over 1910

S. Carolina	7.6	N. Carolina	5.4
Louisiana	7.1	Mississippi	5.2
Alabama	6.8	N. Mexico	4.6
Georgia	5.4		

IV. PERCENTAGE PROPORTIONATE REDUCTION

1. *Native White Illiteracy*

	1920 over 1910	1920 over 1900	1910 over 1900
Oklahoma	70.1	30.3	57.1
Florida	66.2	42.0	41.8
Arkansas	61.2	35.7	39.6
New Mexico	61.2	22.1	52.7
Alabama	57.5	36.3	33.1
North Carolina	57.5	33.3	37.0
Mississippi	55.0	30.7	35.0
Georgia	54.4	30.7	34.4
South Carolina	52.2	36.9	25.0
Texas	50.8	30.2	29.5
Virginia	46.8	26.2	27.9
Kentucky	45.3	30.0	21.9
Louisiana	39.3	21.6	22.5
Tennessee	34.5	24.7	31.7

In this table we give for each period the proportionate percentage of reduction in illiteracy. For example: In period 1 Oklahoma reduced its illiteracy by 57.1 per cent. This was over one-half. But in period 2 the reduction was only 30.3 per cent, which was less than one-half.

Order of Proportionate Reduction

1910-1900	1920-1910	1920-1900
1. Oklahoma	Florida	Oklahoma
2. New Mexico	South Carolina	Florida
3. Florida	Alabama	Arkansas and N. M.
4. Arkansas	Arkansas	-----
5. North Carolina	North Carolina	Alabama and N. C.
6. Mississippi	Georgia and Miss.	-----
7. Georgia	-----	Mississippi
8. Alabama	Oklahoma	Georgia
9. Tennessee	Texas	South Carolina
10. Texas	Kentucky	Texas
11. Virginia	Virginia	Virginia
12. South Carolina	Tennessee	Kentucky
13. Louisiana	New Mexico	Louisiana
14. Kentucky	Louisiana	Tennessee

In this table the States are listed in the order of greatest proportionate percentage of reduction in illiteracy.

Six States—South Carolina, Kentucky, Arkansas, Alabama, Florida and Texas—increased the per centage of reduction in period 2 over period 1. The other eight States lost in the rate of reduction.

2. *Negro Illiteracy*

	1920 over 1900	1920 over 1910	1910 over 1900
North Carolina	48.5	23.2	32.9
Virginia	47.3	21.6	32.7
Alabama	45.5	21.9	30.1
Georgia	44.5	20.3	30.3
South Carolina	42.9	24.3	26.3
Mississippi	40.3	17.7	27.5
Louisiana	36.9	20.4	20.8

For period 1 the order in which the States rank according to the highest percentage of proportionate reduction in illiteracy is this: 1—North Carolina; 2—Virginia; 3—Georgia; 4—Alabama; 5—Mississippi; 6—South Carolina; 7—Louisiana.

For Period 2 the order is: 1—South Carolina; 2—North Carolina; 3—Alabama; 4—Virginia; 5—Louisiana; 6—Georgia; 7—Mississippi.

V. SOME OBSERVATIONS

IMPROVEMENT—The statistics presented in this survey show the marked improvement in the reduction of illiteracy and especially white illiteracy. In the table "Percentage Proportionate Reduction," it will be observed that the 1920 Census shows that the Southern States had a proportionate percentage of reduction of illiteracy over the 1900 figures that ranges from 66.2 for Florida to 34.5 for Tennessee. Every Southern State reduced its percentage of illiteracy in each of the two census reports, 1910, 1920. This applies for total illiteracy, native white illiteracy and negro illiteracy. Special efforts have been made by a number of the states to reduce illiteracy by holding adult schools. While the adult school does not carry its pupils very far in the curriculum, it does render them able to read and write ordinary English. Further, the public school system in the South has made wonderful progress within this twenty-year period.

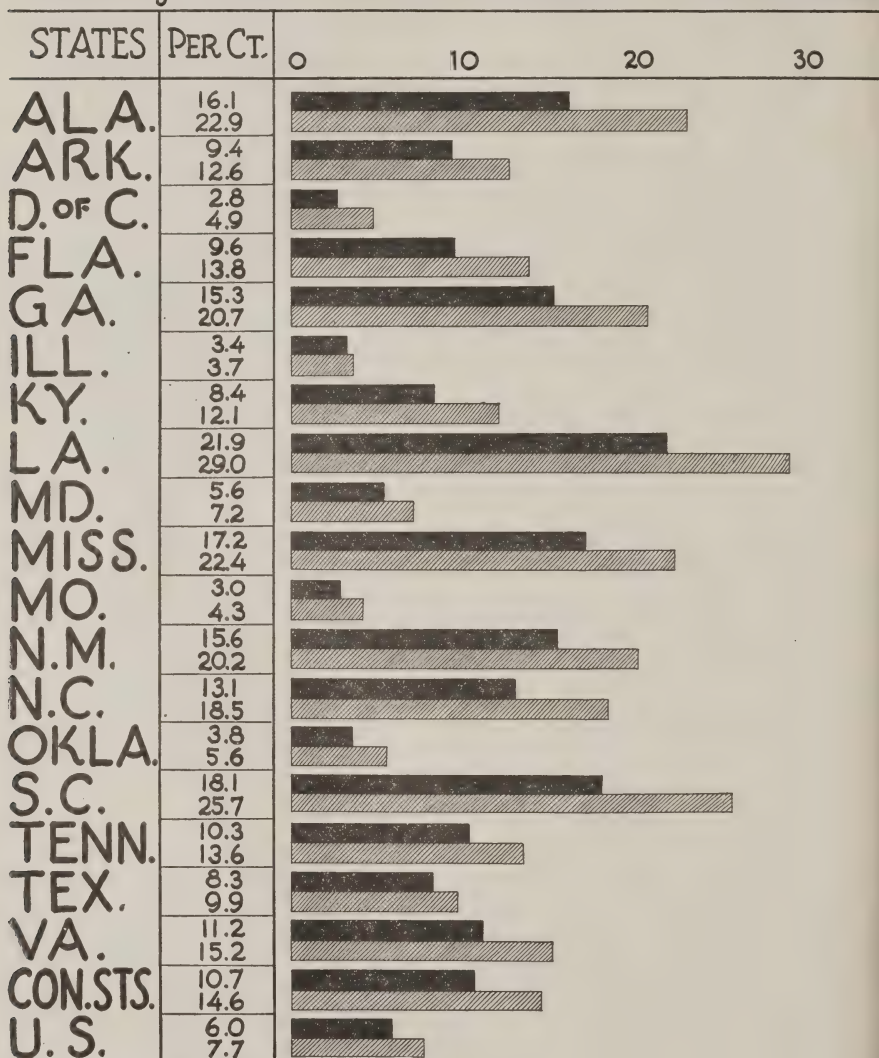
A RURAL PROBLEM—The percentage for rural illiteracy is higher than that for urban illiteracy. The South has a larger rural than urban population. While great advances have been made in the rural life during this period, the rural conditions do not yet have the advantages of cities of the South or of the rural conditions in the North. Because of the inadequate school facilities, the rural communities have been backward. This fact has a signal example in the mountain sections where the people retain a pure Anglo-Saxon lineage but who have continued backward in civilization because of the difficulty of travel. But even in these mountain sections great improvements have occurred, especially since the coming of the automobile and consequently of better roads.

A BAPTIST PROBLEM—Baptists constitute a large percentage of the population of the South, and especially in the rural districts. Hence the problem becomes intensely a Baptist one. Baptists must cooperate with the various agencies, local and State, to secure a better school system and to provide economic conditions which make it possible for every child to have an adequate school opportunity. The negro illiteracy will be reduced to a larger degree during the next census period because it will be recalled that during the last twenty-year period there remained vast numbers of negroes who were born within the shadow of the Civil War and who did not have the privilege of school. Now that negroes have the advantage of the public school, negro illiteracy will decrease rapidly, thus reducing the high average of illiteracy for the South.

VI. GRAPHS AND TABLE

We give several graphs and a table of statistics that set forth some of the results in this survey.

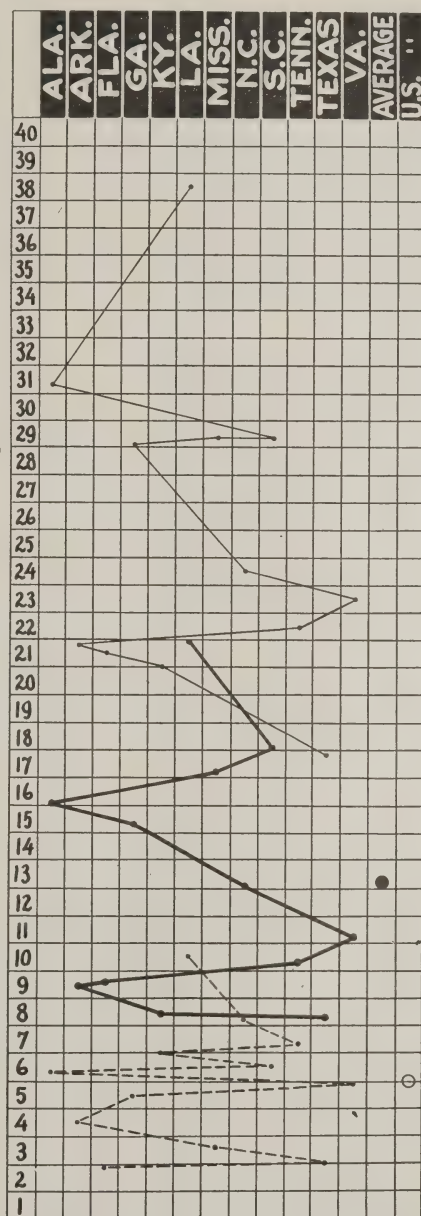
Illiteracy in the Convention States—Census 1920-1910



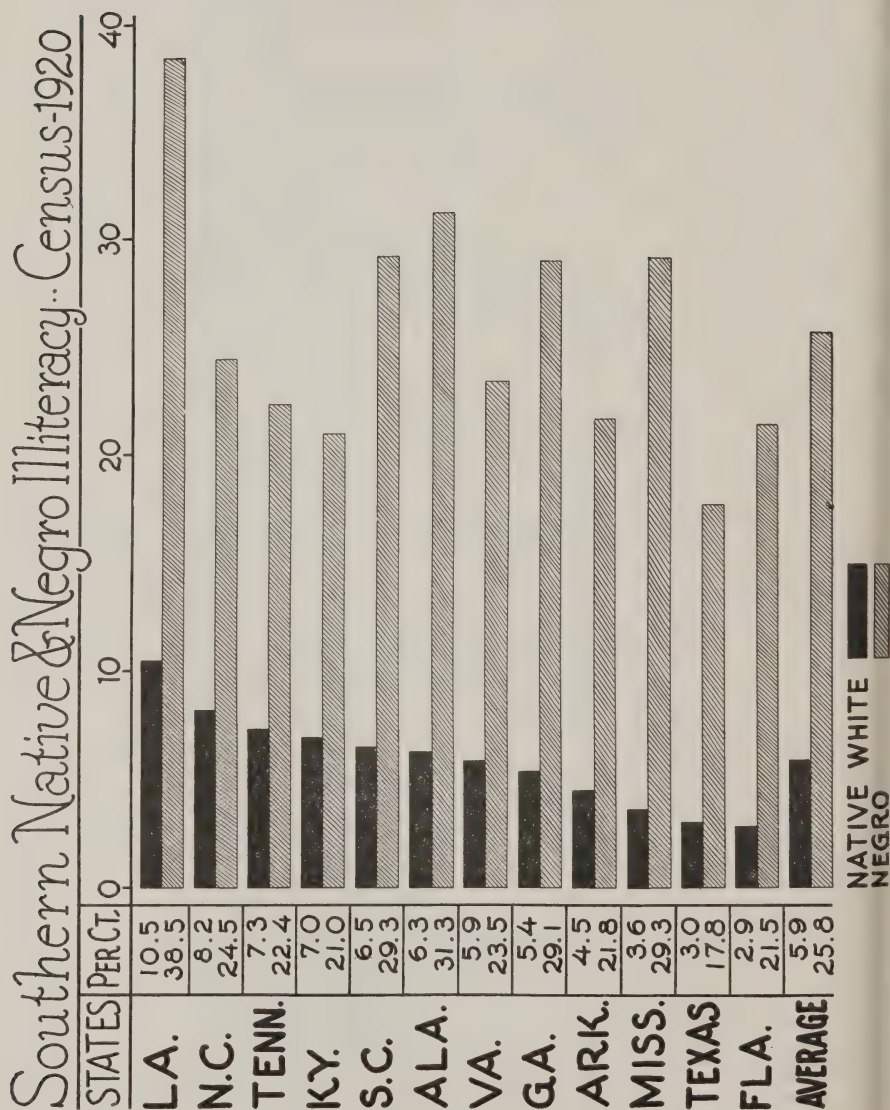
1920

1910

Survey of Southern Illiteracy ... Census-1920



----- NATIVE WHITE
 _____ NEGRO
 _____ TOTAL
 ● AVERAGE
 ○ U.S. AVERAGE



SOUTHERN ILLITERACY IN 1920 AND 1910

ILLITERATES IN NATIVE WHITE, FOREIGN-BORN WHITE AND NEGRO-10 YEARS AND OVER	POPULATION 10 YEARS OF AGE AND OVER															
	State	Native White			Foreign-Born White			Negro			1920			1910		
		Total	Illiterate		Total	Illiterate		Total	Illiterate		Total	Illiterate		Total	Illiterate	
			No.	Per Cent		No.	Per Cent		No.	Per Cent		No.	Per Cent		No.	Per Cent
Alabama	1,038,692	65,394	6.3	17,393	1,893	10.9	674,004	210,690	31.3	1,730,421	278,082	16.1	1,541,575	352,710	22.9	
Arkansas	925,474	41,411	4.5	13,834	1,145	8.3	363,403	79,245	21.5	1,302,905	121,837	9.4	1,179,067	142,934	12.6	
Dist. of Columbia	254,522	640	0.3	28,292	1,728	6.1	93,782	8,053	8.6	377,295	10,509	2.8	377,088	13,812	4.9	
Florida	450,630	13,169	2.9	42,057	2,667	6.3	258,449	55,639	21.5	751,787	71,811	9.6	544,722	76,716	13.8	
Georgia	1,237,776	66,796	5.4	16,028	861	5.4	896,127	261,115	29.1	2,150,230	328,838	15.3	1,885,111	389,775	20.7	
Illinois	3,829,325	30,907	0.8	1,194,979	131,996	11.0	157,205	10,476	6.7	5,184,943	173,987	3.4	4,493,734	168,294	3.7	
Kentucky	1,614,064	112,206	7.0	40,243	2,244	7.3	192,657	40,548	21.1	1,837,436	155,014	8.4	1,722,644	208,084	12.1	
Louisiana	784,198	81,957	10.5	44,644	9,707	21.9	536,362	206,730	38.5	1,366,066	299,092	21.9	1,213,576	352,179	29.0	
Maryland	862,553	15,368	1.8	101,155	13,575	13.4	794,825	35,404	4.8	1,158,953	64,434	5.6	1,023,950	73,397	7.2	
Mississippi	625,523	22,242	3.6	7,918	1,057	13.3	703,627	205,813	29.3	1,338,612	229,734	17.2	1,293,180	290,235	22.4	
Missouri	2,399,809	47,066	2.0	184,394	17,669	9.6	152,861	18,528	12.1	2,737,771	83,403	3.0	2,594,600	111,116	4.3	
New Mexico	220,893	25,519	11.6	26,786	7,250	27.1	5,362	228	4.3	267,595	41,637	15.6	240,990	48,697	20.2	
North Carolina	1,284,208	104,844	8.2	6,981	474	6.8	545,542	133,674	24.5	1,844,673	241,603	13.1	1,578,595	291,497	18.5	
Oklahoma	1,320,407	30,418	2.3	39,020	5,456	14.0	114,536	14,205	12.4	1,513,951	56,864	3.8	1,477,476	67,567	5.6	
South Carolina	593,709	38,742	6.5	6,327	391	6.2	618,928	181,422	29.3	1,219,316	220,667	18.1	1,078,161	276,980	25.7	
Tennessee	1,400,917	101,809	7.3	15,297	1,263	8.3	354,426	79,532	22.4	1,770,762	182,629	10.3	1,621,179	221,071	13.6	
Texas	2,648,333	80,443	3.0	332,955	112,417	33.8	572,719	102,053	17.8	3,556,616	295,844	8.3	2,848,904	282,904	9.9	
Virginia	1,196,920	70,475	5.9	30,325	2,150	7.1	520,657	122,322	23.5	1,748,868	195,159	11.2	1,536,297	232,911	15.2	
United States	60,861,863	1,242,572	2.0	13,497,886	1,763,740	13.1	8,053,225	1,842,161	22.9	82,739,315	4,931,901	5.9	71,586,270	5,516,163	7.7	

OUR NEW EDUCATIONAL POLICY

By FRANK W. PADELFORD, *Executive Secretary Northern Baptist Education Board*

IS Christian education the responsibility of a few or is it a function of the denomination? This is one of the most fundamental questions which Baptists have to face. There are two distinct lines of policy which it is possible to follow and are being followed in this matter. Let us illustrate it by reference to two great denominations.

The Congregationalists were the pioneers in education in America. Most of the early colleges were founded by them: Harvard, Yale, Dartmouth, Bowdoin, Amherst, Williams, Obelin. The line reaches clear across the continent. The colleges have followed hard upon the trails of the prairie schooners. It has been the policy of the Congregationalists to establish these schools, put behind them strong boards of trustees and then push them out to swim for themselves. Each institution has been thrown upon its own resources and compelled to build up a loyal constituency which has furnished or found the resources for its development. Practically none of the colleges has been linked organically to the denomination or been made responsible to it.

A Successful Method

That this method has resulted in building up strong institutions, a glance at the list will prove. Thrown upon their own resources they have developed vitality and vigor. So conspicuous has been the success of these institutions founded by them that the Congregationalists would probably not think of pursuing any other policy. It was not until the meeting of the National Council in 1921 that they took the first steps in their history in any effort to secure national denominational support for their colleges and this support is to be given without, in any way, lessening the independence of the schools.

It must be pointed out that this policy

has resulted in the development of strong independent institutions, which have been able to fall back for support, not upon organized denominational forces, but upon a determined denominational conviction regarding education. This conviction has been cultivated assiduously from the beginning.

On the other hand, while these schools have grown strong they are entirely independent of the denomination and as they have grown more vigorous and have been better endowed, the relation between them and the denomination has become less and less close until many of them sustain no relation at all except a historical one.

In sharp contrast with this policy, is that of the Methodists. They were comparatively late in entering the field of education. In the early days they were engaged almost exclusively in the missionary enterprise. But when they finally entered the field, they did it in a way characteristic of their energy and their farseeing plans. Today they have a system of schools and colleges covering the entire country from the Atlantic to the Pacific. Outside of New England there is scarcely a state that does not have at least one Methodist college and in some states there are several. The names of Boston, Syracuse, Northwestern, indicate how strong some of these institutions have become.

It has been the policy of the Methodists to tie their institutions close to the church and then as a denomination to assume responsibility for them. No college has had to sink or swim for itself. It has had at least a Conference, if not the whole fellowship behind it. In the last ten to fifteen years the denomination has taken a most vigorous interest in its schools. It has a denomination, raised large sums of money, running into many millions for the endowment and equipment of these

schools. Those who are acquainted with the present situation in our country know that the Methodists are far outstripping all the denominations in the upbuilding of their educational system.

This policy has not resulted in building up so many strong, outstanding, independent institutions as has the policy of the Congregationalists, but the Methodists denomination has a large group of schools, many of them of very high grade and all of them related closely to the denomination. No one ever heard of a Methodist college going off on an independent career. It is an integral part of the denominational life.

Which of these two policies should the Baptists pursue? What our historical policy has been there is no question. We followed the lead of the Congregationalists. Brown University, our oldest college, was founded by the vote of the Philadelphia Association but as soon as the site was selected and the board of trustees constituted, it was pushed out of the nest to fly for itself. Our second college was established by a little group of brave and adventurous souls who believed there should be a Baptist college in the Province of Maine and established the Maine Literary and Theological Institute (now Colby College), on the banks of the Kennebec. The first Baptist college west of the Appalachians was founded by the famous home missionary Johnathan Peck. Colgate was established by a little group of far-seeing, devoted Baptists at Hamilton, who paid thirteen dollars down on the dining-room table in the deacon's home. And so we might go through the list. While there are a few exceptions, nearly all our schools have been founded by small groups of devoted men and women who have seen the essential relation of education and religion. In recent years a few of the newer institutions have been taken under the protecting wing of the state conventions in the states in which they are located. But with these few exceptions, it has been our policy to let our schools and colleges "paddle their own canoe," finding friends

and helpers as they could. Some have gathered about themselves strong groups of supporters. Others have had a hard struggle from the beginning.

In the light of this review, the action of the Northern Baptist Convention in Denver, 1919, in placing the schools and colleges in the budget of the New World Movement, was most significant—much more significant than then appeared to any one. For the time being, at least, it was a reversal of our policy, for by putting the colleges in the budget and attempting to raise a large sum of money for their endowment and equipment, the denomination virtually decided to assume a new relation to its schools and to accept a responsibility for them. Whether this policy is to be permanent or not, it is significant that for the present period at least, we have changed our entire attitude. We have abandoned the policy followed by the Congregationalists, and have adopted some phases, at least, of the policy of the Methodists.

Present Obligations

What is to be our policy in the future? That is one of our most important and vital denominational problems at the present hour. Into an argument as to what we should do after the New World Movement ends, I do not, at this time, wish to enter. It is sufficient at this time to point out the obligations which the denomination, through its convention at Denver, assumed—and the significance thereof.

In the educational program adopted at Denver the denomination declared its intention to do three distinct things: (1) to induce an adequate number of Baptist boys and girls to secure an education; (2) to furnish, watchcare and guidance to these young people in the great universities; (3) to equip our Baptist schools so that they may be able to give a thoroughly worthy education to our children. What progress are we making in the attainment of that program?

First: there is a very perceptible increase of interest in the education of our Baptist boys and girls—interest on their

part and interest on the part of the parents. This has not been due so much to any decision of the convention, as to the wave of interest in this matter which has been sweeping the country. Our Baptist people have been borne on by the tide. It has resulted in a marked increase of attendance of our young people. The figures today are out of date tomorrow, but a recent survey shows a most gratifying increase in all parts of our territory. A hearty support of our educational program in the homes, the Sunday schools and the churches, will result in a constantly developing interest among our young people, and we shall be furnishing our full quota of the trained, educated leaders of the nation.

Second: The financial support which has been given the educational program through the New World Movement, has enabled the Board of Education nearly to treble the number of pastors which it is supporting at the universities to care for the moral and religious interests of our Baptist students. This is one of the most significant and far-reaching ministries which the denomination is rendering today. In the conservation of these young people it is assured to the church an increasing group of well-trained ministers and laymen who will be the strength of the church tomorrow.

Third: Convinced that a Christian college furnishes the best atmosphere and environment in which a young man or woman may secure an education, the denomination, through its New World Movement gifts, is strengthening its own schools so that they may give an adequate education—approximating the best—to its own young people. We cannot induce our children to go to our schools unless we can give them as good an education as they can secure elsewhere. We must be able to give them the best.

The rapidly developing interest in education, the increasing number of students, the multiplying cost of education, are all making unprecedented demands on our schools. The timely arrival of the gifts of the New World Movement is helping the colleges greatly in meeting the new situation thrust upon them. The New World Movement came just in time to save several of our schools from most embarrassing situations. We have saved them for a great mission.

By our new educational policy, therefore, we are accomplishing certain very definite and valuable results. First: By reason of their gifts, our people are coming to have a new interest and a new sense of proprietorship in our schools. Men follow their gifts with their hearts. Second: We are no longer leaving to others, but assuming, ourselves, the responsibility of furnishing our schools with the equipment and funds which will enable them to give our children the kind of an education we want them to have in the kind of an environment in which we want them to live. Third: By reason of our quickened interest, our declared determination to stand back of our schools, our constant stream of money, small though it is, flowing to our schools, we are binding these schools to the denomination in a way they have never been bound before. We have taken no steps to cement legal ties, but we are binding them by cords that are stronger than steel, the strongest cords in fact that can be forged, the cords of fellowship and gratitude. If we can follow this policy for a season, we shall have a group of schools extending from the Atlantic to the Pacific, enjoying all the advantages of independence, but bound into our fellowship with indissoluble ties, an integral part of our denominational life.—The Baptist.

THE DENOMINATION AND OUR SCHOOLS

DR. J. D. MOORE, *Editor, Baptist and Reflector*

THE denomination which does not educate must ere long deteriorate. Culture is required in order to achieve the highest efficiency. Baptists must be represented by men who are qualified to stand for the truth against all comers and to uphold their position in such a manner as will resist attack from any corner and can carry their lines forward to the largest possible conquest. We have a great faith. We need well-trained exponents of it. The agencies of evil are skilled in the use of intellectual equipments, and the forces of righteousness need a keen blade with which to split the helmet that holds a head filled with evil. A mere spiritual efficiency is enough for one's personal needs, but when it comes to active, effective going a-field, the Christian must be accoutred with such weapons as will strike home to the opponents of his faith. He can resist evil through the grace given to him, but he may not by that means alone enable others to resist. His own spiritual life must have an adequate means of expression. This is the fundamental principle involved in Christian education.

Our Duty to Our Schools

Our schools and colleges have been all too poorly equipped. Even after the 75 Million Campaign, they have been enabled to do little more than discharge their indebtedness, which, but for the campaign, would have crushed the life out of them. We must not "expect day labor light denied." They cannot make bricks without straw. They must have dormitory and classrooms before they can take our sons and daughters and educate them. They must be provided with facilities for imparting knowledge in an increasing number of directions in order to meet competition from other than Christian schools. Tools have much to do with the worker's suc-

cess. Our schools are perhaps more dependent on equipment than upon any other single phase of their need. All this calls for money. Baptist schools must look to Baptists for the wherewithal to fit themselves for service. They cannot look elsewhere as a rule. They would not accept appropriations by the state or municipality as such. Their only recourse is to the churches, and therefore the obligation of the churches toward them is direct and explicit.

We should also support them with our sympathy and patronage. There are Baptist people who have given some money to Baptist institutions and who have sent their children to other schools—who were able to send them wherever they wished. We do not mean to reflect upon our schools when we send our sons and daughters elsewhere; but, in fact, are we not doing so? Every Baptist parent ought to give Baptist schools the preference above all others with his patronage, as well as by his gifts.

Too much ought not to be expected of our schools and colleges. They are not reformatories, though they do a great deal of reform work. They make failures in some cases. So the home does not turn out a worthy product every time. But our Baptist schools can well afford to let their works speak in their behalf. It may be they failed because there was not supplied the material for success; but we will allow that in rare cases the product was disappointing because the institutions did not perform their proper functions. To err is human; perfection in every way should not be expected of mortal agencies.

We should regard them without partiality. They all deserve our loyal support and sympathetic help. For special reasons, one may be patronized and in that way preferred above another. But in an ap-

preciation of them, they ought to be esteemed each for itself and all of them as different members of the same family. Trouble brews where a parent is lavish in his affection toward one child and sparingly bestows it on all other members of his household. In the distribution of general funds, there is the exercise of the best judgment on the part of those who are charged with that responsibility. Our people generally should enter more and more into an appreciation of all our Baptist schools as they come to magnify the great object and purpose for which they all exist.

Duties of the Schools to the Denomination

The Baptist school has a mission primarily to Baptist churches. It must give a return for the investment made in it by them. It must relate all its work closely to the churches, not only as a recipient of favors but also as the giver of blessings. The mission of the churches must find its arm extended in the school which is called by their name. "The primary purpose of soul-winning which obtains in the churches must also characterize the school. Young men and young women in Baptist colleges should be trained for the largest possible usefulness in Baptist churches; they should be taught those things which are involved in Baptist church membership and the various methods by which their duties as such may be discharged.

Applied Christianity is therefore part of the curriculum of a Christian school, and among Baptists this means all the practical phases of Baptist church life; it means education in denominational history, tenets, polity and faith; it means a knowledge of denominational agencies, movements and leaders. By such training, and our schools are more and more providing it, the institutions which are supported by the churches will declare big dividends to the churches on the investments they have made in them.

There is one phase of denominational education which our schools are poorly

prepared to give just now. Perhaps they are doing the best they can with the facilities and encouragement they have received. The practical needs of the pupils, their vocational outlook, especially in the direction of any of the industries, are perhaps insufficiently provided for. The viewpoint of most all our Christian education has been that of making a life. We must not recede from that positive stand, but we must advance on the other side of the situation and face the fact that the average youth who leaves our schools meets immediately the stubborn problem of making a living. May there not be such vocational and industrial features added to our existing institutions, or if not, incorporated into new ones, which will offer Christian education to the boy who wants to farm or run a cotton mill, or follow any of the industrial pursuits? Now, for the most part, he must get a textile training elsewhere than in a Baptist school. We fail to give him the advantage of being trained in our denominational institutions, and hence we have but little reason to expect that he can be well versed in the advanced arts of doing things Baptistically. We must address ourselves to the task of making our schools able to function in this way. They must be prepared to train our youths to live the better lives in their communities as well as to educate many of them away from their homes. The draft on community life must be made by any agency for the common good, but let there be compensation for taking away some by seeking to improve the condition of those who remain.

What a great service our Baptist schools have rendered and are to render! We owe them much; our indebtedness will increase through the years. Let us be as true to them as we have reason to expect them to be loyal to us and to the faith and ideals which conceived them in the prayers and labors of the fathers!

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV

MARCH, 1923

No. 10

Thirty Days, But---

PAY YOUR PLEDGE

ALWAYS DO YOUR BEST

YOU ARE A PART OF THE CAMPAIGN FORCES

MONEY MAKES VICTORY POSSIBLE

EVERYONE, EVERYWHERE, DOING HIS DUTY

NOTHING SATISFIES BAPTISTS BUT SUCCESS

THINGS PLANNED MUST BE FULFILLED

Subscription 25 cents per year
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EDITORIAL

THE SOUTHERN BAPTIST EDUCATION ASSOCIATION MEETING

The eleventh mid-winter conference of the Southern Baptist Education Association was held at Memphis, Tenn., February 20-22, 1923. For a decade the Association has sought to bring the schools under Southern Baptist ownership and control into their rightful place in the hearts of Southern Baptists. The purpose of the Association was expressed at the time of its organization, in this form: "To arouse and unify Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help to seek to standardize and to increase the efficiency of all our schools." Thus it will be seen that the Association has long stood for the betterment of our schools in making them meet such standards as might reasonably be expected. During the course of its history, it has tried to keep in touch with the developing ideals of education so that our schools might respond to real progress. The Association has held an annual mid-winter conference, at which time discussion was had on subjects peculiarly related to denominational education.

"Christianity and Culture" was the general subject of the Memphis Conference. We expect to give in the Bulletin certain addresses delivered at the Conference.

The following officers were elected for the year:

President—S. P. Brooks, President Baylor University, Waco, Texas.

Vice-President—J. M. Wood, President Stephens College, Columbia, Mo.

Secretary-Treasurer—Albert R. Bond, Editorial Secretary, Education Board, S. B. C., Birmingham, Ala.

Members of the Executive Committee—D. M. Ramsay, President Greenville Woman's College, Greenville, S. C.; M. B. Adams, President Georgetown College, Georgetown, Ky.

The time and place of next meeting were left to the Executive Committee.

COUNCIL OF CHURCH SCHOOLS OF THE SOUTH

At the former meeting of the Southern Baptist Education Association in Birmingham, an invitation was extended to the Educational Associations of the Methodists and Presbyterians to a discussion of the organization of a Council of Education that would include the educational institutions owned and controlled by the evangelical denominations. Consequently, a joint session was held at Memphis, February 22, between the Southern Baptist Education Association and the Educational Association of the Methodist Episcopal Church, South. A joint committee of the two Associations had prepared an outline

of principles for the proposed organization. These principles were adopted and the organization was effected and officers were elected:

President—W. L. Poteat, President Wake Forest College, Wake Forest, N. C.

Vice-President—D. R. Anderson, President Randolph-Macon Woman's College, Lynchburg, Va.

Secretary-Treasurer—Albert R. Bond, Editorial Secretary, Education Board, S. B. C., Birmingham, Ala.

Members of the Executive Committee—Stonewall Anderson, General Secretary, Board of Education, M. E. Church, South, Nashville, Tenn.; S. P. Brooks, President Baylor University, Waco, Texas.

The principles of the Council are as follows:

- I. Name—Council of Church Schools of the South.
- II. Members—Representatives of universities, colleges and secondary schools under evangelical church control or patronage, and evangelical church Boards of Education in the South.

III. Purpose—In part as follows:

1. To confer on matters of policy.
2. To plan for co-operative effort:
 - (1) In public discussions on Christian education.
 - (2) In publicity.
 - (3) Unified action with regard to:
 - a. Inter-school relations.
 - b. Public school relations.
 - c. Legislation relating to education.
 - d. Other educational associations.

IV. Meetings—The Council of Church Schools to hold its annual meeting for one full day during the session of the denominational Associations participating.

V. Officers—President, Vice-President, Secretary-Treasurer. These officers, together with two other members, will constitute the Executive Committee. Officers to be elected upon the nomination of a Committee on Nominations.

VI. Expenses—Expenses to be pro-rated among the Boards of Education of the several denominations participating.

THE SOCIAL SIGNIFICANCE OF HEREDITY

WILLIAM LOUIS POTEAT, LL.D., *President Wake Forest College, Wake Forest, N. C.*

(Presidential Address to the Southern Baptist Education Association, Memphis, February 21, 1923)

THE discussions of the last session of The Southern Baptist Education Association were related to the general topic of Standardization and dealt specifically with school income, equipment, curriculum, teaching body, and standardizing agencies. The Presidential address, which you are not expected to remember, undertook to present the factors which produce the standard man,—environment, training, and heredity, or what we have, what we do, what we are. The

last was, of course, judged to be the most important, supplying as it does the material upon which the other factors operate and setting the boundaries beyond which no life can be pushed by any environment, however favorable, by any training, however intelligent, and extensive. The only penalty attached to the blessing of your approval and confidence is the obligation to speak to you again in my official capacity. I hope it may not be wholly devoid of interest and profit to

extend in the same field the exploration of a year ago. I venture to speak to you now about "The Social Significance of Heredity."

I. *HISTORY*: So manifest a fact as the tendency of offspring to resemble parents attracted attention from the beginning of the observation of nature, but little progress was made in the solution of the mystery until our own time. Empedocles, the poet-philosopher of Sicily, dealt with it. Lysurgus and Plato, the first practical eugenists, proposed the control of heredity for the advantage of the ideal state. Aristotle, the master of them that know, as Dante characterized him, treated the matter in his "Natural History of Animals." Lucretius, the great Roman poet-philosopher, belongs in this succession, as does old Montaigne, one of the most interesting of whose charming Essays is on "Why Children Resemble Their Parents." Not to mention other writers, Charles Darwin's studies of heredity are of value, not because of the solution which he propounded, but because of the clearness with which he set out the problem. In the Essays of Augustus Weismann back in the '80s, occurs material which is still valuable. He made, indeed, two important contributions likely to hold a permanent place in the science of heredity, viz.: the doctrine that the germ-plasm, or heredity material, is continuous from generation to generation, and the doctrine that characters acquired in the life experience of an organism do not tend to be transmitted to its offspring, or, as one has put the matter, wooden legs are not inherited, but wooden heads are.

But it was Gregor Mendel, an abbot in an Austrian monastery, who laid the foundations of the science of heredity. In 1866 he published in a local scientific journal his experiments on the cross-breeding of garden peas. The paper escaped notice, probably on account of the absorption of botanists and zoologists in the discussion precipitated by "The Origin of Species,"

published about nine years before. It was dug out of its obscurity in 1900 and produced an immediate revolution. Mendel's observations and conclusions have been confirmed by an army of workers, who in these twenty-three years have accumulated a store of knowledge in excess of the contributions of all the foregoing centuries.

There are time and occasion for only the slightest allusion to the mass and importance of this new knowledge. We now know the mechanism of heredity, that is, the portions of the germ-cells which are the carriers of hereditary traits. They are called chromosomes and are largely made up of minute particles known as determiners, which are capable of controlling the quality and action of the cells of the adult organism in which they come finally to be lodged. They are, moreover, able to reproduce themselves and are endowed with a persistent individuality, some of them, early in the development of the organism, being set apart and destined for its reproductive cells. We know, further, that two sets of chromosomes of equal number, one set derived from the male parent, the other from the female parent, combine to make the new individual, and the moment of their combination marks the beginning of the new life. The innate constitution of the new life is then established, together with the direction and outer limits of its achievement.

II. *HUMAN HEREDITY*: We need to be on guard against assurance and dogmatism in handling so unimaginably complex a matter as the inborn constitution of the human being, especially so soon after a corner of the veil which enveloped it was first lifted. There is, indeed, much still to learn. And yet Mendelian principles have been verified in so many widely divergent groups of organisms, that we may reasonably infer that they operate in all. And so many human traits are seen to be transmitted in the same way, that we are probably justified in believing the whole complex to be so transmitted. This is practically agreed

upon so far as physical traits are concerned as stature, complexion, and facial features. When you pass, however, to mental traits there is some question. The old philosophy of education, for example, still survives in the popular mind, viz.: that all human minds at birth are essentially alike, without organization or special gifts or tendencies to develop in special directions, mere bundles of potentialities upon which education has unlimited moulding power. But the work of Galton on inheritance of mental traits at the upper end of the scale of capacity, of Goddard at the lower end, of Pearson, McDougall, Popenoe and Johnson, and many others, would seem to compel the conclusion that the differences of intellectual capacity now observed and found to be measurable are inborn and hereditary. Of course, there are certain powers and activities which are inherited by all men alike. The simple nervous reactions, called reflexes, and the more complex reactions, called instincts, are hereditary gifts common to all men. Beyond these identity ceases, and every human being seems to be different from every other, as certainly in mental as in physical constitutions—born so. The importance of this conclusion is clearly presented by Dr. Goddard: "The chief determiner of human conduct is a unitary mental process, which we call intelligence; this process is conditioned by a nervous mechanism that is inborn; the degree of efficiency to be attained by that nervous mechanism and the consequent grade of intelligence or mental level for each individual is determined by the kind of chromosomes that come together with the union of the germ-cells; it is but little affected by any later influence."

Let me add that another conclusion of wide social bearing seems well supported by many recent and careful observations. Levels of intellectual capacity in children, above which they cannot develop, are correlated with the social status of parents, that is to say, children of superior social status show the highest mental levels,

children of unskilled laborers the lowest. In other words, the upper social strata contain a larger percentage of persons of superior natural endowments than the lower strata. Station is determined by capacity.

While the constitution of each individual determined in heredity is unique, it is a commonplace of observation that family traits unite in a common resemblance the children of a common parentage. It is an easy and logical step from family traits to racial traits, and in spite of the critics and "race-slumpers" who still maintain that there are no constitutional differences among the races of men, I think that McDougall has marshalled a convincing body of evidence in support of the logical expectation raised by what we know of individual and family heredity. The inborn capacity for intellectual growth is possessed by different races of men in different degrees. "They differ in intellectual stature, just as they differ in physical stature."

III. THE SOCIAL SITUATION: The most unreasoning and confirmed optimist will admit the menace of the present social situation. There is widespread personal discontent and distress. The daily battle for bread, in this day of enhanced productivity, is as certain and as bitter as ever it was. The old antagonisms of the social classes and of the nations are reasserting themselves after their suppression in the common heroisms of the World War. Standards of conduct with the highest sanctions are flouted. Our own country has a bad eminence in the number of crimes of violence. Organized groups of men are taking the law in their own hands and with the avowed purpose of protecting our ordered society are in reality, perhaps unwittingly, digging into its foundations. A propaganda with the unconcealed aim of overthrowing our social institutions is organized and now operating. Civilization itself, in the view of some observers, is already tumbling about our ears.

Now, as always, our social salvation, as our personal salvation, is with the Lord of Life. Whatever proposals may be offered by way of relief and palliation, of remedy or prevention, must not be allowed to obscure the fundamental fact that social wrongs spring out of the root of moral evil, which the method and power of Christ alone can kill. On this understanding, I suggest that our new knowledge of heredity is related to the distress and threat of the time in important particulars.

1. *Man and Job.* The epoch making U. S. Army tests of native mental capacity and the rapid development of intelligence tests, since these Army tests were made, seem, in spite of criticism from many quarters, to be an abiding addition to our total life equipment. Certainly the Army tests were practically employed as a basis of procedure in the selection of men for overseas service in the World War. Ten per cent. of the drafted men with very inferior intelligence were not sent over-seas, and officers were appointed from those found by these tests to be most intelligent, —83 per cent. to be precise, of the A and B groups.

Possibly the reputation of the American Expeditionary force for efficiency is in part here explained. If we could apply in the social group a similar knowledge of its constituent individuals, assigning to each grade of ascertained intelligence tasks within its capacity and eliminating by negative eugenics the lowest 10 per cent, we should attain a degree of social efficiency and reduce individual maladjustment and distress to a minimum quite impossible on the present hap-hazard policy or want of policy. Think of a cooperative society, whether a small unit, as the local community, or a large unit, as the State. The main matter is the quality of the human material in that community, not its quantity. There is, indeed, a natural jostling down and jostling up of this material in the distribution of the work of society, and individual capacity often finds its fit place and

tasks, especially in the lower grades of intelligence and work. But quite as often ambition over-reaches capacity, and Phaethon, with his heart set upon great things, falls in disaster from the blazing heaven into the deep green sea. C men are trying to do B work, and A men, C work. In professional and business life multiplied failures bear witness to such misfits. A preacher, doctor, lawyer, teacher, fails for lack of the required level of intelligence. A merchant, whose intelligence is not equal to the task which he has assumed, sooner or later closes his doors. Irrelevant considerations put men into the administration and control of the public business without regard to the capacity demanded in specific positions, and the favorite, the parasite, and the demagogue find a free field for exploitation, the closely organized enemies of society have a free hand and easy victims, and the public life is all but synonymous with incompetence.

Think of the work of the college community. Is it not possible to cull out of aspiring young men the C and D grades offering for college courses? They are hardly able to complete successfully the high school course. Why permit the tragedy of undertaking the impossible task of a college course? Might we not recognize and emancipate the gifted student? Might we not section classes on the basis of ability and guide men to their proper major courses at the beginning of the junior year, and to their proper vocations after they leave college?

On the whole, human society is inefficient. The man and the job do not fit, and we seem not to know precisely why. In our selections and appointments certain empirical methods are employed. We rely on so-called good judges of men, we require testimonials from persons who have made trial of the efficiency of applicants, we set examinations which involve only a superficial cramming, and we test by a system of probation. Of course, there are misfits, discontent, inefficiency, and waste of labor turnover and migration.

2. *The Burdens and the Enemies of Society.* Something like 10 per cent of our population constitute a burden on the back of the rest of us, when they are not positive enemies of society. They are known as delinquents. The prevailing treatment of delinquency whether a defect or an offense, juvenile or adult, shows the same ignorance and bungling. Feeble-mindedness, or a low level of mentality, is the chief cause of delinquency. And here the two facts of deepest significance are that the level of intelligence may be scientifically ascertained and that it is determined by heredity. A percentage of the population is handed to us as of too low mental capacity to participate in the privileges and activities of our social life. It is necessary and noble to care for these unfortunates. But why not stop the source of supply? There was once a high road that ran close to the edge of a dangerous cliff, and many fatalities resulted. The authorities debated whether the road should be changed or an ambulance provided. They finally voted for the ambulance.

The alarming thing is that the upper grades of intelligence are not reproducing themselves, while the lower grades show an amazing fertility. One hundred and forty-two resident teachers at Oxford University are reported by McDougall to have 261 children, each an average of 1.8 children. The Harvard graduate has 7/10 of a son, the Vassar graduate 5/10 of a daughter. At this rate, 1,000 graduates of Harvard will have 50 descendants 200 years hence, whereas 1,000 Roumanians in Boston will have 100,000.

Now, the enemies of society are recruited from this rapidly increasing lower section of the population, and it is not unreasonable that it will accomplish the overthrow of civilized society, even in America, as it has done in other quarters of the globe in other years.

3. *Civilization and Race.* The famous historian of civilization, Guizot, declares that civilization consists of two principal facts: the development of human society and the development of man himself; political and social development, and individual moral development. Our studies point to the conclusion that one of these great facts is the cause of the other. If the quality of the racial unit is too low for the task of maintaining civilized society, and his capacity to bear the burdens of such a society is too weak, social disaster is inevitable. As Flinders Petrie, the historian of the revolution of civilization, says, in favored areas of the earth peoples rise, flourish, decline, in cycles of civilization of approximately 1,800 years. If anything can save American society from soon taking a plunge from the peak of its development and efficiency to a rapid and disastrous decline, it is the practical application of the new knowledge of human nature and human society to our social institutions and practices. It is certainly possible to raise the mental level of the human race by getting that half of the race, which is, on the whole, superior in traits that make for human progress and happiness, to contribute a larger proportion to the next generation than does the half which is, on the whole, inferior in that respect. How this practical result is to be secured I do not now undertake to say. I venture to suggest that a heavy obligation rests upon you, and men similarly placed, to mould public opinion and, what is more important, public sentiment, on these fundamental matters. The formal processes of education will do little in themselves to arrest the decline which appears to be the possible fate of the most complex and highly developed civilization of all history.

THE DISTINCT CONTRIBUTION OF THE CHRISTIAN COLLEGE

W. C. JAMES, D.D., *Corresponding Secretary, Education Board Southern Baptist Convention, Birmingham, Ala.*

Address before the Southern Baptist Education Association.

SOME time ago while visiting among our Baptist Schools at one of them I came across a young woman connected with the Y. W. C. A.—a young woman who evidently knew a great deal, if not all, about the anatomy of the human foot and who in a very delightful demonstration before the young women of that school was showing them the harm which would come to their feet and to their general health by wearing high-heeled and sharp-toed shoes and on the other hand the benefits which would come to their feet and their general health by wearing a sensible shoe—a shoe with lower heels and broader toes. I suspect there were other young women employed by the Y. W. C. A. for the same purpose.

Now those of you who have observed such matters may have noticed that, while high-heeled and sharp-toed shoes are still a part of woman's wear, they are not as much worn as two or three years ago and, in all probability, this change is to be attributed in large measure to the quiet propaganda carried on by the Y. W. C. A. among the girls and young women in the schools and colleges all over the United States.

I came away from that demonstration with two or three reflections: The first being that the Y people, both Y. M. and Y. W., are always on the job; the second being that those who desire to put through measures affecting future generations for good or for ill cannot afford to overlook the young people now in school, as e. g., in the days before Constitutional Prohibition a part of the Liquor Propaganda of the United States consisted in having the sidewalks in front of the saloons sprinkled, at the hour the children would be coming home from school, with saw-dust which

was dampened with beer, so as to accustom the young people to the smell of beer and also in having agents to meet the children going to and coming from school with candy which was filled, not with harmless fruit punch but with brandy so as to cultivate a taste for alcoholic stimulants in these young people, and thus create sentiment which would result in perpetuating as far as possible the legalized liquor traffic. The third reflection was this,—and it came to me in the form of a question—What is the distinct, characteristic, natural, logical contribution that the Christian, the denominational college, can make to the life of the nation and to general human welfare? What is it that the nation needs, what is it that the world needs which the State school cannot give so well, and perhaps cannot give at all, which the private, the independent school may give, but which the denominational college can give and ought to give?

I do not forget the obligation which the Christian college owes to the denomination which controls it—the obligation e. g., to educate its ministry, to train for service in the local church the young men and women studying there, the obligation to predispose the students to a sympathy with the Christian religion and if possible, to a whole-hearted acceptance of it, the obligation to send back home the Christian students who came to it strengthened and not weakened in the faith—these and other results are obligations, are debts which every denominational college owes to its own people and to our common Christianity.

But are there not some things which the Christian college can do for Caesar as well as for God, some things too of which Cae-

sar stands in sorest need? At this time when the world is in the sorest straits it has ever been in—at least so far as our information goes—is not there something we can do for the welfare of future generations, something to improve the common lot and make the world a better place in which to live—something which the Christian college can do better than any other institution of its kind? It seems to me there is, and I hope that I will not be acting unwisely in merely mentioning them.

(1) In the first place, cannot our Christian colleges do something toward improving the race physically? Just as the old-fashioned, long-horned Texas cow has been supplanted by the finer and numerous breeds of short-horns, cannot something be done toward the development down South of a better race from a physical point of view? And yet notwithstanding the great, perhaps undue, emphasis placed in schools and everywhere else upon athletics, still we seem to be bringing up a generation of runts instead of fine specimens of physical manhood.

(2) Again cannot we do something toward the improvement of the race intellectually? Among the many disclosures of the World War not the least discouraging and significant was that, out of the two million or more men drafted for service, about 45 per cent. of them had the mental intelligence of boys 13 years old. If that was true of those who were drafted, what about those of us who escaped the draft? Really, cannot the Christian college do something toward raising the intellectual average? Should we be surprised that progress in home life, school life and church life—that progress in everything that is really worth while is so slow when it may be that the leaders of the race are expecting too much of the intelligence of those they are seeking to help?

(3) Again, cannot we do something toward arresting the progress of the Divorce Evil—emphasizing the importance of home

life and the sanctity of married life? I do not know any one thing more indicative of our general moral looseness than the prevalence of divorce, than the changed attitude toward it, and the easy going morality of vast numbers of people, both married and unmarried. With so many otherwise excellent people matrimony is like a horse trade. If you like the horse, keep him—but if you are disappointed in him or some one offers you a better price for him, let him go. Now the young people who go out of our Baptist schools, what conception of home life, married life, the bearing of children and the double standard of morality do they carry with them?

(4) Again, cannot our Christian colleges do something to put an end to or at least reduce to a minimum the seemingly irrepressible and ever recurring outbreaks of hostility between Labor and Capital? I think so, and the reason why I think so is, because outside of the extreme, radical element there seems to be a consensus of opinion that the conflict between Labor and Capital can be settled only in accordance with the teachings of Jesus. This is the conclusion reached by such international experts on matters of this kind as Jeremiah W. Jenks and Roger W. Babson, and where, pray tell me, can the teachings of Jesus in their application to the problems of the day be better studied than in a Christian college?

Again, cannot we do much in our schools toward raising the standard and improving the quality of our American citizenship? One university in the South, not a Baptist one, however, has put the Constitution of the United States in its curriculum and made it a required study, while our oldest Southern college, William and Mary in Virginia, has a Chair of Citizenship in which the instruction given has in view the making of better citizens of Virginia and of the nation. In a Democracy like ours, every young man and young woman should be instructed in those things which make for the very best in American citizenship, else our Democracy

will fail to produce the results we have the right to expect.

(6) Again, cannot our colleges do something toward sending out young men and young women who will be apostles of law and order—who will stand for law and constitutional government with that steadfastness and intrepidity with which our forbears fought for their liberty and ours at Bunker Hill and Yorktown? Perhaps we will be justified in extending the application of “higher critics,” “nationalist,” and “modernists,” terms which are usually applied to those who go through the Bible, picking out what pleases them and casting aside the rest. So there are those among us, most excellent people too, in many respects, many of them are—who hold the same view with regard to the laws of the land. If they like them, they observe them. If they don’t like them, they will seek to evade them. To such an extent have this attitude and practice grown that the constabulary of the nation is kept constantly on the run. Shall we be or not be a nation of law-breakers,—which?

(7) Again, cannot we specialize in our Christian colleges in an effort to send out into the world the ablest possible men—both intellectually and morally? Some years ago when Joe Bailey of Texas—then in his prime, but now defunct—was making a series of wonderful speeches over Texas against the Populist party, he was interrupted on one occasion by a gentleman in the audience who charged him with being too severe against the Populists and reminded him that there were a great many *good* Populists in Texas and a great many *smart* ones. Waiting long enough to gain the attention of the large audience, Mr. Bailey retorted—“I agree with you, my friend. There are a great many good Populists in Texas and a great many smart ones. But the trouble with them is—the good ones are not smart and the smart ones are not good.” Now, is it not true that there are in public life today too many men of mediocre ability, both men-

tally and morally? Some of them too are very smart, but not good, and some of them are very good, but not smart. Is it not also true that one of our greatest needs today is that of men in public life who are both good and smart, and why cannot our Christian colleges make a determined effort to send out men of that kind, men who can more than hold their own in the halls of legislation and elsewhere while being at the same time as incorruptible as Fabricius, of whom even his enemies said that it was as easy to turn the sun from its course as Fabricius from the path of honor. Among the many fine things which Brown has done, not the least was her giving the world such men as James B. Angell and Andrew D. White, the late John Hay and the present Secretary of State, Chas. E. Hughes—men of outstanding ability in national and international affairs and at the same time of the finest moral character. They were both smart and good.

“God, give us men! A time like this demands,

Strong hearts, true faith and willing hands.

Men whom the lust of office cannot kill,

Men who have opinions and a will.

Men whom the spoils of office cannot buy,

Men who have honor, men who will not lie.

Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking.

Tall men, sun-crowned men, men who live
above the clouds

In public duty and in private thinking.”

(8) Cannot our Christian colleges do a great deal toward the creation and development of the international mind—the mind which can look beyond its own nation, which can see good in other nations as well as in its own and which in time of distress, as at present, can be a good Samaritan to any one or all of them? Surely one, if not the outstanding, lesson of the last 8 or 9 years is that the nations of the world like the signers of the Declar-

ation of Independence "must either hang together or hang separately"—they must "sink or swim, live or die, survive or perish" together.

In short and in fine; cannot our Christian colleges specialize in an effort to send into the world men and women who are dominated by world-wide Christian altruism—dominated by love to God and to all mankind? This is what Jesus meant when He said: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This is what He meant when on another occasion He said: "Seek ye first the Kingdom of God," i. e., make the interests of God's Kingdom, the interests of a reign of righteousness the first thing in our lives. World-wide, Christian altruism is the very opposite of and the only antidote for national selfishness which latter is the Iliad of all our woes at the present time—and where else can this world-wide altruism be taught than in a college founded by the followers of One who overleaps all barriers of race, is claimed by all nations and revered as the Universal Man.

With regard to the above items, and doubtless others will occur to you, let me make three brief and closing remarks:

First, each one of them has either the expressed or implied sanction of Scripture. For almost, if not every one of them, it would be easy to quote one or more passages from the Bible. This gives the teacher in a Christian college an immense advantage over the teacher in a State college, because the latter cannot invoke the aid of the Word of God with that abandon and freedom which the teacher in a Christian college can employ.

Second, for the setting forth of these items it would not be necessary to establish new departments, but it would be necessary to have a President and Faculty

who believed them, who realized profoundly their importance and who from time to time would emphasize their importance in chapel and class room. Some of the greatest hours in our college careers came when, a subject of much moral and spiritual significance arising in connection with the lecture or recitation, the Professor would lay down his notes or the textbook and pour out his soul to us in a gripping way, sending us out of the class room at the close of the period with a seriousness or a thrill which can better be imagined than described.

Third, while the world is in economic distress, yet you and I and many others not engaged in Christian education, know that the real trouble with the world is not economic, but moral, it is not industrial and social, but spiritual. How vain and idle then is the notion sometimes advanced that the Christian college has no definite, specific function to perform—that its business is to help on the cause of general education and, that done, there is nothing more it can do. They who believe that and especially the President and teachers in Christian college need to revise their notions and that quickly. It cannot be too stoutly insisted upon that a Christian college is only another way of preaching the Gospel and the teacher in the Christian college should have the same conception of his task as the consecrated minister in the Christian pulpit has of his.

"A nobler race is yet to be
As man grows human and divine
A vast and pure democracy
Illumined, spiritual, benign."

A glorious prophecy is this of the brighter days to be and in the realization of it the Christian college can, should and must play no mean part.

THE PERSONALITY, SCHOLARSHIP AND DENOMINATIONAL AFFILIATIONS OF THE COLLEGE PROFESSOR

E. G. TOWNSEND, D.D., *Dean Baylor College, Belton, Texas.*

Address before the Southern Baptist Education Association.

THE selection of a college professor presents three distinct problems. Has he an attractive personality? Does he possess a sound and thorough scholarship? Will he be in sympathy with denominational ideals?

Personality is a rather illusive thing. There are perhaps three distinct phases or points of view. The first is the consciousness of being a person and the extent to which one can impress this consciousness on others. Out of this grows the second aspect, which is the dynamic force of the sum of the qualities possessed by the person. It is individuality in action; the power to project oneself effectively into the lives of others. Personality is the possession of qualities in such a proportion and in such a way that their combined energies produce a distinct effect upon others. It is a spiritual as well as physical force. Growing out of this there is a third sense in which the word is used; vaguely or indefinitely to express a sort of magnetic or hypnotic quality or secret power or even a mysterious charm. It is in the second sense that the word is used in our subject. To some extent personality is a natural but not a mystical, intangible gift of nature. It is a complex of perfectly definite qualities which influence others by suggestion. We can list all of these qualities through which personality expresses itself. Personality is not in any one of these, but rather in them all as blended in the crucible of the moral and spiritual nature of the individual. We always think of it as influence which a person exerts upon others.

What are the characters of a good personality that we should look for in a teacher? I have sought to analyze several out-

standing teachers of my acquaintance. One was very ordinary in personal appearance; not always neat in dress, yet full of manly vigor. He had a keen, bright eye; a very expressive voice well modulated, capable of expressing sarcasm, pathos, and tenderness. He had a sense of the dramatic and of humor. He was a profound scholar, yet simple and sincere. He had a reverence for scholarship that was deeply felt by everyone of his pupils. He had a deep and permanent interest in those whom he taught, and however rigidly he might hold them to their task, he made them feel his love and interest. He had two difficulties that his other excellent qualities had to overcome; one, the lack of commanding appearance, and the other a kind of a biting sarcasm toward anyone who asked a stupid or foolish question. This usually caused new students to dislike him until they came to know the real kindliness of his heart.

Another teacher was likewise exceedingly homely, tall and ungainly, with ill-proportioned features. It was really unpleasant to look at him. He had a certain intellectual snobbery that amounted to contempt for a student of limited ability, yet he was intensely sincere and honest. He had a contagious enthusiasm for his subject. He had a love that amounted to a passion for learning and for hard work; and while he was always cold and distant, he yet fired his students to a remarkable degree with ambition. His defects were his lack of physical attractiveness and a certain fineness of culture, and his intolerance for incapacity. He did not distinguish between the student who was poor from lack of ability and the one who

was poor from lack of energy. His strong points were his sincerity, diligence, love of learning, his clear, brilliant mind and simple direct style, and melodious voice.

Another teacher was good to look upon, in fact striking in personal appearance, always neat in dress; vibrating with energy, with a quick wholehearted way of speaking, and an enthusiasm that galvanized the most indolent student into attention. He was not unkind, yet cold. His enthusiasm was for his subject rather than for his pupil. He was able to inspire his class to hard work, to impart his enthusiasm for learning, but a student would rarely go to him with his troubles.

Another, a woman. She was in personal appearance neither attractive nor unattractive. With a quiet voice, never very strong, but with a clear simple style, her mind functioned without a hitch; her mental cylinders never missed fire. She had deep learning coupled with genuine piety, and an inexhaustible sympathy for every student whether dull or bright, indolent or energetic. She enfolded them all into her mother heart and stimulated them to do their best. She did not possess any very outstanding qualities except that of sheer goodness.

I asked a large class of freshmen what kind of a teacher they liked best. They expressed their opinions in many unique and characteristic ways. They placed the qualities of temperament and disposition first, and among these qualities kindness, sympathy and personal interest in the pupils; second, a knowledge of the subject and ability to impart it, and, third, an agreeable personal appearance. Another class composed principally of juniors and seniors gave as the most desirable quality of a teacher that of sympathetic interest in their pupils, or the ability to see the student's point of view. They preferred a teacher who was strict in his requirements, but just and reasonable. Among the physical qualities they emphasized of prime importance neatness in dress and good, healthy vigor. They did not regard the question of good

looks as important, if there was good health, springthliness, and neat appearance. They classed among the intellectual qualities thoroughness in the field of the teacher's subject together with intellectual sincerity and honesty.

Summing all of these things up, I would agree with them that the quality of human interest, which is, of course, made up of kindness and sympathy; of a broad and intelligent understanding of student life with its possibilities and limitations and devoid of temperamental extremes, is perhaps the greatest element of the personality of the teacher. Next, I should place a genuine scholarship so manifested as to inspire in the student a love for learning and a confidence in the scholarship of the teacher. As a true scholar, the teacher should be perfectly sincere and honest, not pretending to a knowledge he did not possess. After all, it is not so much the actual knowledge the teacher imparts, as it is a love and thirst for knowledge that will endure after school days are over. I recall two teachers who were poorly prepared and meager in intellectual equipment, but who had a passionate love for learning and inspired every pupil who came under their influence with a similar love. The third characteristic, and by no means the least, is an agreeable personal appearance. A commanding figure with a handsome face and a pleasing, sympathetic voice explains to a large degree the influence of many successful teachers as well as orators and preachers. One must possess unusually pleasing qualities along other lines to overcome the handicap of homeliness or deformity. When all these qualities are welded together with a love for God and a love for humanity as the supreme passion, we will have the ideal personality, and the impact of such a life upon life is the greatest thing in Education.

The scholarship of a College teacher may mean the amount of preparation as attested by his degree; it may mean the quality of the preparation; or it may mean

the spirit and capacity, the attitude of the individual towards learning. As to the first, it is perfectly obvious that a teacher should be thoroughly familiar not only with the particular courses which he will teach, but a large number of additional courses in the same subject. His education should be of the general cultural and professional type, rather than in the highly specialized and technical type of research. He should have the capacity for, and should have pursued in his graduate work, real independent investigation, yet his aim should not have been so much a discovery of something new as a thorough and personal acquaintance with his field, and with the technique of his profession. Therefore, his graduate work should be in the fields in which his teaching is done. It should include a study of education itself, particularly in the methods of teaching. It is practically impossible for a high school teacher to get a position unless he has had a professional training in education, and yet no such requirement is made of a college teacher. The assumption has been that if a person has secured one or more graduate degrees it is not necessary for him to have had any specific instruction in the business of teaching. The time should speedily come when no man would apply for a professorship in a college who had not had some professional training for teaching.

It is generally recognized that the amount of graduate work represented by the Master's degree should be the minimum for a college professor. A study of the catalogues of a group of denominational colleges of the South indicates that of the faculty members having degrees, about fifty per cent. have the Master's and five per cent. the Doctor's degree. According to Dr. Johnson's figures of yesterday, in 52 Junior and Senior Baptist Colleges, twelve per cent. have the Ph.D., twenty-three per cent. the M.A., thirty-three per cent. the B.A. and thirty per cent. no degrees. The work for a Master's degree is not enough, and should not be considered

the final goal. On the other hand, the work required for a Doctor's degree in most cases takes too long. There should be a degree especially designed for college teachers that represents the equivalent of two years of real graduate work. Much so-called graduate work is not that at all, but is only additional work of the same grade of undergraduate courses. This two years' course should be of genuine graduate work, with the major part done in the candidate's special field, and at least part of the course should be in Education. The aim of it should be to produce a well-trained teacher with a broad scholarship placing the emphasis upon the department in which he is to teach. The method of instruction in this graduate work should not be so different from that of the junior and senior year of colleges as to put the teacher out of sympathy with the methods of instruction necessary in college. If this course is properly designed, it will give far better fitness for teaching in college than the work now usually required for a Ph.D. degree. It could be secured in less time and, therefore, would likely be secured by many more than now are able or willing to continue the pursuit of the higher degree. Many who never secure the higher degree complete a large amount of work beyond the Master's degree. Such work is frequently scattered and aimless. A two-year course well planned would prevent this.

The possession of the Ph.D. degree does not always guarantee the highest efficiency as a college teacher, nor does it insure that the professor has secured that type of scholarship which is most needed for college work. In fact, the present requirements for a Doctor's degree rather unfits than fits a teacher for his most efficient work in college. It is too highly specialized; requiring a large number of courses within a narrow field. This is particularly true of the Sciences, Languages and Mathematics. Its method is that of the graduate school or the individual investigator and tends to put the

teacher out of sympathy with the field of college teaching. It is rather an encouragement to pursue original research with the view of discovering new truth. As a rule, the type of mind best fitted for this class of work is not that which makes the best college teacher. It has a great field and ought not to be diverted from its original purpose.

The demand for the Doctor's degree, to a large extent, is not prompted by a love of research, but because, for a prospective college teacher, it has a commercial value. The offering of a special professional degree would relieve the pressure of demand for the Ph.D. I do not mean at all that every doctor is a failure; there are too many notable examples to the contrary. Many secure their degree by teaching in the intervals of study, thus keeping in touch with the field and method of college work. Even with a degree such as the one indicated above, every college should have a few choice samples of the Ph.D. Concerning the inappropriateness of this degree for college teachers, I wish to quote from a recent annual report of Dr. Butler of Columbia University.

"During the last twenty-five years there has developed among the colleges and schools of the United States a deplorable form of educational snobbery which insists that a candidate for appointment to a teaching position shall have gained the privilege of writing the letters Ph.D. after his name. This fact has given to the degree of Doctor of Philosophy a commercial value which it ought not to have, and it has sent to Columbia University and to all American universities no inconsiderable number of students whose chief aim is not graduate work or training in the methods of research, but simply the acquisition of a higher degree. As a matter of fact, few persons are less well equipped to make good secondary school and college teachers than the most recent possessors of the degree of Doctor of Philosophy. If they have been serious students, as must be as-

sumed, then their training and intellectual interests for some years preceding the obtaining of the degree have not been of the kind that relate themselves directly to the work of instruction of a school or a college. The first step then is to correct the erroneous opinion which leads those charged with the duty of making appointments in the secondary schools and colleges to regard the possession by applicants of a Ph.D. degree as an essential prerequisite to securing an appointment. If this could be accomplished, the number of candidates for the degree in the American universities would at once diminish, but the ranks of serious scholarship would lose few desirable recruits. Graduate faculties and individual professors might then, freely and without prejudice to a student's economic interest, devote themselves to the purely scholarly training."

It is not my purpose to say anything to discredit the true character of the Ph.D. degree, but simply to assert that it is not the best training for the average teacher in a college where little or no graduate work is done. The quality of a teacher's preparation depends largely upon the institution that gave it. Whether the work for the work's sake is emphasized, or the work for the degree's sake. The third quality of scholarship is perhaps most important of all. It is an attitude of mind, a quality of spirit. The true scholar is not a sponge to absorb and retain or give back unchanged, nor a parrot to merely repeat what it learns, but rather an incubator in which germinal truth is brought to a larger development; or, a scholar is like a living organism that draws in elements from the earth and air and transmutes them into larger and better forms of life. The true scholar will continue to grow as long as he lives. He will love learning because he loves God and men and because he can make learning a means of service.

The denominational affiliation of the teachers in our Baptist Colleges is a question that gives much trouble. It should be

clear to everyone that so far as possible, our teachers should be Baptists. Some have thought that to carefully select a faculty with a view to a variety of denominational affiliations would increase the patronage and add to the popularity and strength of the institution. Not enough is gained by this to compensate for the lack of denominational loyalty. A Baptist College is more than an institution of learning; it is a denominational power plant where loyalty, sympathy, and activity in Baptist enterprises are generated. There must be an atmosphere that is characteristic of, and wholly sympathetic with, the Baptist point of view and spirit, and of course this can be secured to a larger degree if all of the faculty are of the right type of Baptists. This is the statement of the ideal. However, it is not always attainable. In selecting teachers we must first of all secure those of clean, honorable, Christian character; second, the necessary scholarship and training; third, Baptists. We cannot afford to take men inferior either in scholarship or in character merely because they have Baptist affiliation. If the choice lay between a high-minded, consecrated scholarly Methodist and a cold, indifferently educated Baptist, one would unhesitatingly select the Methodist. In most of the departments of the College of Arts and Sciences Baptists of the right type can be secured without much difficulty. But in the department of Fine Arts it is very difficult. For some reason our Baptist people have not gone far into the fine arts or if so they have lost their individual Baptist flavor. Last summer we interviewed some twenty-five musicians, only one of whom was a Baptist and he was the poorest prospect in the entire company.

There should be concerted and persistent effort on the part of this Association to produce satisfactory teachers of the fine arts who are at the same time satisfactory Baptists. We can do this in two ways: First, by encouraging the finest and best of our graduates to perfect themselves along these lines and to follow them closely in order to help them preserve their denominational and religious life; and second, to keep lists of available Baptists and their whereabouts that we can interchange. Our Education Board ought to be able to put any of us in touch with every desirable Baptist fine arts teacher in the United States.

I do not believe that this insistence upon a strict alignment of our faculties with our Baptist faith is a narrow conception. One need not be narrow to be loyal and to labor to strengthen the things which he believes. This policy rather is one of common sense in the conservation of our denominational possibilities. Our young people are our richest inheritance, and are we not frightfully negligent if we risk putting them under the close personal influence of a magnetic personality that knows nothing of the Baptist spirit and life? If he does not turn them positively in other directions he at least does not turn them positively into the Baptist direction. If we are to expect increasingly large gifts of money for equipment and endowment from our Baptist constituency, we must return to them something more than the general good we do for society. We must make a distinct contribution to our Baptist forces. This can be done only when our colleges are saturated thru and thru with the Baptist spirit.

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EDITOR

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EDUCATIONAL RADIOGRAMS

Regrets do not restore a lost opportunity.

Material benefits do not grade character.

A growing soul never reaches its ideal.

Culture has to do with heart values as well as mental.

Youthful dreams of usefulness may later turn into nightmares of remorse through lack of effort to make the dreams come true.

Education does not assume to supplant regeneration; it rather hopes to direct and stimulate the regenerated life to the end that kingdom interests may be conserved.

Men often express regret for neglect of proper educational advantages; no one feels called upon to offer apology for knowing the truth.

Any future campaign plans of Southern Baptists should give a commanding place to education, since education is fundamental to any intelligent development of church life.

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EDITORIAL

CHRISTIAN EDUCATION DAY

Christian Education Day has reached an abiding place in our calendar of special days. In co-operation with the Sunday School Board, the Education Board will issue a special program which the Sunday Schools will render on Christian Education Day, June 24th. If this date will not suit some schools, we suggest that some other day be set aside for this purpose. It is hoped that every school will give some sort of observance to the day. The program may easily be rendered in thirty to forty-five minutes.

The key-note of the program this year will be "The Aim of Christian Education." Special emphasis will be given to the need for trained leaders who shall be competent to give wise service in the church life and work. The distinct value of the denominational college will be set forth. We believe that the denominational school has a mission to fulfill that can not be reached by a school under state control.

Plan to make Christian Education Day bring great inspiration and help to your church. Southern Baptists must do worthy

things in education. There must be a conscience on education that shall result in sacrificial giving of lives and money so that our young people may secure the right outlook upon life and be adequately prepared for the enlarging tasks of modern life.

This year by agreement of the State Secretaries the Sunday Schools are asked to make a special offering which will go toward helping those who are preparing for the ministry and definite Christian service. Send money to your State Baptist Headquarters. Do not send money to the Education Board at Birmingham.

MAKING RIGHT DECISIONS

To make a decision often means to plan a lifetime. Two boys stood at the crossroads; one chose the difficult road that led through years of study and preparation for a definite purpose in life; the other followed the easier road that offered immediate returns in money and position. Twenty years slipped by, bringing their judgment upon the crossroads decision. The first boy found that he had attained a responsible position of trust and honor with an increasing prospect of financial returns. The second boy found that the first days of money success did not prophesy a large fortune but that his position had not very greatly enlarged over his first employment; he had mostly stood still while the more competent and better prepared boys had marched ahead.

Within the next few weeks thousands of boys and girls will decide either to go or

not to go to college. Upon their decision will turn their future paths. It will be the privilege of pastors and other church leaders to help boys and girls to make the choice for college. A wise friend now will always be remembered by those to whom the friendly hand is extended. Fathers and mothers ought to consider the investment put into education of the son and daughter as the safest and largest possible method of securing worthwhile returns for the future. A boy is far more valuable than a bond or a barn, and a registered boy is infinitely better than a registered animal.

TWO BOYS—A REAL STORY

Two boys passed through the same class in grammar and high school. They were good friends. They were playmates every day. Behind the scenery at the theatre the night of their graduation they talked of their coming plans. With great pride one told of his business opening that was already promised. The other more quietly said that he was going to college though

he did not know where he would get the money for expenses. They parted.

Twenty-five years went by. The train was hot and sultry. The small Georgia stations only lent added dust and discomfort to the traveler. A man walked restlessly up and down the train. He had not seen a familiar face until suddenly he stopped by one whose features seemed to recall a distant past. He slipped into the seat beside the other man. For a few moments he furtively studied the face of the other, then said: "Hello, Jim." A few moments recalled to each the departed years of their common school days.

Finally Jim asked: "What are you doing, what's your business?" The answer: "I'm a preacher, Jim. I went to college and then to a theological seminary and now I am pastor of a good church. What are you doing?" The face of Jim flushed; he hesitated and then with evident shame confessed: "I'm a drummer for a brewery." A strained silence settled over the old friends, each thinking of the profit and loss of life. To which had come the better way?

DENOMINATIONAL CONTENT OF THE CURRICULUM IN BAPTIST SCHOOLS

H. E. WATTERS, D.D., *President Union University, Jackson, Tenn.*

Address before the Southern Baptist Education Association

SHOULD Baptist Schools teach Baptist doctrines? Should they teach Baptist history? Should they teach such subjects as will acquaint the pupils with current denominational affairs? These are some of the vital questions raised by any subject. I put them to my faculty re-

cently and to each question got a unanimous answer in the affirmative. From examination of the courses of study in the Baptist colleges, I think I would get an affirmative answer from the faculties of each of them. From the answers that I received from a circular letter I sent to many lead-

ing pastors of the South, I am sure that I would receive a unanimous answer if I should put these questions to all of our pastors in the South.

I would quote approvingly the following paragraph from B. W. Spilman's address on a similar subject before this body in 1918:

"A school established by Baptists for Christian education and to which Baptists contribute their money and to which they send their sons and daughters is under the most binding obligation to teach those things which shall result in the very best type of Christian men and women. Our college doors should swing open with a welcome to everybody of whatever social condition or religious creed. The atmosphere should be so positively Christian, and Christian, as Baptists interpret Christianity, that it would be easy and the natural thing to become a Christian and to love the things for which Baptists stand. The curriculum should provide those things which, when mastered by the student, shall tend to make him an efficient citizen of the kingdom of God."

So let us consider the proposition established that the curriculum in every Baptist school should include denominational courses of study. The questions now arise, what shall these courses be? How extensive should they be? And should they be elective or required? It is not possible to get the same unanimity of answer to these questions, as may be had to the others. I find difference of opinion in my own faculty, difference in the discussions of Christian education before associations and conventions, whether the participants be school men, pastors, or laymen; but I am glad to note that we are rapidly approaching unanimity even in the answer to these questions.

In the preparation of this paper, I wrote many of the leading pastors of the South asking what they thought the schools should do in regard to denominational teaching. I also wrote the presidents of the Baptist colleges, Junior colleges, and a few of the leading academies, asking three questions:

"First. What are you trying to do in your institution?

Second. What would you consider ideal for your institution?

Third. What obstacles confront you in attaining this ideal?"

Most of the Presidents and Pastors replied, and I have found their replies very interesting and instructive; but to me the most interesting revelation is the fact that all of the schools are offering more than any of the pastors, except one, required. This to me was especially interesting in view of the loud and impassioned clamor of many Pastors at Associations and Conventions, which naturally leads the laity to infer that many of our schools are doing nothing along this line.

No doubt it will be interesting to you to know a little more in detail, the substance of the replies. The pastors were unanimous in saying that courses in Bible should be offered. They were not unanimous, however, as to the amount nor as to whether it should be required or elective; but most of them thought at least two years should be required; that one year should be spent on the Old Testament and one on the New. Most of them agree that the Bible should be taught as a devotional subject rather than as literature, and that an effort should be made to lead the student in the knowledge of Bible facts and teachings with very little effort of time spent on analytical studies, fine distinction, or controverted doctrine. The

seem to mean that each student should be acquainted with the Bible facts, which if taught in a reverential and devotional way, would bear their own message into the heart of each individual; and that thus taught it would not violate the confidence and consciences of the non-Baptists required to take it, and that no Baptist patron or donor could complain of the results.

Some of the pastors thought this should satisfy the churches; however, most of them think there should be additional courses offered in Sunday School, B. Y. P. U., and W. M. U. work. All except one thought these should be elective. One suggested that Stewardship be taught. One would revolutionize the whole structure of the curriculum. He said our whole educational system and civilization are pagan and are built on pagan theories, that he would revolutionize everything. He would teach the Epistles of Paul in the Greek, instead of the pagan Greek classics, or to quote him, he says: "Positively, why not make the Bible the basis of all our teaching? When we have passed the student through Anabasis, and Homer, then let him take Paul's letters for Greek. Paul wrote more classical Greek than Uripides. Cut out some of the heathen Latin courses and give them two years of the Septuagint. Compel every student to take two years of Hebrew before he can attain the degree of Bachelor of Arts." I hardly think he meant to be taken seriously on all of these suggestions.

Some think there should be courses in doctrine and missions, but that these courses should be elective; first out of respect to students of other faiths, and second because many of the students take these courses in Institutes and Summer Assemblies. So omitting two or three things suggested by one pastor each, we find them all agreed that a certain amount of Bible and some courses in Sunday

School, B. Y. P. U., and W. M. U. work should be offered.

In view of this demand on the part of pastors, you will be interested to know what the presidents say they are offering.

I asked them all to reply in a brief and somewhat general way which they also did. Many of them spoke briefly and referred me to their catalogues for details. Only a few of the catalogues have been received at the time of this writing, so I will confine myself almost entirely to the general statements of the presidents which I have again abbreviated. Many of the schools I know, offer courses that are not reported here; in no case, perhaps, do these statements include all of the courses in any school.

Stetson offers courses in Bible and Biblical literature. They are now enlarging that department, increasing the number of courses, adding some in the line of Baptist religious educational work.

Mississippi College offers the following courses: Christian doctrine, doctrinal expression, the Old and New Testament, the essential characteristics of the New Testament Church, and a course in Soul Winning.

Judson offers courses in the Bible, in which distinctive Bible doctrines are discussed and emphasized; Church History, emphasizing particularly Baptist History; Foreign Missions, and a part of all the courses in Sunday School work.

Baylor University offers several courses in Bible, Christian activities in denominational work, Church Missions, Church History, Comparative Religion, and others.

Furman University offers Bible courses, Church History, Missions, Church Efficiency, Sunday School courses, Greek New Testament, Sermon Preparation, and a course on the constitution of the Baptist Church and Baptist organizations.

Georgetown offers Bible courses, Bible doctrines, Apologetics, Church History,

Missions, and courses in Religious Education, which, no doubt, includes Sunday School courses.

Howard offers Bible courses, courses in Religious Education, and others that deal with distinctive denominational matters.

Mars Hill offers Bible courses, B. Y. P. U., and Sunday School courses, many of these being given at chapel so that most of their students hold King's Teachers diplomas.

Mississippi Woman's College offers courses in Old and New Testament and the books in the Sunday School training courses.

Cumberland offers Bible and Sunday School training courses.

Bluefield offers Old and New Testament and courses in Christian doctrine.

Baylor College offers six courses in Bible, one in denominational life and activities, Sunday School, B. Y. P. U., and Y. W. U. training courses.

Louisiana College offers Old and New Testament, Pastoral training, Theology, Homiletics, Christian Doctrines, Church Organization and Methods, and the training courses in Sunday School and B. Y. P. U. work.

Simmons offers Bible and other courses.

Coker offers Bible, required three-year hours; Christian Ethics, Christian History, History of Religion, Methods of Church Organization and work, and Greek New Testament.

Burleson offers Bible Courses and training courses in Sunday School and Young People's work.

Richmond offers Old and New Testament, and a course in Church Efficiency.

Tennessee College offers Bible and the different books of Sunday School and B. Y. P. U. courses.

Carson-Newman College has a great teacher giving his entire time to Bible and other religious courses.

Stephens Junior College offers Old and New Testament, Religious Fundamentals, Sunday School Methods, and Religious Leadership.

Meredith College offers Bible and several courses in Religious Education.

Oklahoma Baptist University offers Bible and definite courses in local Church and denominational life.

William Jewell offers Bible and practical courses in Religious Education.

Mercer has a School of Christianity that offers a wealth of courses.

Wake Forest offers Old and New Testament, Old Testament Hebrew, Christian History, four courses in Religion, Sunday School Methods and Administration, special courses for ministers.

Bethel College offers Old and New Testament, Greek New Testament, Church History and Homiletics.

Hall-Moody offers Old and New Testament, Sunday School, and B. Y. P. U. training courses.

Union University offers two classes each in Old and New Testament; one adapted to students of all faiths, which teaches the Bible in a simple, devotional, and non-sectarian way; the other classes cover the Bible, emphasizing doctrines, types, shadows, and difficulties. These latter are intended for students who have completed the first two courses and are, of course, elective, but fourteen hours of Bible are required. Courses are offered in Homiletics, Church History, Evangelism, Church Music, and College courses in a few of the subjects included in the advanced Sunday School courses. During the year, Training Schools are conducted by State Field Workers, in which classes are conducted in Sunday School, B. Y. P. U., and W. M. U. work. No credit is allowed for this latter work.

I make the following observation upon the above reports:

First, that all of our schools offer everything required by all except one or two of the pastors.

Second, that nearly all offer more than was required by the pastors.

Third, that there is a remarkable unanimity in quantity and content of the courses offered.

Fourth, that the colleges are offering more denominational work than formerly, and that the tendency is to increase rather than to diminish the emphasis placed upon religious and denominational work.

Fifth, that the colleges are much more liberal in granting credits for this work than formerly, and that the tendency is to put denominational and religious courses upon a par with other standard courses in the curriculum.

Sixth, it will be noted that the colleges are making a distinct and commendable effort to train leaders for practical Church work. Nearly all of our schools are offering work, designed to develop leadership among the girls and laymen.

It would appear, therefore, that the colleges have recognized their obligation to train workers for the churches, in return for the support which the churches give to the schools, and in so doing they are laying the foundations not only for the sure and loyal support of the churches in the present, but for a larger and more adequate support in the future when these trained workers shall come into full leadership in the Churches.

In my letter I asked the presidents to indicate what they would consider ideal for their school in this matter. I am impressed by the fact that only two or three indicated the desire to add more or different courses than they are already attempting. Some of them were frank to say that they feel that they are already approximating the ideal in this matter. The latter were among those that offered the most varied courses. The others were among those that are offering the smallest number and variety of courses and these, in enumerating the courses they desired to offer, named those that are being offered in the majority of the schools. Therefore, it appears from the survey of both pastors and college presidents that our schools are beginning to approximate the ideal along the lines of religious and denominational education, so far as curriculum is concerned.

This is further emphasized by the answers received to the third question, which referred to the difficulties in the way of attaining the ideal. Only a few mentioned any difficulties whatever. Some complained of the lack of money to employ teachers to give their full time to religious instruction. Two or three mentioned the difficulty of a large attendance of non-Baptists which made it impossible for them to require some of the courses they would like. Some complain of difficulty in securing well trained teachers. Some refer to the fact that there is a lack of satisfactory texts. One Junior College and one Academy complained of the lack of recognition on the part of State Schools to which their students desire to go.

The difficulties presented are not serious and are surmountable. A special appeal to the churches for extra funds for Bible teaching would, no doubt, meet with a hearty response in most of our churches, and which should remove the first mentioned difficulty.

In regard to the second, I will say that very few of the schools *require* anything except Bible, and that when these classes are taught as suggested, students from very few homes will offer objection to taking them, at least, I have found it so in my experience. In fact we have many non-Baptists to elect the Bible classes in which distinctive Baptist interpretations are emphasized. The few who will object to taking Bible will probably be Jews or Catholics, and these do not attend our schools in large numbers, and no objection can be raised to making exceptions in their case; in fact, no Baptist can object to any rules or exceptions that take care of the religious scruples of any one.

Next in regard to recognition on the part of State schools and other colleges, we are happy to note that the present tendency is toward a more liberal attitude in this matter, so that more credit is given now than formerly, which holds out the

hope that this entire difficulty will soon be removed.

With reference to text-books and teachers, I am pleased to note that this difficulty is disappearing because more and better texts are being supplied constantly; and more and better qualified teachers are becoming available, due in large measure to the fact that attendance upon our seminaries has greatly increased, and the seminaries themselves have increased in efficiency, and have greatly enlarged and enriched their courses of study. There are training schools for women also, which have increased the supply of teachers for this work.

Some complain of the crowded curriculum, and the lack of time on the part of the students. They also complain of a lack of interest, and the difficulty in getting students to elect sufficient courses to give them a fair training for religious leadership. These difficulties should be easily removed; for if the courses are given a cultural value comparable to that of the standard courses, and are made sufficiently attractive, they will be elected by a large majority of the students in lieu of other courses, so that the question of time and interest will both disappear.

To sum up, it would seem that the ideal denominational curriculum in a Baptist College is something like the following:

First, Bible, Old and New Testament, at least one year of each. It should not be taught either as literature or history, but reverently, as the revelation of God's Religious Truth. This should be required of all students, with some exceptions. Other classes in Bible should be elective. A total of twenty-seven term hours may be allowed toward the A. B. degree.

Second, Religious Education. This department should include in some form the training courses that our denominational agencies are putting on, or, may hereafter put on, in the Churches. All of this should be elective.

It is absolutely necessary that our Colleges give these courses in order to train

an adequate number of leaders for these departments of work in our churches. These are still in the embryo stage, consequently only a few of our Colleges have yet worked out satisfactory courses for which College credits can be given. It would be very helpful if all of our schools could have detailed information of every course that is satisfactorily worked out in any of the Colleges. I suggest that Mr. Frank Leavel or the Education Board could render a real service by keeping all of the schools posted in this matter.

Third, Special Theological Courses. By this I mean elementary subjects in theology, especially adapted to young ministers, but many of them sufficiently attractive to appeal to the lay student. Under this head might be classified advance courses in Bible, Church History, Church Polity, and Discipline, Greek New Testament, Elementary Theology, Homiletics, Christian Sociology, Missions, and other kindred subjects. Of course, all such subjects should be elective. I would allow students to present a major, or thirty six-term hours, of the above courses, including Bible, for credit towards graduation.

If any defense should be needed for offering elementary courses in Theology in College, I would answer that many young preachers and other Christian workers can not or will not attend a seminary or training school, and yet they need the training that these courses will give them. They can and will take it, if it is offered in College. It will not cost very much extra but will render a service that justifies the churches in making continued contributions to meet these expenses.

If it is argued that this will satisfy many who ought to go on to a seminary, I would reply that quite the reverse is true. Such courses whet the appetite for more and inspire many to go on, who otherwise would stop—for example—a few years ago when the seminary discouraged the colleges from offering any work of this kind, and Union University eliminated all

such courses, only one preacher from each two classes went to a seminary. Formerly each class had been well represented. But since these courses have been restored the number has increased and in direct ratio to the number of such classes introduced, so that instead of having only three graduates in the seminaries, as we had four years ago, we now have more than twenty-five, and many of them are not ministers. I am sure that this is the experience of other schools. We have also found that students make a better record in the seminary, if they have had the pre-theological course.

In conclusion, if our schools are really giving more than the minimum demanded by the churches, and we are really approaching the ideal, why is there so much suggestion by implication that they are doing very little? There may be many reasons, but the following occur to me to explain most of it:

First, the people do not know what the schools are really doing. The scattering of a little information would help here.

Second. The critics usually have a very narrow idea of what constitutes denominational teaching. They most frequently have the idea, rather perhaps a feeling, that nothing but doctrine is denominational and that nothing is doctrine except controverted theories, and they usually narrow these to a very few, perhaps a half dozen or less. By them a course in Bible would not be classified as denominational, and yet nobody, perhaps, would clamor more loudly for the fundamental Baptist principle, that the Bible is our only rule of faith and practice. Now I submit that if I teach as a text the only "Rule of Faith and Practice" that Baptists have, I am giving a course in Baptist doctrine and church polity, which certainly is denominational.

The third reason, and perhaps the latest, is the fact that the results are disappointing. Parents and churches want all of their boys and girls who attend a

Baptist College to come back better spiritually and denominationally, as well as stronger mentally and physically. Who can say they ought to desire less? Yet where is the institution, human or divine, that can test one hundred per cent efficient along this line? Therefore, many expect the impossible, are bitterly disappointed, and loudly complain.

The results are disappointing to the schools. For while the curriculum is good, the product is still poor; partly because the curriculum, in its present content, has not been functioning long, is not yet well executed, and second, because something more than curriculum is needed. That something is spirit, or atmosphere.

I observe, first, this spirit must be Christian. This demands consecrated Christian teachers.

Second, this spirit must be Baptist. This demands enthusiastic, orthodox Baptist teachers.

I submit that a school of bright boys and girls, mostly from Baptist homes, with a curriculum such as I have described and taught by such a faculty, will produce results, such as to make glad the hearts of all Southern Baptists.

May I add one more word? A school to be Baptist in the best sense, must be Evangelistic. This is a fundamental Baptist principle. Therefore, evangelism should not only be taught, but practiced in our schools. It is perhaps too much to expect that all of the unsaved who enter our schools should be converted, but certainly an intelligent and consecrated effort should be made to reach one. Students should be saved, and indifferent ones reclaimed all along through the year, but I think a revival should be held in every school each year. May I explain what I mean by telling, in closing, what we are doing in Union University this week?

For a year now, we have been looking forward to a training school and revival which began last Monday. The first week is a training school, conducted by the

Sunday School workers of the State, the B. Y. P. U training school having been held earlier in the year. This week of training school will be followed by an intensive revival. Here is our plan in detail:

Last week we organized a personal workers band which made a canvass of the school to find the names of all of the unsaved. This band met daily at noon for prayer and plans. The names have been prorated among the band, each one taking such names as he or she felt lead to choose. In so doing they accepted the personal responsibility of trying to win them for Christ during the meeting. In order that this work may be done intelligently, each one is taking the Sunday School book, "Winning to Christ," under a specially trained worker, who fits himself into the plan and tries to adapt his teaching to the special needs of the class. He attempts to do this, not only in a general way, but helps them with the difficulties and problems they find in trying to reach those on their list.

Of course, other Sunday School subjects are being taught during the session. But in addition to the regular work, the chapel hour has been devoted to evangelism. The morning classes have been shortened five minutes each, and chapel moved to 11 o'clock, with one hour set apart for it. The evangelist occupies this hour through the week. The afternoon classes have been

shortened a few minutes so that the Soul Winning class may have an hour in the afternoon, at 3:30 o'clock, with no classes to conflict.

Next week when the intensive revival session begins, the evangelist will speak three hours every day, at 11 o'clock, 3:30 and 6:30 p. m. The class periods and assignments will be shortened, so as to enable all to attend. The personal workers band will also meet daily at 12:40. In this revival each unsaved person will have one or more students specially pledged to pray, plan, and work for his salvation, so that each one will have the message carried to him personally by more than one person. This same plan is made to reach each of the backsliders. An effort will also be made to have as many as possible surrender for definite Christian service.

In our meeting last year, conducted in a somewhat similar way, thirty-five were saved and sixty volunteered for definite service, two of them being for the ministry, and some of them for mission work. Something like this, I think should be conducted in each Baptist school, at least once a year, for it not only wins souls and lives to Christ, but greatly tones up the spiritual morals of the school, and accomplishes, as nothing else can do, the very thing for which our churches are praying—that is the quickening of the spiritual and denominational life of the young people who attend our Baptist schools.

HISTORY OF CHRISTIAN COLLEGES OF AMERICA

FREDERICK EBY, Ph.D., *University of Texas, Austin, Texas*

Address before the Southern Baptist Education Association

IT is the keenest pleasure to me to have an opportunity to meet with you on this occasion. Through the years I have watched with interest your annual sessions and noted the progress of your deliberations. You have requested me to address you on the "History of

Christian Colleges of America." This subject is so broad that no justice can be done it in the few moments at my disposal. I can only hope to give an aviator's survey of the development of the Christian colleges and attempt briefly to interpret the significance in our civilization.

Colonial Colleges. The first colleges of America were established during colonial times and had for their purpose especially the training of men for the Christian ministry. These institutions, Harvard in Massachusetts, William and Mary in Virginia, and Yale College in Connecticut, were copied after the English University Colleges. They had the same curriculum and methods. Unfortunately these institutions soon degenerated into formalism and lost their pristine enthusiasm not only for learning but also for morals and religion.

The Great Awakening. During the second quarter of the eighteenth century, there broke out a widespread revival of religion throughout the colonies. This movement especially affected the Presbyterians, the Methodists, and the Baptists. Whitefield, the English revivalist, held enthusiastic meetings from Georgia to New England. The Tennents and Edwards were also prominent in awakening a new religious spirit.

As a consequence of this Great Awakening, various denominations undertook to establish colleges. Princeton was established by the Presbyterians in 1745; the Baptists established a college which was later called Brown University, from 1762 to 1764; King's College, now Columbia University, was established by the Episcopalians in 1754; and Dartmouth in New Hampshire was founded for training the Indians. The only institution established under secular control was the Academy, from which the University of Pennsylvania later arose. One of the most significant points in the establishment of these institutions was their greater freedom from religious tests. The charter of Brown University incorporated this ringing statement of academic freedom: "Into this liberal and catholic institution shall never be admitted any religious tests, but on the contrary all

the members hereof shall forever enjoy full, free, absolute and uninterrupted liberty of conscience."

The Revolution. Two educational movements were brought in with the American Revolution: One was the development of academies, and the other the influence of French culture and educational policies.

Like the Colonial College, the Academy was imported from England. It was distinctly a non-conformist movement and in America became popular because they were democratic and gave a broader and more practical training than the colleges. Down to the time of the Civil War the academies played the most prominent part in the education of the American people. Like the Christian colleges, they were usually under denominational auspices. The French influence came in with the Revolution and dominated the leading men of the country for a generation. Prominent Frenchmen toured America and endeavored to establish scientific societies and institutions of higher learning. But the French influence was more particularly due to the visits of Americans to France. This is especially true of Thomas Jefferson, who spent a number of years in Paris, and also of John Quincy Adams and Benjamin Franklin. The works of Voltaire and the Encyclopedists, Diderot, Condilac, and others, were among the most widely read books in the New Republic. Furthermore, scientists like Priestly and Cooper added to the interest of the Americans in French culture and life.

Religious and Moral Decline. One of the chief results of the introduction of the materialistic philosophy of the French was the decline of the moral and religious habits of the American people. Especially was this true of the colleges. How far this went can be seen from the statement of Wilbur Fisk:

In his inaugural address as principal of Wesleyan Academy at Wilbraham, Wilbur Fisk voiced the common opinion.

Speaking of the colleges, he declared, "there the student meets the filthy conversation of the wicked, and learns to blaspheme. He meets the debauchee, and learns incontinency; he meets the jovial companion, and indulges the social glass; he meets with the caviling infidel, and learns to sneer at religion. In short, he leaves the University more learned, but frequently more corrupted, if not wholly ruined."

That there was unquestionably truth in this criticism of the colleges may be seen from the statistics of the number of professing Christians in these institutions:

In the year 1785 only 15 per cent of the students of the colleges called themselves Christians; ten years later the percentage had fallen to 10; and in the year 1799 it had fallen still lower, to 5. Some state that it was only 2 per cent at the beginning of the nineteenth century. In 1813, when Daniel Baker entered Princeton, there were about 145 students, and of these only six made any profession of religion, and even two of these six seemed to care very little about the matter.

The New Religious Movement. The second decade of the nineteenth century witnessed another of those phenomenal religious revivals which swept this continent in early days. Beginning in the revival of Williams College and the initiation of foreign mission work, it finally led to the establishment of many Christian schools. This movement synchronized with the Western expansion and settlement of the Ohio and Mississippi Valley. Students are familiar with the wonderful story of Judson and Luther Rice. Rice, in 1813, returned to America from India, where he had gone to do missionary work. For a number of years he went up and down the continent in the interests of Christian education and foreign missions. The first fruitage of his remarkable efforts was the formation of

the Triennial Baptist Convention which met for the first time in Philadelphia in 1814. Up to this time the Methodists and Baptists had been indifferent to ministerial education. In fact they had felt that the intellectual training of the ministers would inevitably lead to religious formalism and the destruction of evangelical fervor.

Under the powerful appeals of Rice and others, the people were aroused to the highest pitch of enthusiasm for Christian education. The Baptists began to plan for a Christian institution which would be the highest exponent of Christian culture and foreign mission zeal. Preachers as well as missionaries and laymen were to be trained. As a consequence of this undertaking, Columbian College was established through the co-operation of all the Baptists of the country in 1821-22. For several years it flourished, but gradually, from varied causes, failed to meet the expectation of its founders. Soon each of the states established a Baptist institution and Columbian became a lone orphan. Later it was entirely lost to the denomination. The failure of Columbian is the biggest blot upon Baptist history. The chief reason for its failure was the lack of unity and co-operation of the denomination as a whole. I sometimes wonder whether after the lapse of a century our people are yet prepared for the formation of a national institution of learning of the highest type.

About the same time the Methodists likewise began to establish institutions of learning, one of the chief being Wesleyan College of Connecticut, chartered in 1832.

Growth of Christian Colleges. As the American people spread westward over the continent they planted Christian institutions wherever they settled. The most fruitful decade was from 1850 to 1860, when 92 higher institutions of learning were founded. In all, today there are over 500 institutions of higher learning in our country and more than two-thirds of them are Christian institutions.

The Success of Christian Colleges. You might ask the question, "What have the Christian institutions accomplished for the country?" It would be impossible to discuss this question at length. The Christian institutions which flourished throughout the middle of the nineteenth century had as their aim the building of Christian character. They sought to train men of general scholarship and not specialists. Their grand purpose was to make men of intellect, able to think comprehensively, clearly, adequately; to make men of strong moral fibre, with a powerful and heroic faith, to make men of vigorous wills, able to decide in accordance with sound judgment. Their purpose was to create grand personalities for serving the people. The income of these colleges and their endowments, in this period, were pitifully small; their equipment was slight; their libraries contained few books, and these few not of great value; their laboratories either did not exist at all, or were lacking in important apparatus. But what they lacked in material equipments they made up for by their earnest devotion to the task of making men.

President and Teachers. The Christian colleges were noted for the character of the men who were at the helm and who taught in class rooms. Many of their names have become legends in our culture. Some of them remained for a generation in their splendid work. I am referring to Hopkins of Williams, Wayland of Brown, Fisk of Wesleyan, Horace Mann of Antioch, and R. C. Burleson of Baylor University. These men were not primarily scholars but men vigorous in thought, pure in heart, single in mind. Their supreme purpose was to train their students into One can never forget the interesting spectacle of large and noble manhood. They had been ministers and preachers, and in becoming teachers they did not so much substitute the desk, as use it as a new means for their purpose. To them religion was the first concern. They looked upon the school as a means of evangelical effort.

tacle which took place in Texas in 1847. A tall young man stepped off the boat at Galveston, made his way for a short distance up the beach as the evening shadows gathered, and falling on his knees uttered the fervent petition, "O God, give me Texas for Christ, or I perish." This young man, just out of college, was R. C. Burleson, who for half a century was President of Baylor University.

Today over the length and breadth of our continent approximately 80 per cent of all students in higher institutions of learning are professing Christians and connected with our Christian churches. I submit to you that it is nothing short of the marvelous that in one century the students of America should have changed their attitude so radically. At the beginning of the century only two, or at most five, out of every hundred were professing Christians, at its close approximately eighty. Moreover the situation is the more remarkable when we consider that only about 50 per cent of our population in general is connected with any church. This tremendous change was unquestionably due to the mighty influence of the Christian schools.

The Problems of Christian Education. From this brief interpretation of history may I be indulged a few moments in making some suggestions as to the future. These noble men of the past met the problems of their day and with conquering faith and indomitable will-power solved them. Thus it behooves the Christian educators of our day to follow their example. Our problems are far more complex and far-reaching, but on the other hand we have what they did not have, better organization, wealth, and equipments. It will be impossible for me to speak at length upon any of these problems which now confront us, but I will at least endeavor to list some of them.

1. We need today a broader organization of the means of religious education. Recent statistics in regard to the lack of

religious training are startling. Nineteen out of every twenty Jews up to 25 years of age, three out of every four Catholics, and two out of every three Protestants are today without any formal religious instruction in our country. These statistics are so impressive that no comment is necessary. The Christian colleges have devoted themselves wholly to higher instruction. I submit that the time has now come when they must consider the broader field of supervising Christian training for the masses. I do not mean to suggest that they are to undertake the work now done by the Sunday Schools, but that they shall train Bible teachers, and shall supervise religious education in the same way that the accrediting associations and institutions correlate and supervise secular education.

2. It is imperative that the Christian schools shall make the readjustment or harmonization of the Christian faith and the scientific conceptions of the day. This is no new task, but one which must be performed afresh in every generation. The first Christian institution ever established, the Catechetical School at Alexandria, was founded for this very purpose. Pantaenus, Clement of Alexandria, and Origen found it necessary to harmonize Christian truth with Greek science and philosophy. The Christian schools today are the stewards of faith. It is for them to see that the difficult transition from the faith of childhood to the rational faith of maturity is made without the distressing experience of doubt and disbelief.

3. The Christian schools must hasten to the rescue of its elder institution, the family. The sanctity and function of the family life and training are today rapidly becoming demoralized. Social and economic conditions are tearing at the vitals of this basic institution. It is already beginning to stagger. Let us not be deceived. The downfall of the family will carry with it Christianity and civilization into the abyss.

The most fundamental problem, as I see it, before the Christian educators of Amer-

ica today is to neutralize and counteract the disintegrating effects of modern realism. When Lord Bacon wrote the *Advancement of Learning* he pointed to the field of practical science as the most promising subject of scientific attention. The marvelous advancement of modern science and invention has far overmatched the most vaulting imagination of that masterly intellect. The innumerable discoveries and inventions of the past century have added immeasurably to human comfort and welfare. No one would dream for one moment of retarding the progress of knowledge and invention. They have changed the fundamental conditions of human life. There has been a greater alteration in the environment of human existence during the past century than from the age of Tutankahmen to the nineteenth century. The new conditions affect human life in two essentials. First, there is a far greater appeal to and emphasis upon the sensory life. Most modern inventions appeal to the eye, or the ear, or other senses. Again, as human comfort increases, human effort decreases. There is no need for heroic action, for the exertion of will power. The appeal to the senses lessens the power of reflection, the ease of living endangers the will and the faculty of faith. Let it be remembered that the faculty of faith is subject to development and education as all other elements of human nature.

Finally, may I call attention to the terrible lesson taught by European civilization. Their schools systems were superior to ours. They had vanquished illiteracy; their technical institutions had no superiors. Training was universal. Their culture was highest. But they have plunged their civilization into ruin and despair. It is a warning that no civilization can be secure upon mere intellectual training. Only the spirit of the Galilean, good-will, can build a permanent culture and civilization. It rests with the Christian schools of America to show the world how this good-will may be trained into the hearts of men.

Ridgecrest Conferences

June 12-September 9

The following conferences will be held at the Southern Baptist Assembly at Ridgecrest, N. C., and in addition to these conferences many prominent speakers will deliver special addresses:

1. Summer School of Theology—June 12-August 7.
 - (1) First Term—June 12-July 9.
 - (2) Second Term—July 10-August 7.
2. Stewardship of Life—June 17-June 23.
3. Rural Life Problems—July 1-8.
4. Training School for Christian Workers—July 10-August 17.
 - (1) First Term—July 10-20.
 - (2) Second Term—July 24-August 3.
 - (3) Third Term—August 7-17.
5. Southern Baptist Bible Conference—August 1-15.
 - (1) First Term—August 1-7.
 - (2) Second Term—August 8-15.
6. Denominational Ministries—August 16-26.
7. Southern Baptist Assembly—September 1-9.

SELLING DATES

Special rates of one and one-half fare for the round trip have been secured on the identification plan. Those who desire this rate must secure before purchase of ticket a card from the undersigned secretary. This may be had for the asking. The following are the dates for the selling of these tickets:

June 8, 9, 12, 14, 15, 16.

July 4, 5, 7, 9, 11, 20, 21, 23, 30.

August 1, 4, 6, 7, 13, 14, 15, 27, 28, 29.

September 1, 4.

For information address the Secretary at 1214 Jefferson County Bank Bldg., Birmingham, Ala., until June 1; after that at Ridgecrest, N. C.

ALBERT R. BOND,

Secretary.

Christian Education Day

June 24, 1923

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OF
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About May 15*

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

Vol. IV

MAY, 1923

No. 12

THE CONVENTION AND EDUCATION

The Southern Baptist Convention at its recent session in Kansas City gave the subject of education an important place in the order of business. The Report of the Education Board was made on the first night of the Convention, and was well received. The report was discussed by Dr. W. C. James, Corresponding Secretary, Education Board, and Drs. S. P. Brooks and John E. White. The Committee, to whom was referred the Board's Report, reported through its Chairman, Dr. W. F. Powell, recommending that the Convention adopt the recommendations presented by the Education Board with exception of that referring to George Washington University, which was referred to a Special Committee to report at the next Convention. We give in this issue of the Bulletin the Board's Report in full.

In addition to the Report of the Education Board, the Convention was addressed by Reports and speeches on other phases of Southwide Education, which included Southern Baptist Theological Seminary, Southwestern Baptist Theological Seminary, Baptist Bible Institute, Negro Theological Seminary, and Student Activities under the Inter-Board Commission. The Southwestern Seminary tendered its institution to the Convention, and this matter was referred to Special Committee to report at the next Convention.

Education under denominational control is beginning to have a large place in Southern Baptist thought. We need still further to emphasize Christian Education until there shall be developed a vitalizing conscience upon it.

Subscription 25 cents per year

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EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Jefferson County Bank Building
Birmingham, Alabama

FOURTH ANNUAL REPORT

OF THE EDUCATION BOARD

(To the Southern Baptist Convention, Kansas City, Mo.)

W. C. JAMES, Corresponding Secretary
BIRMINGHAM, ALA.

I 9 2 3

The Education Board presents this, its fourth Annual Report, to the Southern Baptist Convention with the profound conviction that Christian education should have a commanding place in the program of Southern Baptists. The initial task of the Board has been to discover its real place in the denominational life. The Board began its existence with the inception of the 75 Million Campaign, hence certain limitations were placed upon it that were due to the allocation of funds from the Campaign. During these four years, the Board has developed a broad vision of the task that might be accomplished through it, if granted the privilege and finances by the Convention. In reciting in this Report certain salient features of the work, we are conscious of our limitations but are also grateful for the enlarged place that the Board has secured in the hearts of the brotherhood.

I. SOME DIFFICULTIES OF THE BOARD

The Board feels that, at this time, the attention of the Convention should be called to the difficulties which confront it, which make it impossible for the Board to do the work which, it would appear, a Board of Education should be required to do, and which difficulties, if removed at all, can be removed only by the Convention.

In this respect, we are perhaps traveling the same path along which our Northern Baptist brethren went for many years before their Board of Education found its place in the organized work of the Convention. In his Annual Report 1921, page 2, Dr. F. W. Padelford, Corresponding Secretary, Education Board, Northern Baptist Convention, makes the following statement: "While the Board of Education now has a history running back to 1888, yet because of the long break in its activities, we shall continue to date our reports from the year 1910, when the Convention reorganized the educational work."

Let us hope that it will not be necessary for us to consume almost a quarter of a century before our Board is brought out into a large place, neither will it be if we will take counsel of our best judgment and also learn from the experiences of other denominations with their Boards of Education.

The chief difficulties referred to are as follows:

1. LACK OF MONEY

In this respect all our Boards, except the Sunday School Board, are alike. Not only have contributions to all Southwide causes failed to reach the apportionment each year of the Campaign, but the Southwide educational institutions have suffered in three special ways: (1) Some of the states have reduced the original pro rata of 4% for Southwide objects; (2) in some

states large sums have been designated to institutions within the states and these sums have not been subject to the Southwide pro rata; this means that, if the entire amount of \$75,000,000 were raised, the Southwide objects would not receive their apportionment of \$3,000,000; (3) the Southwide objects have borne part of the expenses of the Campaign; some of the states charge for the original Campaign and for collecting the amounts each year; the original pro rata for Southwide objects was 4%, which was later lowered in some states, while the Campaign expenses, chargeable to Southwide objects, have been more than 5%.

These three causes have reduced the amount that was originally allocated to the Education Board for its general expenses. The Board was to have \$50,000 per year for expenses, but for the four years of the Campaign it has had distributed to it its pro rata each year respectively and out of these amounts the 5% for Campaign expenses have been taken:

\$9,061.08; \$38,804.69; \$29,987.32; \$18,820.90; total, \$96,673.99.

2. STATE CONTROL IN EDUCATION

By this is meant that state lines in education among Southern Baptists are tightly drawn and necessarily so. With few exceptions, all the foreign and home mission work of Southern Baptists is carried on by the Boards in Richmond and Atlanta, all the Sunday School work we do in an organized capacity is attended to by the Board at Nashville, more and more it is coming to pass that our work for ministerial relief is being done by the Dallas Board, but the Education Board has no control, however faint, over any Baptist School in the South, however obscure it may be. This is one difficulty, if such it can be called, which even the Convention can not change, but it is mentioned here to show that the relation of the Board to all our schools is purely advisory, perhaps only ancillary, and not that unless the schools should choose to have it so. In short, the schools are thoroughly independent of the Board.

3. RESTRICTED WORK

The chief difficulty however, as the Board sees it, is that the Board is denied those departments of work, which, it seems, belong naturally to it and which form so conspicuous a part of the work of other Boards of Education. There are at present 21 denominations in the United States which have Boards of Education, and of these the most prominent perhaps in the work of Christian Education are the Methodists, both Methodist Episcopal and Methodist Episcopal, South—the Presbyterians, U. S. A. and U. S., the Episcopalians, Congregationalists, and Northern Baptists. For the information of the Convention, and particularly for those who may be interested in the effort of the Education Board to find its rightful place in the organized work of the Convention, the following exhibits are given, which indicate the lines of work prosecuted by these Boards:

(1) *Protestant Episcopal Church.* Its department of Religious Education is divided into ten Commissions as follows: *Student Work; Survey of Church Colleges; Recruiting, Training and Admitting to the Ministry; Church's Interest among Boarding Schools; Teacher Training; Primary Courses Christian Nurture Series; Senior Courses Christian Nurture Series; Provincial Boards of Religious Education; Vocational Guidance of Young People; Junior Auxiliary and Church School Service League.*

(2) *Presbyterians, U. S. A.* (a) Training Schools for Lay Workers; (b) Training Schools for Ordained Workers; (c) Student Work in State

Colleges and Universities; (d) Student Work in Presbyterian Colleges and Universities; (e) Conduct of Financial Campaigns; (f) Ministerial Supply and Vocation Day; (g) Students Rotary Loan Fund; (h) Scholarship Aid.

(3) *Presbyterian, U. S. (Southern)*. (a) Education for Ministry and Mission Service; (b) Ministerial Relief; (c) Endowment Fund; (d) Schools and Colleges; (e) Student Loan Fund; (f) Teacher Bureau; (g) Campaign for Students.

(4) *Northern Methodists*. (a) Religious Work in Methodist Schools; (b) Religious Work in Tax-supported and Independent Schools; (c) Department of Publicity; (d) Department of Finance, Accounting and Student Loans; (e) Surveys and Teachers Bureau; (f) The University Senate—(Same as Commission on Standardization and Promotion, S. B. C.); (g) Training of Young People in *Bible Study, Home and Foreign Missions, Evangelism, Recreation and Culture, Rural Work, Christian Citizenship, Christian Stewardship, Life Work Studies, Social Service, General Epworth League Methods, Junior Epworth League Methods*.

(5) *Southern Methodists*. (a) Religious Education in Tax-supported Schools; (b) Recruits for Ministry in Tax-supported Schools; (c) Recruits for Ministry from Other Sources; (d) Aid Fund for those not studying for Ministry; (e) Teachers' Bureau; (f) Recruits for Life Service; (g) Work among Negroes, conjointly with Home Department Board of Missions.

(6) *Congregationalist*. Quoting from Annual Report Congregational Education Society: "This one Society cares for the entire religious education program of the denomination and also for the educational institutions and student life phase of work." Its work is arranged as follows: (a) Field Work Department; (b) Missionary Education in Local Church; (c) Missionary Education in Church Schools; (d) Week Day Activities; (e) The Church School of Missions; (f) Missionary Topics for Mid-week and Young People's Meetings; (g) Missionary Education Literature; (h) Conference and Institutes for Enlistment for Christian Service; (i) Boy Scouts; (j) Institutions and Student Department; (k) Vocation Day; (l) Distribution of Scholarships; (m) Student Helpers and University Pastors; (n) Social Service.

(7) *Northern Baptists*. (a) Student Secretaries; (b) Missionary Education in Local Churches throughout territory Northern Baptist Convention by means of *World-Wide Guild, Children's World Comrade, Missionary Education Promotion, Costumes of Mission Lands, Summer Assemblies and Conferences, Missionary Education in Sunday Schools, Young People's Societies and Theological Seminaries*.

(8) *Southern Baptists*. (1) Publicity by means of Tracts and Education Bulletins, Christian Education Day, Sermons and Addresses; (2) Disbursing Agent for Southwide Objects; (3) Commission on Promotion and Standardization; (4) Student Activities—conjointly with Foreign, Home, Sunday School Boards, and W. M. U.; (5) Teacher Bureau.

4. SOME OBSERVATIONS

With reference to the above, the following observations will not be out of place:

(a) These items, showing the work entrusted to the different Boards, are taken from the latest Board Reports and, in many cases, set down in the words of the Report.

(b) The work done by these Education Boards—our own excepted—is fairly representative of that done by the other Boards of Education.

(c) While the items in all the reports are not the same, yet there are some items *common* to them all and they, it will be observed, are the objects which would naturally be assigned to a Board of Religious Education.

(d) A comparison of the work, done by these Boards with that outlined by our Board, shows how large these Boards of Education bulk in the eyes of their constituencies and what a restricted place thus far has been assigned to our Board. Let us hope that this condition is temporary, and that with the close of the present campaign, or with the beginning of a new one, the Education Board, Southern Baptist Convention, will have duties assigned it commensurate with the importance of Christian Education, which is second to no task before the Christian world today, and in the minds of many is superior to them all, because it underlies them all.

(e) This Convention will be asked to appoint a committee whose chief duty will be to make a careful study of the work which is being performed by our five Boards with a view to new alignments or adjustments should they be found proper or necessary. The Education Board welcomes the appointment of this committee, because it is persuaded that a careful survey of the work of all the Boards will make it evident that changes should be made. To be more specific, it believes that some of the Boards have assumed certain duties, or had them thrust upon them by the Convention, because that seemed the best, perhaps the only thing at the time to be done. Now that we will soon be concluding our first great campaign and inaugurating a new one, and since the circle of our Boards would seem to be complete, the Education Board feels that this is the time of all times for those changes to be made, which will keep each Board busy with the tasks or duties which naturally belong to it.

(f) It will be observed that thus far the work of our Board is chiefly that of publicity. Nor is work of this kind to be lightly esteemed. There is great need of it, and will be as long as there are men and women prominent in church, Sunday School and missionary work—and even pastors—who are not yet thoroughly committed to the idea of education under denominational control. There is need in each State of our Convention of some one to represent the cause of Christian Education before churches and church organizations, civic and commercial clubs, teachers' associations, state legislatures—in fact, wherever men and women of influence come together and an audience with them can be secured. Thus far it appears to the Board that its work is good as far as it goes, but it does not go far enough, neither can it advance until the Convention assigns it some executive or administrative task, that will require and, if successfully prosecuted, will produce gratifying and tangible results—results which the Board is no less anxious to achieve than our people are to see.

The Board also believes that the restricted and somewhat subordinate sphere of influence assigned to it by the Convention has been temporary, and necessarily so, but it indulges the hope that this restricted and subordinate sphere, at the beginning of the next campaign, will be enlarged by the Convention to a degree commensurate with the importance of Christian Education and with the place it occupies in the thinking of an already large and rapidly growing constituency.

There are certain lines of work carried on by some of the Boards of

this Convention, and these lines of work appear to us to belong naturally and logically to the Education Board. Such are: (1) Student Activities in Baptist Institutions; (2) Student Activities in Tax-supported and Other Institutions; (3) The Negro Theological Seminary; (4) Loan Funds for Students; (5) The Mountain Mission Schools; (6) Relations with Schools Receiving Southwide Aid; (7) Student Aid in Southwide Institutions; (8) Recruiting for the Ministry and Missionary Work. The Convention, of course, should provide adequate funds to care for these causes. For the Convention to transfer all this work of an educational nature to the Education Board would give this Board that which is its own, would restrict the other Boards to their legitimate spheres, and this without any loss of prestige to any Board, while the general efficiency of all the Boards would be thereby increased.

In short, the Education Board is of the opinion that all work of an educational nature, fostered by the Southern Baptist Convention, should be in the hands of the Education Board, and this conclusion, reached after three years of patient investigation, is referred in the most fraternal and deferential manner to the Convention and through the Convention to the proposed committee on the correlation of the work of the Boards, should such a committee be appointed.

II. GEORGE WASHINGTON UNIVERSITY

1. EFFORTS TO REGAIN CONTROL

The facts connected with this school from its beginning as a Baptist enterprise down to its alienation from the Baptists after a most useful career of almost a century are too well known to require more than brief mention here.

Founded by Luther Rice, a Baptist, it was originally located in Philadelphia, after a few years removed to Washington City, where for almost eight decades it operated under the name of Columbian College, and was always regarded as a Baptist school, until 1904, when it passed from Baptist control into the hands of the George Washington Memorial Association, and has since been known as George Washington University.

There are many who will recall the chagrin felt by Baptists all over the United States at the loss to them of this institution, due, it must be admitted, to their failure to give it proper support, but, in recent years along with the quickened interest in Christian education under denominational control, there has come a strong desire among our Baptist people to secure control of the University, to have that control guaranteed by a legal title, which will place the question of its Baptist ownership beyond all dispute, and make it a great asset in setting forward all the interests of the Kingdom of God. Furthermore, this desire has something substantial upon which to rest. The alliance with The George Washington Memorial Association has not begun to produce the expected financial returns. The University is in great need of money. On account of the two strong Catholic Universities in Washington, the trustees of the George Washington University have hoped to secure large financial support from the Protestant forces of Washington City irrespective of denomination. In this they have been disappointed, and in a communication to Dr. Rufus W. Weaver April 7, 1921, Dr. William Miller Collier, at that time President of the University, made the following significant statement: "Desirous only of

faithfully and efficiently serving the cause of education, I believe that our trustees, if they found it impossible to rally the Christian people of Washington, without regard to denomination, to support the University and if convinced that a great endowment would be given it by some denomination, would be willing to surrender control of it to those who could clearly convince them of their ability immediately to turn over sufficient funds."

This statement of Dr. Collier, made two years ago, is a correct reflection of the present sentiment of the trustees of the University, and shows that the door is open for the ownership and control of the University by that denomination—presumably Protestant or evangelical—which can give convincing testimony of its "ability immediately to turn over sufficient funds." Since the institution was founded by the Baptists, why can not they be that denomination?

At this point some facts should be given which will show more clearly how the matter stands and the relation of Southern Baptists to it.

(a) At the Convention in Washington City, 1920, a resolution was adopted setting forth the desire of Southern Baptists to have in the Nation's Capital a University of first rank and recommending that "the Convention secure competent advice as to the legal steps taken in the transfer of Columbian University with its property, name and possessions, from the former Board of Trustees to a new corporation on conditions never fulfilled, and to inquire whether these valuable assets and franchises may not be restored," etc.

(b) About the same time, the Columbia Association of Baptist Churches—being the Association of Baptist Churches in the District of Columbia in which Washington City is located—acting independently, appointed a committee to confer in unison with the Southern Baptist Convention and with the Northern Baptist Convention with the same object in view as expressed in above paragraph (a).

(c) The Northern Baptist Convention, acting through its Board of Education, declined the invitation of the Columbia Association to co-operate with it and the Southern Baptist Convention. This was done in a most respectful note of July 8, 1921, signed by Drs. Ernest D. Burton and Frank W. Padelford, the closing paragraph being as follows: "While we have been compelled by force of circumstances to take this position by reason of the fact that the denomination of the North is now engaged in a great effort to raise one hundred million dollars, thirty million dollars of which shall go to our schools and colleges, and this effort is exhausting our energies to such an extent that we could not feel justified in appealing to the denomination for funds for another institution, yet if the project of restoring George Washington University to Baptist control has not been carried through by the end of the five-year period, namely, April 30, 1924, we should not by this action want to close the door to any co-operation that might be proposed following that date for the establishment in the City of Washington of such an institution as will be a credit to the Baptists. If the Columbia Association deems it wise to go ahead at the present time, the Board of Managers will offer no criticism or question. If, however, after deliberation it should seem wise to the Columbia Association to postpone efforts until after 1924, the Board of Managers would be willing to take the matter up again at that time for final decision."

Following the declination of the Northern Baptist Convention to co-

operate at this time the Columbia Association, at its meeting in November, 1921, by resolution determined to take the matter up through its Committee on Education to ascertain whether any way could be found whereby the matter might be prosecuted under the joint auspices of the Columbia Association and the Southern Baptist Convention.

(d) At the convention in Jacksonville, May 1922, the special Committee of the Southern Baptist Convention, in whose hands the George Washington University matter had been since 1920, asked to be relieved and suggested that it be referred to the Education Board, Southern Baptist Convention, which was accordingly done.

At the annual meeting of the Board in Birmingham, June 1922, the matter was discussed with great interest, was endorsed unanimously and enthusiastically, while "the President, Attorney, and Corresponding Secretary of the Board were instructed to open or continue communications with the George Washington University authorities with reference to the present relations of the institution to the denomination and the condition upon which it could be returned to the denomination," and "the Corresponding Secretary was instructed to convey to the Columbia Association an expression of our interest and readiness to co-operate with them in the matter."

At this point the Board would call attention to three difficulties—not insuperable, however—which make further progress impossible. Two of these can be removed only by the Convention, and this, it is hoped, will be done.

(a) The contention that George Washington University belonged to the Baptists at the time of its transfer to the George Washington Memorial Association in 1904 has always been denied by many connected with the University before and since the transfer was made. However this, the legal aspect of the matter has been adequately summarized in a communication written August 14, 1922, by the Hon. E. Hilton Jackson, a most successful and highly esteemed Baptist lawyer of Washington City, an alumnus of the University, at one time a member of its faculty and thoroughly familiar with every phase of the life of the institution from its beginning to the present time. It was signed by Mr. Jackson as Moderator of the Columbia Association of Baptist Churches, also by W. C. James, Corresponding Secretary, Education Board, Southern Baptist Convention, and addressed to Dr. Howard L. Hodgkins and John B. Larner, Esq., respectively, President of the George Washington University and President of the Board of Trustees of the University. It reads as follows:

"With respect to the legal and moral claim of the denomination to the assets and franchises of this University, you are again respectfully referred to the report of J. J. Darlington, Esq., submitted to the Columbia Association of Baptist Churches at its meeting in Washington, D. C., on November 17, 1904, which report will be found in the official minutes of said Association of 1904. This report loses none of its significance when it is recalled that Mr. Darlington was a member of the Board of Trustees of the University at the time, and publicly stated that the transfer of the assets and franchises of the University from denominational control, the detailed circumstances of which were set forth in the report referred to, was illegal and constituted improper diversion of trust funds. There is no desire, however, on the part of the denomination to press this contention, although they expressly decline to waive it, because it is believed that this entire situation

is subject to amicable adjustment in a manner that will conserve the great cause of Christian education in the City of Washington, and at the same time safeguard all the rights, both legal and moral, of the parties interested.

"We desire to state for your information that a feeling of chagrin and disappointment filled the hearts of the rank and file of the Baptist denomination throughout America when the unusual circumstances of the alienation of Columbian University from Baptist control were made known to them, and this feeling was not lessened when they recalled that the assets of the University, at the time of its alienation, amounted in round numbers to one million dollars and that the undertaking of the George Washington Memorial Association, which was thus given control and ownership of the University, has never been fulfilled, thus constituting, in the judgment of the many, a failure of consideration. The widespread feeling that the University was owned by the Baptists prior to 1904 was shared by Dr. Collier, as evidenced by an official statement issued by him as President of George Washington University, appearing in *The Evening Star*, Washington, D. C., in its issue of November 23, 1920, as follows:

"Although the institution was founded in 1821, as the result of the persistent efforts of Luther Rice, a great Baptist home missionary, it was not, at first, in any way subject to the control or supervision of that denomination, and no religious test was applied to its trustees, faculty or students. Afterward a closer corporate relation with the Baptist church was established. By an amended charter a large proportion of its trustees had to be Baptists, and as a result for several decades its presidents were members of that church *and the institution was properly considered as belonging to that denomination.*"

"Without, therefore, waiving any legal claim of the Baptists to the assets and franchises of this University, we desire to submit at this time for your careful consideration the following:

"1. The Southern Baptist Convention, in conjunction with the Columbia Association of Baptist Churches, is now inaugurating a program which we believe will be productive of a sum sufficiently large to justify the present management of the University in taking up with the officials of the two agencies indicated the question of the amicable restoration of this University to Baptist ownership and control with an endowment sufficiently large to justify the expectation that a great Christian University can be maintained in the Capital City of the Nation free from sectarian control.

"It is assumed, pending such a proposition to the present management of the University, that no steps will be taken by the management looking to its absorption by any agency or institution that would render it difficult, if not impracticable, for the management to consider such a proposition."

The failure, however, of the University authorities to recognize any moral or legal claim on the part of the Baptists to the University—and the sincerity of their conviction, let it be insisted upon, is not for a moment questioned—would not be allowed to stand in the way of the surrender of the University to the Baptists should the latter be able and willing to comply with the financial requirements.

(b) The second difficulty is that the Convention, while referring the matter of George Washington University to the Education Board, at the same time appointed a committee to consider a proposal for the location

of a Southwide Baptist University in another state. Until the Convention itself determines the location of a Southwide institution, definite action on the part of committees and boards becomes impossible.

(c) The five-year program also makes it impossible for any new Southwide enterprise, involving a large outlay of money, to be launched until the present Campaign has been closed.

2. SOME ADVANTAGES OF GEORGE WASHINGTON UNIVERSITY

We suggest certain advantages that would accrue to Baptists through ownership of George Washington University.

(1) It is located in the Capital City of the most powerful nation on the globe, and, with the growing dominance of our country in international affairs, Washington is destined to become not only the center of world diplomacy, but of many other things besides.

(2) What is now the George Washington University was beyond all question a Baptist School to begin with as the facts clearly prove, and later it was also a Baptist School as the following, under date of November 23, 1920, from Dr. Collier, at that time President of the University, would indicate: "Although the institution was founded in 1821, as the result of the persistent efforts of Luther Rice, a great Baptist Home Missionary, it was not, at first, in any way subject to the control or supervision of that denomination, and no religious test was applied to its trustees, faculty or students. Afterwards a closer corporate relation with the Baptist Church was established. By an amended charter a large proportion of its trustees had to be Baptists, and as a result for several decades its presidents were members of that church *and the institution was properly considered as belonging to that denomination.*" Evidently there is enough of Baptist history in George Washington University to create a praiseworthy and enthusiastic effort on the part of Baptists to make it a Baptist possession for all time.

(3) A first-class university can be operated *with less money* in Washington City than at any other point in the territory of our Convention. This is due to *two* facts at least:

(a) The presence in Washington of the exceedingly valuable and vast facilities for research and illustration afforded by the Government and which by Act of Congress are made accessible "to the scientific investigators and *to students* of any institution of higher education now incorporated or hereafter to be incorporated under the laws of Congress or of the District of Columbia."

The Library of Congress, the National Museum, the Patent Office, the Bureau of Education, the Bureau of Ethnology, the Army Medical Museum, the Department of Agriculture, the Fish Commission, the Botanic Gardens, the Coast and Geodetic Survey, the Geological Survey, the Naval Observatory—all the treasures of these institutions are accessible to the students of the universities in Washington City. What other universities elsewhere must provide for themselves or do without are offered free to the students of George Washington University and of the other universities situated in Washington City.

(b) The presence also in Washington of the distinguished scientists and scholars connected with these various departments of the Government. Their support is derived from their Government position, but many of them are secured at a nominal cost to teach or lecture *for part time* in the Uni-

versity, thereby greatly reducing the expense incurred in securing a faculty.

(c) For the above two reasons the overhead charges of George Washington University are considerably below those of other universities. If newspaper reports are reliable, the operating expenses of a most conspicuous American university are derived from the following sources, and in the following amounts: 43% plus from endowment, 47% plus from students' fees, and the remainder of 8% or 9% comes from various sources, while *all the operating expenses* of George Washington University are derived from students' fees *with a balance left over for a Building Fund*.

(4) Because it has a high class of students—the majority, perhaps, of them being young men and women who are Government employees, and also many of them being from foreign lands and living temporarily in Washington, while serving in some capacity in connection with the embassies or legations representing the countries from which they come. Such young people are in dead earnest and consequently make excellent students, there being at present an enrollment of approximately 5,000.

(5) Because of the wide distribution of the student body, the sphere of influence of the University is correspondingly wide. The Government employees representing every State in the Union, and who study in the George Washington University, on their return home carry with them the influence of the University, and the students connected with the foreign embassies carry the influence of the University with them on their return to their native land. Because of these two kinds of students, the influence of the universities in Washington City is nation-wide and world-wide to an unusual degree.

(6) While the Baptists of the South might, and in all probability would, demur at the idea of sending money out of their respective states to build up a Baptist University in a state other than their own, it is believed that this objection would be reduced to a minimum, if not disappear entirely, should the university be located in Washington City.

(7) Another and not the least important reason for the establishment of a university under Baptist control in Washington City is that Baptists might contest with the Catholics the intellectual, moral and religious leadership of the Capital City. One does not have to be in Washington long before he sees on every hand evidences of Catholic energy and enterprise, while evidences of evangelical enterprise are almost as noticeable by their absence as those of the Catholics are by their presence. The Catholics in Washington already have numerous educational and philanthropic institutions of various kinds but, not content with present achievements, they "are feverishly pushing their plans for the future along lines that are nothing short of gigantic." Foremost among their institutions of learning are two universities of high standing—Georgetown University and The American Catholic University—both of which receive all the support the Catholics are able to give them.

There should be at least one university in the city around which evangelical forces could rally and the authorities of George Washington University from 1904 until now have hoped to make it the rallying center, but in this they have been disappointed. Baptists, and at this time Southern Baptists in particular, are the logical people, it would seem, to have charge of George Washington University, because Baptists whether North or South are fundamentally different from Catholics in their views of re-

ligion, church and state. Also because of the connection between George Washington University and the Baptists in the past, it would seem proper for them more than for any other body of Christian people to own and control the University now, provided they are able to finance it. Also Southern Baptists are 3,300,000 strong, united and aggressive, growing at the rate of almost 250,000 new members annually, and possessed at the present time of wealth conservatively estimated at one and one-half billion dollars. Furthermore, they have said they wanted one, perhaps two Southwide Universities, and at the Convention in Washington, 1920, approved the idea of a university in that city. Southern Baptists have the money to make George Washington University one of the greatest universities in America and a stronghold of Evangelical Christianity in one of the most strategic cities in the world.

The idea is one which should appeal to the imagination of every Southern Baptist. Here is an institution of learning in the heart of Washington City, with a faculty of 200, a student body of 5,000, assets of \$1,200,000, and with an honorable and successful history of more than 100 years. It is in need of money and the trustees, according to excellent authority, "would be willing to surrender control of it to those who could clearly convince them of their ability immediately to turn over sufficient funds." On the other hand, here are Southern Baptists, united, aggressive, growing prodigiously in wealth and in numbers, declaring that they have long looked forward to the time when we shall have "a university of the first rank in the nation's capital," etc. In George Washington University they have an unparalleled opportunity.

3. HOW CAN CONTROL BE REGAINED?

There are two ways in which money for such an enterprise can be secured. One is by incorporating it in the budget of the next campaign. One great objection, however, to the exclusive employment of that plan is that it will be at least a year, perhaps longer, before the next campaign is launched and frankness requires that the statement be made to this Convention that in the judgment of the Education Board this matter cannot with safety be held open any longer. Southern Baptists with every passing day are running the risk of losing in George Washington University one of the greatest opportunities for service they ever had. If they want this University with its strategic situation, its century of glorious achievement, its student body, and with its possibilities for growth and service hardly if ever surpassed—now is the time to say so. Delay is dangerous.

The other plan is that of an independent campaign prosecuted privately and without any public appeal. It is confidently believed that such a campaign will appeal to Baptists all over the United States, that it will appeal to members of other evangelical bodies, that it will appeal to the alumni and that, in a reasonable length of time, the sum of one million dollars can be secured.

As a matter of fact, both methods can be employed, and the Board would make the following recommendation: That the Convention authorize the appropriation of \$2,000,000 out of the next campaign, which sum shall be used for the George Washington University, Washington City, D. C., upon the condition that thereby this University shall be secured to Baptist ownership and control; and that the Education Board also be authorized in co-

operation with the Columbia Baptist Association to secure individual contributions, which will supplement the amount named in the Convention program for this University.

III. COUNCIL OF CHURCH SCHOOLS OF THE SOUTH

At the annual meeting of the Southern Baptist Education Association in Nashville, 1921, a resolution was adopted, suggesting the formation of an association of schools or colleges under the control of evangelical denominations of the South. It was thought that such an association, if wisely conducted, would unify and inspire the forces of Christian education and, in so doing, strengthen in every way the cause all over the Southland. The Southern Baptist Convention placed its approval upon this action of the Southern Baptist Education Association (See Annual 1922, page 487), while the Secretaries of the Education Boards of the Southern Methodists and Presbyterians welcomed the suggestion of the Baptists with unfeigned satisfaction, and declared their willingness to co-operate. Accordingly, through the efforts of the Education Board, S. B. C., it was arranged that Southern Methodists and Southern Baptists, who are accustomed to hold the annual meetings of their Educational Associations at different times and places, should hold their meetings this past year at the same time and place, viz., Memphis, Tenn., February 20-22, each association attending to its own affairs and coming together for a joint session to make whatever disposition of the suggestion to form a joint association might seem best.

Too much cannot be said in praise of the spirit of enthusiasm, fraternity and unanimity which marked the session of the two associations and, as a result, a council was formed in which schools of every evangelical body in the South may have membership.

In order that our own people may know what was done, the following statement, taken from the minutes of the Council, is appended:

PRINCIPLES OF ORGANIZATION

- I. Name—Council of Church Schools of the South.
- II. Members—Representatives of universities, colleges, and secondary schools under evangelical church control or patronage and evangelical church boards of education in the South.
- III. Purpose—In part as follows:
 1. To confer on matters of policy.
 2. To plan for co-operative effort:
 - (1) In public discussion of Christian education.
 - (2) In publicity.
 - (3) Unified action with regard to:
 - a. Inter-school relations.
 - b. Public school relations.
 - c. Legislation relating to education.
 - d. Other educational associations.
- IV. Meetings—The Council of Church Schools to hold its annual meeting for one full day during the session of the denominational associations participating.
- V. Officers—President, Vice-President, Secretary-Treasurer. These officers together with two other members will constitute the Executive Committee. Officers to be elected upon the nomination of a Committee on Nominations.

VI. Expenses—Expenses to be pro rated among the Boards of Education of the several churches participating.

These officers were elected:

President—W. L. Poteat, President Wake Forest College, Wake Forest, N. C.

Vice-President—D. R. Anderson, President Randolph-Macon Woman's College, Lynchburg, Va.

Secretary-Treasurer—Albert R. Bond, Editorial Secretary, Education Board, S. B. C., Birmingham, Ala.

Members of the Executive Committee—Stonewall Anderson, General Secretary, Board of Education, M. E. Church, South, Nashville, Tenn.; S. P. Brooks, President Baylor University, Waco, Texas.

Education under state control is organized, aggressive, capitalized, and therefore powerful. State education has necessarily a large plan in a democracy and the principles of it are cheerfully recognized by us all. But, education under Christian control has a place at least equally as large but hitherto it has been unorganized, on the defensive, without money and therefore weak. The formation of this Council represents an attempt to unify the forces of Christian education, to emphasize all over our Southland its importance, and to appeal for its necessary support. Furthermore, we are confident that such support will be forthcoming when once the people are informed.

IV. INSTRUCTIONS OF THE CONVENTION

1. TEXT BOOKS ON SCIENCE

The last Convention adopted the following section in the Report of the Committee on the Board's Report: "That, in view of the fact that the claim is being constantly, and with justification, made that text books can not be found for the departments of science free from erroneous statements with reference to evolution, our Education Board begin at once to seek for Christian scientists, who will prepare text books for all departments of science which will rightly relate science to the Bible and who will set forth the fact that the majority of the greatest men of science have repudiated Darwinism except as an unproven working hypothesis."

In obedience to this instruction, the Education Board began at once to survey the field in order to secure correct data concerning the actual situation. Questionnaires were sent to the 120 Baptist schools asking for a list of the books used in departments of science, and asking that each school should check the books thus listed that were based upon some theory of evolution. The following results were obtained:

Fifty-five schools reported with 140 different books listed, 203 reports on books and 45 books checked as being based on some theory of evolution. This may be tabulated thus:

	<i>Books.</i>	<i>Reports.</i>	<i>Checks.</i>
1. General Biology -----	47	69	13
2. Zoology -----	16	28	7
3. Geology -----	16	25	5
4. Astronomy -----	5	10	2
5. Sociology -----	36	48	14
6. Other Departments -----	20	23	4
	<hr/> 140	<hr/> 203	<hr/> 45

From this statement it becomes clearly evident that the text book proposition develops into a large and difficult problem. The Baptist State Convention of Texas at the 1922 session appointed a Committee to co-operate with the Education Board in this matter. The following extract from a letter from Dr. J. B. Tidwell, Chairman of the Texas Committee, probably indicates a widespread opinion: "That there is a need in some schools or new text books is evident and some time we ought to begin investigating the matter. My judgment is that it will be a slow proposition covering many years and I would be happy to co-operate with you and your Board and have my Committee contribute any word which might in any way help."

From a large correspondence with the Baptist schools of the South the Board is convinced that the science faculties are loyal to the Baptist interpretation of the truth and are earnestly seeking to safeguard their students against error. Where books have been found unsatisfactory and yet are the best obtainable, the professors have been careful to supplement the text books with lectures.

The Education Board will continue to carry forward this instruction of the Convention.

2. HISTORY OF BAPTISTS IN EDUCATION

The Convention last year adopted the Report of the Committee on the Board's Report, which report carried in it this instruction: "Our Board ought to be encouraged to prepare, as soon as possible, a history of our work in the realm of education, which would be suitable for a text book on Christian Education from the Baptist standpoint." The Board has had this matter under consideration, and is trying to perfect plans in obedience to instructions. We are not yet ready to make definite announcement concerning it.

V. STANDARDIZATION AND PROMOTION COMMISSION

The Standardization and Promotion Commission hereby presents its report to the Convention through the Education Board.

1. ITS APPOINTMENT

The Southern Baptist Convention at Jacksonville, Fla., May 1922, adopted the following recommendations presented by the Southern Baptist Education Association:

(1) That the Southern Baptist Convention shall authorize the creation of a standardizing and promotion commission, composed of practical, experienced Baptist educators, who shall be authorized by the Convention to set up educational standards in harmony with the national definition of a standard college; that this Commission shall be made up of 15 members, chosen by the Education Board, S. B. C., five of whom shall serve for a period of one year, five for two years, and five for three years; that this Commission shall act in conjunction with the Education Board, S. B. C., in securing information regarding all our educational institutions, in preparing and issuing a statement of educational standards for colleges, junior colleges and academies or preparatory schools, and especially shall aid in promoting the interests of each institution so that it shall attain the standards that have been made; that marked emphasis shall be placed upon the courses

of study in the curricula of all of our Baptist schools so that the standards thus set up shall be unquestionably superior to those institutions which are not under Christian control.

(2) We recommend that the closest co-operation shall be preserved with the Education Board, S. B. C., the various Baptist agencies in the several states engaged in promoting the interests of our Baptist schools and with the schools themselves, so that the creation of these standards shall lead to the attainment of higher educational levels by all our schools; that this Commission shall report to the Convention through the Education Board; that the Commission shall engage in the promotion of the fulfillment of these standards and that the Education Board shall engage in conjunction with the state agencies in the promotion of financial campaigns and otherwise.

(3) We further recommend that this Commission pay special attention for the first three years of its work to the task of promotion, looking toward the strengthening of our schools so that as many of them as possible may reach the standards set up.

(4) It is the ideal and purpose of the proposed scheme of standardization and promotion to attain the following ends:

(a) The elevation of academic and cultural standards in Southern Baptist Schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

(b) The corollary of this goal, for which the Council will fix the standard of requirements at an advancing rate, is promotion, in patience and sympathy, of campaigns for money to enable the schools to reach the standard set with a definite plan of increase in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

Following the instruction of the Convention the Education Board at its annual meeting in June 1922 elected the following members of the Commission:

For One Year—Chas. E. Dicken, Lincoln Hulley, C. Cottingham, J. W. Provine, J. W. Jent.

For Two Years—John C. Dawson, M. B. Adams, J. M. Wood, Harry Clark, John E. White.

For Three Years—Rufus W. Weaver, William Louis Poteat, W. J. McGlothlin, S. P. Brooks, F. W. Boatwright.

At a meeting July 12th, 1922, at Ridgcrest, N. C., the Commission elected M. B. Adams, President, and Albert R. Bond, Secretary.

The Commission adopted the principles and standards set forth by the Southern Baptist Education Association to the Southern Baptist Convention at Jacksonville, Fla., May 1922.

2. SPECIAL RESOLUTION

The Commission at its meeting, Birmingham, April 13, 1923, adopted the following resolution:

"WHEREAS, the Report of our Survey Committee clearly indicates that the Home Mission Board Schools, with the exception of a few promising institutions, are not meeting the accepted educational standards; therefore,

"BE IT RESOLVED, That it is the opinion of this Commission that in the interest of educational efficiency it will be to the advantage of these Home Board Schools that the responsibility of their support and their promotion be assumed by the Education Board."

3. DISTRIBUTION OF FUNDS IN THE NEXT CAMPAIGN

The Commission at its meeting in April adopted the following resolutions on the Distribution of Funds in the Next Campaign:

Whereas, the preservation and the influence of evangelical Christianity in America depend upon the continued development of the institutions which promote Christian education, and

Whereas, the Christianizing of the intellectual leadership of our country and the proper training of the competent personnel for the adequate manning of our denominational work, especially the education of our ministry and other workers at home and abroad demand attention, and

Whereas, our public schools need urgently, as teachers, the men and women trained in our Baptist schools to the end that certain existing materialistic tendencies may not gain the ascendancy over the next generation.

Therefore be it resolved:

I. That Southern Baptists continue the splendid effort in behalf of our Baptist schools in the 75 Million Campaign through the next campaign or any subsequent organized endeavor and that there shall be no decrease in the apportionment to our Baptist schools.

II. That these schools shall be cared for most generously in the matter of current support.

Whereas, the permanency and the success of institutions of learning depend upon large amounts of money being invested in endowment and in buildings.

Therefore be it resolved:

III. That a distinction shall hereafter be made between gifts by our people for current support of all causes and gifts for these causes which shall be put into the form of permanent investment, and that on the basis of this distinction any individual member of a Baptist church, giving \$2,500, or such sum as each Baptist State Convention shall determine, for endowment or for buildings of an educational institution, shall be permitted to make his gift and this sum shall not be chargeable against the amount allocated to the institution, out of the funds raised by the churches in the regular campaign.

IV. That the denomination shall recognize, as a most important part of the current support of our Baptist schools, the payment of tuition and fees of our ministerial students and the minor children of the co-operative Baptist pastors and missionaries, and deceased Baptist preachers.

4. PRINCIPLES AND POLICY OF THE COMMISSION

In addition to affirming the ideals and standards presented to the Convention last year by the Southern Baptist Education Association, this Commission expresses its conviction in the following Principles and Policy:

(1) PRINCIPLES

1. Our Lord came to impart fullness of life. His ministry was to the whole round of life. He would enhance and control all its phases. And the Christian centuries have demonstrated His power. What is distinctive of

Western civilization is due to His influence upon it. Its standards and ideals derive directly from Him. If it is to endure and if its present problems are to be solved, our hope is in Him, in the practical application of His teaching and spirit. Our social salvation, as our individual salvation is in Him.

2. The generations succeed one another as though God, still undiscouraged, were making ever new efforts to establish His Kingdom. Our opportunity is with the fresh material He presents in each new generation. Education is fitting the new generation to take the place of the old, passing on its culture and achievements, its uncompleted tasks, its unsolved problems, to open minds and unjaded energies on a higher plane under better conditions. The hope of progress is here; here also the possibility of disaster. Education is destiny.

3. Education without the Christian standard of character and the Christian motive of good will and service is partial in its content and full of peril in its application. The young have a right to their full inheritance certainly to its most distinctive and important factor. And our social life unleavened by the spirit of Christ, unrestrained by the law of Christ, heads toward distress and disintegration.

4. Christian education is Christianity operating in the field of enlightenment. A Christian school is a school whose ideals and aims and methods are set by Christ; a school which cultivates the whole personality, body, mind and soul; which establishes and develops character by a positive evangelism and by the study of science, literature, history, and philosophy in the atmosphere of Christian faith and reverence; which infects the student with the spirit of unselfish service, trains him for service, and helps him find his field of service. Christianity as a force and movement in history has organized itself in denominations on the basis of community of beliefs. Consequently, for practical purposes, Christian education is denominational education, for us education under Baptist auspices and control.

5. Our Baptist secondary schools and colleges recognize the place and indispensable service of the tax-supported schools, seek to supplement their work by supplying to our social leadership the religious training which they cannot give, and, as a necessary and important part of the available apparatus of education, take their proper share of the burden of educating all the people.

6. The autonomy of all the schools of our State conventions and associations must be respected and preserved against invasion at any point. The function of the Board of Education is to advise, assist and promote them.

(2) POLICY

1. *Co-operation.* In all activities which affect individual institutions the Education Board consults the local denominational agencies and the responsible bodies of control, and seeks to co-operate with them as their servant.

2. *Standardization.* *a.* Actual conditions can not be ignored in the effort to standardize our Baptist schools and colleges. It is unwise to force them into a position which they will not be able to maintain. *b.* Institutions unable for the time being to reach the established standard must, as far as possible, be guarded against unfriendly discrimination, and be cordially recognized as doing, under temporary handicaps, important service in the task

to which all are committed. *c.* Three types of institutions are recognized—the high school, the junior college, and the senior college—and for each type three classes—class A, class B, and class C. The minimum standard for our Baptist institutions must not be lower than the standard which is everywhere accepted.

3. *Supply of Teachers.* On the understanding that Baptist institutions employ Baptist teachers whenever it is possible to do so, the Education Board conducts a bureau of information which institutions seeking teachers, as well as teachers ready for positions, may use without cost. Loyalty to Christian beliefs and Christian ideals, a strong and contagious personality, and a genuine scholarship, extended when possible by university training, are combined in the teachers endorsed and recommended by the Education Board.

4. *Support and Promotion.* The great need of all our institutions is adequate financial support. Debts must be cleared off, better physical and laboratory equipment must be provided, and salaries which will command and retain teachers of first-rate quality must be paid. Loan funds for the assistance of poor and promising youth must be established in all institutions. Here is a demand to employ all agencies, to tap all sources of income, and to turn into our educational enterprise at least four times the money now available. A demand also to foster the institutions which we now have, rather than to establish more, and to safeguard and administer our educational funds with efficiency and economy. The Education Board will assist in all campaigns for more adequate resources, and promote a closer relation of interdependence between our schools and our churches.

5. *Protection.* The Education Board will insist that the State recognize the service rendered by our Baptist schools by including them in the official reports of the Department of Public Instruction and by according to their graduates the same opportunity and rating for appointments and certification in the public school system as the graduates of the State institutions. The Board will resist any State policy which tends to handicap or discriminate against our denominational schools.

6. *Publicity.* The Education Board assembles and makes available a mass of material in relation to Christian education in the South. It answers inquiries from any quarters. It supplies articles to the denominational press. It publishes monthly *The Baptist Education Bulletin*. It collaborates with the Sunday School Board on the program of Christian Education Day in the Sunday Schools. Its Secretary carries in person the message of Christian education to all parts of our territory. The effort of the Board is always to bring home to the constituency of our schools and colleges the sense of civic and religious obligation to patronize and support them as the nurseries of Christian leadership and the conservators of the Christian faith.

5. SURVEY OF SCHOOLS

The Commission has considered that one of its first duties was to secure accurate data from our schools. The Commission will not publish any classification of schools with relation to standards for the first three years of its work. It is necessary, however, in order to carry forward the promotion side of the Commission's work to erect certain standards by which efficiency may be judged. So far the Commission has accepted the classification made for itself by each school.

Questionnaires have been sent to all of our Junior and Senior colleges and Preparatory schools in order to secure data as to their condition. We find that nine Senior colleges meet the national standard, that fifteen are within reasonable distance of reaching it, but that seven are very far from attaining the standard and should either reorganize as Junior colleges or secure large endowments at once. Of our thirty Junior colleges we were unable to get reports from seven of them. Of the others we find none meets the standards adopted by the American Association of Junior Colleges, seven could meet the standard with a little assistance, but twenty-three are so far from meeting the standards that they should either reclassify themselves as Preparatory schools or secure large increases of equipment and funds at once. Of our eighty-four Preparatory schools we received reports on all but four. Of these we find that thirty-five meet the standards adopted by this association, seventeen could possibly do so with a little assistance, and twenty-six are very far from meeting the standards.

SENIOR COLLEGES

Among our thirty-two Senior colleges the average college catalogs seven and one-half courses in the Bible, of which six are being taught this year. All the colleges teach the Bible. The majority of them also give courses in Theology, Evangelism, Sunday School Methods or Missions. In all of our Senior colleges there is only one faculty member who is not a Christian. The percentage of our faculties that are Baptists is 78.57%. In only three of them are all the faculty Baptists. The average number of teachers is 29. Only four of our Senior colleges report elementary school pupils, and 14 report academy pupils, an average of 63 to each school that reported. The average enrollment in all departments is 421, of whom the average number of regular college students is 330.

One of the requirements of the standard Senior college is that if it does maintain a preparatory school, that department should be kept rigidly separate from the college in students, faculty and buildings. We find that nine of our Senior colleges have the preparatory department separate in student body and five not; ten separate in faculty and four not; four separate in buildings and ten not. It will thus be seen that ten of our Senior colleges need either to drop their preparatory department or to secure an additional building at each place. It is probable that this would call for an average of at least \$20,000 for each of these ten colleges.

The average number of graduates was 48.

One of the national requirements is that there should be at least eight teachers in a Senior college. Every one of our colleges meets this standard, but one of them has just eight teachers. The next lowest number of teachers in any college is twelve, and the average number at each college is twenty-three. Another requirement is that college teachers of professorial rank should have at least the M.A. degree, and that heads of departments should have the Ph.D. degree or the equivalent. Twenty-seven of our teachers in our thirty-two Senior colleges do not have the B.A. degree. Only 290 out of the 713 teachers have the Master's degree, 39 have the equivalent, 92 have the Ph.D. degree. Thus only 321 of our 713 teachers meet the national standard as regards previous training. We simply must have increased endowments in order to secure better trained teachers.

Manifestly an over-worked teacher is not an efficient teacher. It takes the average college professor two hours to prepare each of his recitations,

and hence the national standard provides that a teacher should not teach over 16 hours a week, which would call then for 48 hours work a week, or 8 hours a day for each of the 6 days without a half day off on Saturday. All of our preachers would agree that 16 sermons a week even without time required for preparation in the case of previously prepared sermons, and without time for correspondence and general study would alone represent a severe task if continued for 36 weeks. A teacher's work represents more hours before a class during a year than a continuous revival of two services a day lasting for 36 weeks. It is well to take this into consideration in estimating the load that our teachers are carrying. One-tenth of our teachers are carrying over 16 hours a week.

Again it will be agreed that it is unwise for a teacher to have a class that is too large. The national standard says that classes should not exceed 30 students. Twenty-four of our colleges report 171 classes with over 30 students, an average of 7.7 classes to each institution. The only remedy for this is to secure more teachers and this calls for more endowment. The addition of two teachers to each of our colleges would relieve this overcrowding, but this would call for at least \$3,000 for each of the 24 colleges which report over-crowding, or a total of \$72,000, which would be 6% on \$1,200,000. This again shows the need for increased endowments if our Senior colleges are to take care of their present attendance without making any allowance at all for increased enrollment in the future.

Twenty-five of our Senior colleges reported a total endowment of \$8,514,786.59, an average of \$340,591. We do not know what are the endowments of the seven colleges which did not report on this item, except we know that one of them does meet the standard, and that another one lacks about \$200,000 of meeting the standard. The 25 colleges that do report on this item have only seven that meet the standard in the matter of endowment.

The other 18 have a total endowment of \$2,553,685.01, and need a total of \$6,446,315 to bring them up to the standard in requirement. In the matter of debt only eight of our Senior colleges are out of debt. Eight others have failed to report on this item and hence we do not know whether they are in debt or not. The 16 which have reported a debt owe a total of \$2,141,654.22, an average indebtedness of \$133,853.38. Over half of this amount is owed by two institutions which are among our strongest colleges, and is due to building programs which were advised by leaders of the denomination at the beginning of the 75 Million Campaign. If people had paid their pledges these amounts could easily have been cared for. The average income from endowment is \$17,646, whereas the national standard requires that "at least \$25,000 a year should be secured, preferably from permanent endowments." Only 9 of our 32 Senior colleges meet the national standard.

The value of laboratories averages: for Biology, \$3,134; for Chemistry, \$4,343; for Physics, \$4,050. The minimum laboratory allowable in any science in a Senior college is \$5,000. Careful calculation will show that we thus need a total of \$99,105 added in order to meet the minimum standards. In Biology, only three colleges meet the standard. In Chemistry, 7; in Physics, 7.

The national definition requires that a Library should have a minimum of 8,000 volumes. Only 17 of our 32 colleges meet this requirement. The

splendid libraries at William Jewell, 35,000 volumes, and Wake Forest, 25,000 volumes, Baylor University, 35,000 volumes, and University of Richmond, 30,000 volumes, raise the average of the 28 colleges which did report on this item to 11,325 volumes; but we have two colleges with as few as 2,000 volumes each.

JUNIOR COLLEGES

Our Junior colleges have cataloged an average of 3.4 courses in the Bible and teach 2.5 this year. Every one of these institutions teaches the Bible. Twelve give courses in Sunday School Method. Of the 23 Junior colleges, 21 reported that every single teacher was a Christian. Eighty-three per cent of the 282 teachers are Baptists.

Our Junior colleges report an average of 203 total enrollment, of which an average is 45 in the elementary department, 85 in the high school department, 81 regular college students and the rest of them special students. Stephens College leads with 378 regular students.

The average number of graduates was 14. Junior colleges should have teachers with the M.A. degree. Of the 282 teachers there are 7 with the Ph.D. or Th.D. degree, 65 with the M.A. or Th.M. degree. Thus only 72 of our 282 teachers meet the standard.

Junior college teachers should not teach over 18 hours and we are happy to state that our Junior colleges meet this standard fairly well, there being only seven which violate the rule.

Only 14 out of the 23 reported as regards their endowment. Eight of these had no endowment. The 6 which did report on this item have an average of \$126,000. The definition of a Junior college is that there should be an endowment of \$100,000, and only three of our Junior colleges meet this standard. Taking just the 14 which reported on this item, it would require a total of \$343,500 to bring the 11 others up to standard. It is probable that the 9 others which did not report on this item have no endowment and would therefore require \$900,000 for their endowment. In the matter of debt, 6 did not report, 6 others said they were debt free, but 11 others reported a debt of \$292,178, an average of \$17,186.

The definition of the Junior college requires a library of 2,000 volumes. On this item 5 schools failed to report. It is known that one of them fully meets the standard but it is probable that the other 4 do not. The 18 which did report on this item, we are happy to say, had only 6 that did not meet the standard. And these 6 could reach the standard with a little effort. The best library is at Bethel College for Men, and the next best at Cumberland College, the honors in both cases going to Kentucky.

The definition of the Junior college requires that there shall be an average of \$2,000 equipment for each laboratory. Our Junior colleges average in physical laboratory only \$1,435, in chemical laboratory only \$1,655 in biological laboratory only \$1,027. There are only 4 colleges meeting the requirements in physics, 6 meeting it in chemistry, and 2 in biology. Brethren, this will not do. It ought to be easily possible to find some consecrated layman who would give enough money to endow a laboratory to bear the name of his own family and be a memorial to them. Certainly \$2,000 is not an impossible gift for some devoted layman to make to the college of his choice in order to make one of its laboratories standard. Even if he wanted to bring all of the three main laboratories up to standard of \$2,000 each, the lowest college that is reported would require only a gift

of \$4,600. The deficiencies in all the Junior colleges which reported on this item could be removed by one gift of \$28,256 for their laboratories.

6. PROBLEM OF STANDARDS

The Convention approved the standards, suggested by the Southern Baptist Education Association, for Senior Colleges and Preparatory Schools. These standards are practically the same as the national standards. The Commission has also worked toward formulating similar standards for Junior Colleges. The controlling idea in fixing standards is to give adequate academic efficiency and the real Christian element to our schools. The Commission is not yet ready to publish its standards in their final form.

VI. CHRISTIAN EDUCATION DAY

Christian Education Day has become a real factor in creating a conscience on Christian Education. In co-operation with the Sunday School Board, the Education Board has issued a program for the suitable observance of Christian Education Day in the Baptist Sunday Schools and Churches of the South for Sunday, June 24th. The material has been printed with a view to the needs of the average school.

A unique feature of the day will be the fact that the program will be broadcasted by radio. The program will be put on at 8:00 p. m. central time, and will be widely broadcasted by the Radio Broadcasting Station WSY, Alabama Power Company, Birmingham, Ala. We invite all who have radio outfits to listen in.

The keynote of the program this year will be The Aim of Christian Education. It is hoped that this day will bring to many boys and girls the crystallization of the ambition and purpose to secure an education. Southern Baptists have not yet responded to their opportunity to make Christian Education a dominating force in their denominational life. Christian Education Day, therefore, comes to have greater significance, because it is the impact of the Sunday School upon the life, which may be lead toward an ambition to secure the right kind of education.

This year, each Sunday School is asked to make an offering on Christian Education Day, which should be sent to the Baptist State Headquarters in each State, to be used by them for ministerial education. Do not send money to the Education Board at Birmingham.

VII. PUBLICITY

Under this head are included those items which seek to give information concerning the work of the Education Board—its nature, scope and possibilities—and which also seek to create the liveliest possible interest in the cause of Christian education by showing the importance, yea, the necessity of it. Just as it was necessary for Luther Rice, in his day, to go among Baptist churches, showing the necessity of the Missionary enterprise and begetting among them a Missionary conscience, so it is necessary for an effort of like faith and abandon to be made by Southern Baptists in order to create among our people a conscience on the subject of education under denominational control. In this work of information and propaganda the following means are employed:

(a) Tracts, which set forth the importance of Christian Education from different points of view.

(b) Addresses before schools and State Conventions, training institutions, student conferences, W. M. U. meetings, summer assemblies, and B. Y. P. U. gatherings.

(c) Articles and advertising (space) in our denominational press.

(d) Surveys.

(e) The Education Bulletin which goes to almost all Southern Baptist pastors and educators, besides to the Presidents and Secretaries of almost every local Woman's Missionary Society in the South. The women made request for this favor, which the Board was only too glad to grant, because it is an evidence of their interest in Christian education and furthermore because as a rule nothing fails to which the women put their hands.

(f) Christian Education Day which if properly observed by more of our churches would produce astonishing results.

VIII. TEACHER BUREAU

The value of this feature in the work of an Education Board appears in the fact that so many Education Boards have one, the Education Board of the Northern Baptist Convention having adopted it in recent months.

There are three (3) distinct services that such a Bureau can render.

(1) It can serve the Baptist schools in helping them to secure Baptist teachers.

(2) It can serve State schools of all grades in helping them to secure a proper proportion of Baptist teachers on their faculties. The President of a State University, in a state overwhelmingly Baptist, admits that he has not as many Baptists on his faculty as he ought to have and wants to have more of them. Our Teacher Bureau adequately equipped and properly conducted can be of great value to all schools—whether private, state or our own—which want Baptist teachers.

(3) It can serve Baptist teachers not only by helping them to secure positions but the service rendered is free to all concerned.

IX. RIDGECREST

The Southern Baptist Assembly, comprising 900 acres of land, is located at Ridgecrest, N. C., 2,500 feet above sea level, 18 miles from Asheville, and on the main line of the Southern Railway in the midst of mountain scenery that is unsurpassed. Here is an ideal place—

(a) for a Mountain School to serve the already numerous mountain population and constantly growing more so,

(b) for a Summer School for teachers, and

(c) for a Summer Assembly with its speakers of wide reputation, with its many denominational gatherings, and with conferences that touch the vital problems of the individual life. This last, i.e., the Summer Assembly, first under the management of Dr. L. T. Mays and now under the direction of Dr. Albert R. Bond of the Education Board, has been conducted with growing and gratifying success in recent years, and it is so much desired that the results of the present and of the next campaign will make it possible for us to realize all the above three, and thus make Ridgecrest the equal of any similar enterprise in the South, and a source of pride and of satisfaction to all Southern Baptists.

X. INTER-BOARD COMMISSION

One of the most important pieces of work fostered at present by people of all denominations is that which concerns itself with the Christian life of the students in the different institutions of learning—private, state and denominational. Although not one of our Southern Baptist schools is neglecting entirely this phase of student life, while many of them are giving all possible attention to it, yet of such vast importance is it, and so perplexing are the problems connected with it, that the Southern Baptist Convention has appointed a Commission to assist as far as possible in setting this work forward in every wise way.

The Commission is called the Inter-Board Commission because it is made up of the Secretaries of Foreign, Home, Sunday School, Education Boards and of the W. M. U. Auxiliary to the Southern Baptist Convention. The headquarters of the Commission are in Memphis, Tenn., with Mr. Frank H. Leavell in charge.

During the past year the work of the Commission has had, in large measure, four objects in view:

(a) The visiting of all the Baptist schools and as many of the State schools as possible. In this the Executive Secretary and his assistants have done well—having visited practically all the Baptist schools and more than sixty State institutions.

(b) The issuing of posters throughout the school year for the bulletin boards of the different schools, thereby keeping our student work before Baptist students and all others in the school.

(c) The publication of a Student Magazine which has proven quite popular, drawing forth words of praise from both students and college administrations.

(d) Holding three successful regional conferences for students, which have been so located as to bring together a representative gathering of students from schools in that section.

It should be said that the ultimate aim of the Commission is "to unify the campus organization into one inclusive scheme for giving the students what they need."

XI. FINANCIAL EXPLANATIONS

1. SPECIAL STATES

The institutions in five special states benefit through funds sent to the Education Board. By order of the Convention, each of these was allocated the sum of \$100,000 for the five-year period. These institutions are Ouachita College, Arkadelphia, Ark.; John B. Stetson University, DeLand, Fla.; Ewing College, Ewing Ill.; Louisiana College, Pineville, La.; Montezuma College, East Las Vegas, N. M.

The amount was apportioned to each institution for endowment, and is conditioned upon the institution raising \$200,000 in good subscriptions for endowment purposes. Montezuma College and Ewing College, by order of the Convention, have been permitted to use their apportionment for building and equipment. Ouachita College and Louisiana College have not met the conditions for payment of their portions. In order to help Montezuma College in its effort to become so established as to begin its work, the Education Board has allowed the college a large overdraft upon its accounts, and

this has been guaranteed by the New Mexico State Board in the event that the apportionment from the Campaign does not cancel the overdraft.

It seems probable that the three million dollars allocated to the Education Board will not be fully paid, as explained in a former section of this report. These states are struggling in their heroic efforts to secure adequate plants for their colleges and the Convention should provide that the amount originally promised to each should be fully paid. Unless this is done, the institutions will suffer severe embarrassment.

2. LOAN FUNDS

a. BUILDING AND LOAN FUND

In the report of the Executive Committee of the Convention, as found on page 144 of the Convention Annual for 1920, provision was made for a Building and Loan Fund for the two Seminaries and the Baptist Bible Institute. We quote this section:

"First, we now recommend as Section 4 in the place of said section in the original report the following:

"On report of a sub-committee appointed at the previous meeting suggestion was made to provide from the Southwide funds \$1,000,000 for the Southern Baptist Theological Seminary and \$500,000 each for the Southwestern Baptist Theological Seminary and the Baptist Bible Institute, all to be used for building purposes and not to include appropriations formerly made to these institutions. It was agreed that these funds shall be provided as a loan pro rata from amounts appropriated to the Foreign Mission Board, the Home Mission Board, and the Education Board, payment to be made through the Education Board; that each of these Boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000, and that in case the requisite \$2,000,000 is not available under this arrangement these advances by the three Boards shall be sufficiently guaranteed to them in any new plan for funds that the Convention shall project at the close of this five-year period without prejudice to the pro rata apportionment of the three Boards or to the Relief and Annuity Board owing to previous action of the Convention; with the understanding that the funds thus provided shall be called for by the respective institutions when they are ready to use them. It is further understood that all additional gifts to these respective institutions either for the building funds or for other objects embraced in the Seventy-five Million Campaign shall become a part of these several appropriations."

Under this instruction the following amounts have been advanced. The Southern Baptist Theological Seminary has not requested its part of this Loan Fund.

<i>To Southwestern Seminary</i>	1921	1922	1923	Total
By Home Mission Board-----	\$ 10,400.00	\$ 10,757.34	\$ 21,323.96	\$ 42,481.30
By Foreign Mission Board-----	33,360.00	30,639.70	12,057.14	76,056.84
By Education Board -----	-----	8,200.00	4,657.14	12,857.14
	43,760.00	49,597.04	38,038.24	131,395.28
<i>To Baptist Bible Institute</i>				
By Home Mission Board-----	10,411.88	10,745.46	-----	21,157.34
By Foreign Mission Board-----	21,281.00	33,758.97	24,114.25	79,154.22
By Education Board -----	-----	8,200.00	4,657.14	12,857.14
	31,692.88	52,704.43	28,771.39	113,168.70
GRAND TOTALS -----	\$ 75,452.88	\$ 102,301.47	\$ 66,809.63	\$ 244,563.98

b. STUDENT LOAN FUND

Through the generosity of Mr. E. B. Ellis of Memphis, Tenn., the Education Board has started a Loan Fund with which to help deserving boys and girls get an education. We trust that this Fund may continue to grow until it shall be commensurate with the great opportunity and needs of this class of work. Certain other denominations through their Boards of Education have accumulated hundreds of thousands of dollars for such a Fund.

	1922	1923	Total
Amount received -----	\$80.00	\$171.00	\$251.00
Amount disbursed -----	80.00	206.00	286.00

Amount overdraft ----- \$ 35.00

From this statement it will be seen that the Board is not in position to do very much in this line until further funds are received.

3. PLAN OF DISTRIBUTION

The \$3,000,000 for Southwide educational objects is sent to the Education Board and pro rated to the several institutions in proportion to the total amount designated for the institutions as follows:

Southern Baptist Theological Seminary-----	\$500,000	1-6th	16	2-3%
Southwestern Baptist Theological Seminary-----	500,000	1-6th	16	2-3%
Baptist Bible Institute -----	500,000	1-6th	16	2-3%
W. M. U. Training School -----	300,000	1-10th	10%	
Southwestern Training School -----	200,000	1-15th	6	2-3%
Negro Seminary -----	200,000	1-15th	6	2-3%
Special States, Fla., Ill., Ark., La., N. M., all told	500,000	1-6th	16	2-3%
Southern Baptist Assembly -----	50,000	1-60th	1	2-3%
General Work of Education Board -----	250,000	1-12th	8	1-3%

Relative to the three-million-dollar fund for Southwide educational objects, note:

(1) This fund is to be distributed for certain specific objects as named in the table above.

(2) This \$3,000,000 fund is to be provided by each state sending 4 per cent of its gross receipts from the campaign. No one has a right to change this percentage.

(3) The 4 per cent of receipts from the campaign is to be sent to the Education Board, and by it pro rated to the institutions according to the plan agreed upon and published.

(4) Funds for other Southwide educational objects may be sent to the Education Board, but must be in addition to the 4 per cent above mentioned, and should be definitely and specifically designated.

(5) All designated funds sent to us by states or individuals are sent according to designation. The Education Board does not have the right to divert these funds from their proper designation. All such funds that have been sent to us have been forwarded to their proper objects and have been correctly credited.

4. EXTRA CAMPAIGN FUNDS

We have received certain funds which do not properly belong to the campaign apportionment for Southwide educational objects though they do constitute a part of the program of the state from which they come. We

are glad to forward these amounts to the object designated. They do not enter into the total amount listed as subject to distribution for the various objects fostered by the Board.

<i>S. B. T. S. Building Fund</i>	Balance	Received	Paid	Bal. Due
From Kentucky -----	\$379.75	\$4,742.73	\$5,122.48	----
<i>W. M. U. Expense Fund</i>				
From Kentucky -----	75.95	948.55	1,024.50	----
From Oklahoma -----	----	300.00	300.00	----
<i>B. B. I. Special Student</i>				
From Alabama -----	5.00	10.00	10.00	\$5.00

The amounts due arise from the fact that remittances were received during the last day of the Convention year and while distribution was made to the various accounts, it was not possible to make payment before the books closed.

5. EXTRA BOARD EXPENSES

Certain expenses have been borne by the Education Board which do not properly come within its operating expenses. These accounts have arisen through the instruction of the Convention. These amounts are charged against the funds allocated to the Education Board for its general expenses and are not charged to the other institutions.

a. WOMAN'S MISSIONARY UNION EXPENSE

The Education Board contributed this year \$800 to the current expenses of the Woman's Missionary Union. This is in harmony with instruction of the Convention that the various Boards of the Convention shall bear their proportionate part of the operating expenses of the W. M. U.

b. INTER-BOARD COMMISSION

Through the instruction of the Convention, the Education Board has a part in the control of the Inter-Board Commission on Student Activities, hence contributes to the support of the Commission. Our pro rata share of the expenses for the Commission for the current year has amounted to \$709.17.

c. CONVENTION EXPENSES

The Convention expenses, incident to the session of the Convention and the publication of the Annual, are pro rated to the various Boards. The amount for the Education Board this year is \$1,720.59.

d. CONVENTION COMMITTEES

By order of the Convention, the Education Board defrays the expenses of certain Committees, i.e., Committee on the proposed new Theological Seminary, Committee on proposed new University for the South, Standardization and Promotion Commission, etc. The amount this year for this cause was \$1,652.98.

e. CHRISTIAN EDUCATION DAY

Expenses for Christian Education Day, June 25, 1922, were partly borne by several of the states. The net expense to the Education Board was \$1,795.19. The Education Board received several small amounts from Sunday Schools in a few states, and these amounts were credited to the campaign apportionment in such states.

6. ADJUSTMENT DISTRIBUTION

(a) *Campaign Expenses*.—We give a statement of the campaign expenses charged by the various states against Southwide educational objects. Each state is credited with the amount reported on this campaign expense account. This report is made from information furnished by state secretaries. Each Southwide object is charged with its proportion of this expense on the basis of our table of distribution and this fund is treated as if it were cash. The amount of the current year is \$6,005.01. In the general summary, Exhibit VI, will be found the total amount of the campaign expenses for the four-year period, which is \$56,106.81.

(b) *Direct Receipts*.—Some of the Southwide institutions have received money direct from certain states, some of which did not pass through the state treasurers and none of which came to the Education Board. These amounts are to be reckoned just as if they had come to the Education Board and are credited to the states from which remittances are made. These sums are regarded as parts of the sum total of receipts and hence enter the usual method of distribution. For the current year direct receipts amount to \$16,457.99 and for the four-year period \$152,756.86.

(c) *Four-Year Period Summary*.—We give a summary of all funds for Southwide institutions for the four-year period. This includes money distributed through the Education Board, direct receipts and campaign expenses which belong to the Southwide objects. Upon the basis of total receipts for this four-year period we have made an adjustment distribution, which shows the apportionment of the total receipts to be distributed to each institution, the amount each institution has received from all sources, and the amount yet due or the overdraft for each institution. We quote from our 1920 report, page 526 of the Convention Annual:

"If any object to be benefited out of the \$3,000,000 fund should receive more than its pro rata share on account of special designations, this object shall not share in undesignated funds until all of the other objects have been benefited proportionately.

"All money for the objects to be benefited out of the \$3,000,000 fund are to be considered as passing through the treasury of the Education Board, and any money sent direct to the institutions should be reported to the Education Board, both by the states and by the institutions themselves, and shall be taken into account in pro rating and distributing funds."

The Education Board was to receive for the nine Southwide objects the sum of \$3,000,000 for the five-year period. The apportionment for the four-year period closing with this Convention would, therefore, be \$2,400,000. The total of all credits for this period has been \$1,160,087.78, which is 29/60 of the allocation for the period. This means that the Education Board has received one sixtieth less than one-half of its apportionment, and this fact applies not merely to the general expense account of the Board but for each of the institutions fostered by the Board. In former sections of this Report we have indicated certain contributing causes to this condition. The Convention should make some adjustments that would provide that the Southwide institutions should receive the amounts originally allocated to them through the Education Board.

XII. RECOMMENDATIONS TO THE CONVENTION

The following recommendations occur in the body of this Report:

1. MADE BY STANDARDIZATION AND PROMOTION COMMISSION

(1) HOME BOARD MISSION SCHOOLS

"Whereas, the Report of our Survey Committee clearly indicates that the Home Mission Board Schools, with the exception of a few promising institutions, are not meeting the accepted educational standards; therefore

"Be It Resolved, That it is the opinion of this Commission that in the interest of educational efficiency it will be to the advantage of these Home Board Schools that the responsibility of their support and their promotion be assumed by the Education Board."

(2) DISTRIBUTION OF FUNDS IN THE NEXT CAMPAIGN

Whereas, the preservation and the influence of evangelical Christianity in America depend upon the continued development of the institutions which promote Christian education, and

Whereas, the Christianizing of the intellectual leadership of our country and the proper training of the competent personnel for the adequate manning of our denominational work, especially the education of our ministry and other workers at home and abroad demand attention, and

Whereas, our public schools need urgently, as teachers, the men and women trained in our Baptist schools to the end that certain existing materialistic tendencies may not gain the ascendancy over the next generation.

Therefore be it resolved:

I. That Southern Baptists continue the splendid effort in behalf of our Baptist schools in the 75 Million Campaign through the next campaign or any subsequent organized endeavor and that there shall be no decrease in the apportionment to our Baptist schools.

II. That these schools shall be cared for most generously in the matter of current support.

Whereas, the permanency and the success of institutions of learning depend upon large amounts of money being invested in endowments and in buildings.

Therefore be it resolved:

III. That a distinction shall hereafter be made between gifts by our people for current support of all causes and gifts for these causes which shall be put into the form of permanent investment, and that on the basis of this distinction any individual member of a Baptist church, giving \$2,500, or such sum as each Baptist State Convention shall determine, for endowment or for buildings of an educational institution, shall be permitted to make his gift and this sum shall not be chargeable against the amount allocated to the institution, out of the funds raised by the churches in the regular campaign.

IV. That the denomination shall recognize, as a most important part of the current support of our Baptist schools, the payment of tuition and fees of our ministerial students and the minor children of the co-operative Baptist pastors and missionaries, and deceased Baptist preachers.

2. MADE BY THE EDUCATION BOARD

(1) CONCERNING THE FUTURE WORK OF THE BOARD

The Education Board is of the opinion that all work of an educational nature, fostered by the Southern Baptist Convention, should be in the hands of the Education Board, and this conclusion, reached after three years of patient investigation, is referred in the most fraternal and deferential manner to the Convention and through the Convention to the proposed committee on the correlation of the work of the Boards, should such a committee be appointed.

In addition to the work already committed to the Education Board we indicate further features that should be located with this Board: (1) Student Activities in Baptist Institutions; (2) Student Activities in Tax-supported and Other Institutions; (3) The Negro Theological Seminary; (4) Loan Funds for Students; (5) The Mountain Mission Schools; (6) Relations with Schools Receiving Southwide Aid; (7) Student Aid in Southwide Institutions; (8) Recruiting for the Ministry and Missionary Work.

The Convention, of course, should provide adequate funds to care for these causes.

(2) CONCERNING GEORGE WASHINGTON UNIVERSITY

That the Convention authorize the appropriation of \$2,000,000 out of the next campaign, which sum shall be used for the George Washington University, Washington City, D. C., upon the condition that thereby this University shall be secured to Baptist ownership and control; and that the Education Board also be authorized in co-operation with the Columbia Baptist Association to secure individual contributions, which will supplement the amount named in the Convention program for this University.

(3) CONCERNING TEXT BOOKS

That the Education Board be instructed to continue the work, committed to it by the last Convention, with regard to text books in the various departments of science and the history of Baptists in the field of education.

(4) CONCERNING SPECIAL AUTHORIZED APPROPRIATIONS

That the Convention provide a method by which payment shall be made of the full amount of \$100,000, formerly authorized by the Convention out of the 75 Million Campaign, for each of the following schools: Montezuma College, East Las Vegas, New Mexico; Ewing College, Ewing, Ill.; John B. Stetson University, DeLand, Fla.; Ouachita College, Arkadelphia, Ark.; Louisiana College, Pineville, La.; certain of these are dependent upon the promise of the Convention for the appropriation of other sums by foundations and other parties; all these institutions have made plans that would miscarry if the appropriation of the Convention should not be fully paid.

XIII. REPORT OF TREASURER AND AUDITOR

EXHIBIT I

BALANCE SHEET

MAY 4, 1923

ASSETS

Cash—Birmingham Trust and Savings Company	\$ 62,308.22	
In Transit	41,017.56	\$103,325.78
United States Liberty Loan Bonds		11,100.00
Petty Cash	\$ 49.45	
Traveling Advances	284.37	333.82
Loans:		
Southwestern Baptist Theological Seminary	\$131,395.28	
Baptist Bible Institute	113,168.70	
	\$244,563.98	
Less:		
Home Mission Board Advances	\$ 63,638.64	
Foreign Mission Board Advances	155,211.06	
Education Board Advances	25,714.28	\$244,563.98
		<u>\$114,759.60</u>

LIABILITIES

Southwestern Baptist Theological Seminary	\$ 11,083.37	
Baptist Bible Institute	22,796.87	
W. M. U. Training School	10,811.01	
Southwestern Training School	9,601.04	
Negro Seminary	9,158.69	
Special States:		
Stetson University	\$ 8,933.34	
Ouachita College	35,942.23	
Ewing College	9,088.38	
Louisiana Baptist College	35,942.23	
	\$ 89,906.18	
Less: Montezuma College Overdraft	18,532.45	71,373.73
		<u>\$134,824.71</u>
Less: Overdrafts:		
Southern Baptist Theological Seminary	\$ 6,869.67	
Ridgecrest Assembly	6,869.67	
General Work—Education Board	4,882.82	\$ 20,076.61
Special Funds:		
B. B. I. Extra Campaign	\$ 5.00	
Georgia C. E. D. Fund	6.50	11.50
		<u>\$114,759.60</u>

EXHIBIT II

RECEIPTS AND DISBURSEMENTS—GENERAL FUND

MAY 5, 1922, TO MAY 4, 1923

Balance on hand, May 5, 1922-----	\$130,455.73
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RECEIPTS:

Undesignated Funds -----	\$162,820.82	
Designated Funds -----	40,566.86	
Foreign Mission Board Loan Fund -----	24,114.25	
Special Funds -----	6,007.78	
	<hr/>	
Total Receipts -----		233,509.71
		<hr/>
		\$363,965.44

DISBURSEMENTS:

Southwide Objects:

Southern Baptist Theological Seminary-----	\$ 1,632.38
Southwestern Baptist Theological Seminary -----	8,442.45
Baptist Bible Institute -----	47,793.21
W. M. U. Training School -----	25,068.05
Southwestern Training School -----	21,218.84
Negro Seminary -----	19,237.57

Special States:

Montezuma Baptist College -----	\$ 31,310.47
Stetson University -----	10,828.72
Ouachita College -----	310.48
Ewing College -----	10,828.71
Louisiana Baptist College -----	310.48— 53,588.86
Ridgecrest Assembly -----	12,243.23
Education Board -----	29,410.02
	<hr/>
	\$218,634.61

Loan Funds:

Baptist Bible Institute—F. M. B. Funds-----	24,114.25
Special Funds -----	6,456.98
	<hr/>

Total Disbursements -----	249,205.84
	<hr/>

Balance, May 4, 1923 -----	\$114,759.60
	<hr/>

Cash—Birmingham Trust and Savings Bank-----	\$ 62,308.22
In Transit -----	41,017.56
United States Liberty Loan Bonds-----	11,100.00
Petty Cash -----	49.45
Traveling Advances -----	284.37
	<hr/>

	\$114,759.60
	<hr/>

EXHIBIT III STATEMENT OF CREDIT TO STATES MAY 5, 1922, TO MAY 4, 1923

	Total	Reported to Board		Campaign Expenses	Reported Direct			
		Undesignated Funds	Designated Funds		S.B.T.S.	S.W.B.T.S.	B.B.I.	W.M.U.
Alabama	\$ 14,270.05	\$ 13,029.75	\$ 20.00	\$ 1,175.30	\$ 45.00	---	---	---
Arkansas	11,543.95	9,370.24	---	2,118.71	15.00	40.00	---	---
District of Columbia	3,215.47	3,060.62	---	---	154.85	---	---	---
Florida	6,588.43	6,141.93	---	406.50	40.00	---	---	---
Georgia	26,458.43	25,344.77	---	1,028.66	70.00	15.00	---	---
Illinois	2,469.23	2,063.03	---	406.20	---	---	---	---
Kentucky	31,421.00	---	23,269.89	---	6,445.04	106.07	---	\$ 1,600.00
Louisiana	8,423.29	7,701.34	---	681.95	40.00	---	---	---
Maryland	2,261.17	1,007.62	---	---	1,253.55	---	---	---
Mississippi	9,260.48	8,970.58	---	---	269.90	20.00	---	---
Missouri	759.78	125.00	---	---	534.91	---	\$ 99.87	---
New Mexico	1,325.32	1,099.03	---	187.69	---	38.60	---	---
North Carolina	21,047.66	21,017.81	---	---	29.85	---	---	---
Oklahoma	5,645.60	3,568.95	---	---	1,961.35	115.30	---	---
South Carolina	20,335.67	---	17,196.97	---	3,138.70	---	---	---
Tennessee	13,958.75	13,503.75	---	---	175.00	200.00	---	---
Texas	10,029.52	10,019.52	80.00	---	10.00	---	---	---
Virginia	36,836.88	36,796.88	---	---	40.00	---	---	---
Total Undesignated Funds	---	162,820.82	---	---	---	---	---	---
Total Designated Funds	---	40,566.86	---	---	---	---	---	---
Total Credits	\$225,850.68	\$203,387.68	---	\$ 6,005.01	\$ 14,223.15	\$ 534.97	\$ 99.87	\$ 1,600.00
Basis of Distribution:								
Southern Baptist Theological Seminary	16 2-3%	\$ 37,641.76	---	\$ 1,000.83	\$ 2,370.52	\$ 89.16	16.64	\$ 266.67
Southwestern Baptist Theological Seminary	16 2-3%	37,641.76	---	1,000.83	2,370.52	89.16	16.64	266.67
Baptist Bible Institute	16 2-3%	37,641.76	---	1,000.83	2,370.52	89.16	16.64	266.67
W. M. U. Training School	10%	22,585.08	20,338.77	600.50	1,422.32	35.50	9.99	160.00
Southwestern Training School	6 2-3%	15,056.71	13,559.18	400.33	948.21	35.66	6.66	106.67
Negro Seminary	6 2-3%	15,056.71	13,559.18	400.33	948.21	35.66	6.66	106.67
Montezuma College	3 1-3%	7,528.36	6,779.59	200.17	474.11	17.83	3.33	53.33
Stetson University	3 1-3%	7,528.36	6,779.59	200.17	474.11	17.83	3.33	53.33
Ouachita College	3 1-3%	7,528.36	6,779.59	200.17	474.11	17.83	3.33	53.33
Ewing College	3 1-3%	7,528.36	6,779.59	200.17	474.11	17.83	3.33	53.33
Louisiana Baptist College	3 1-3%	7,528.36	6,779.59	200.17	474.11	17.83	3.33	53.33
Ridgcrest Assembly	1 2-3%	3,764.20	3,389.79	100.09	237.05	8.94	1.66	26.67
General Work—Education Board	8 1-3%	18,820.90	16,948.99	500.42	1,185.25	44.58	8.33	133.33
100%	---	\$225,850.68	\$203,387.68	\$ 6,005.01	\$ 14,223.15	\$ 534.97	\$ 99.87	\$ 1,600.00

EXHIBIT IV

STATEMENT OF ACCOUNTS WITH INSTITUTIONS

MAY 5, 1922, TO MAY 4, 1923

	Balance May 5, 1922		Credits for Year	Payments		Total Payments	Balance May 4, 1923	
	Over-drafts	Credit		Paid by Board	Paid Direct	Campaign Expenses	Credit	Over-drafts
Southern Baptist Theological Seminary -----	\$ 27,655.07	-----	\$ 37,641.76	\$ 1,632.38	\$ 14,223.15	\$ 1,000.83	-----	\$ 6,869.67
Southwestern Baptist Theological Seminary -----	16,580.14	-----	37,641.76	8,442.45	534.97	1,000.83	\$ 11,083.37	-----
Baptist Bible Institute -----	-----	\$ 34,049.02	37,641.76	47,793.21	99.87	1,000.83	22,796.87	-----
W. M. U. Training School -----	-----	15,494.48	22,585.08	25,068.05	1,600.00	600.50	10,811.01	-----
Southwestern Training School -----	-----	16,163.50	13,056.71	21,218.84	-----	400.33	9,601.04	-----
Negro Seminary -----	-----	13,739.88	15,056.71	19,237.57	-----	400.33	9,158.69	-----
Special States: -----	-----	-----	-----	-----	-----	-----	-----	-----
Montezuma Baptist College -----	-----	5,449.83	7,528.36	31,310.47	-----	200.17	31,510.64	18,532.45
Stetson University -----	-----	12,433.87	7,528.36	10,828.72	-----	200.17	11,028.89	-----
Ouachita College -----	-----	28,924.52	7,528.36	310.48	-----	200.17	510.65	-----
Ewing College -----	-----	12,588.90	7,528.36	10,828.71	-----	200.17	11,028.88	-----
Louisiana Baptist College -----	-----	28,924.52	7,528.36	310.48	-----	200.17	510.65	-----
Ridgecrest Assembly -----	-----	255.00	3,764.20	12,243.23	-----	100.09	12,343.32	8,324.12
General Work—Education Board -----	-----	5,809.72	18,820.90	29,013.02	-----	500.42	29,513.44	4,882.82
Net Credit—May 5, 1922 -----	\$ 44,235.21	\$173,833.24	-----	-----	-----	-----	-----	-----
Credits for Year -----	-----	\$129,598.03	\$225,850.68	\$218,237.61	\$ 16,457.99	\$ 6,005.01	\$153,357.16	\$ 38,609.06
Total Payments -----	-----	-----	-----	-----	-----	-----	\$240,700.61	-----
Net Credit—May 4, 1923 -----	-----	-----	-----	-----	-----	-----	\$114,748.10	-----

EXHIBIT V

RECEIPTS AND DISBURSEMENTS—GENERAL WORK FUND

MAY 5, 1922, TO MAY 4, 1923

Balance due General Work Fund—May 5, 1922-----\$ 5,809.72

RECEIPTS:

Contributions—Christian Education Day—Year 1921-22---	\$ 2,668.37	
Contributions—Christian Education Day—Year 1922-23---	2,683.52	
Liberty Bond Interest—Year 1921-1922-----	1,888.24	
Liberty Bond Interest—Year 1922-1923-----	899.20	
Miscellaneous—Year 1922-1923 -----	142.48	
Petty Cash on Hand—May 5, 1922-----	49.45	
Credit by Board—Year 1922-1923 -----	18,820.90	27,152.16

Total -----	\$ 32,961.88
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DISBURSEMENTS:

Operating Expenses:

Executive Salaries -----	\$9,783.33	
Office Salaries -----	2,012.00	
Extra Work -----	517.10	\$ 12,312.43
Office Rent -----		1,380.00
Printing -----		4,691.04
Postage -----		1,820.69
Advertising -----		375.00
Telephone and Telegraph -----		342.52
Bond Premiums -----		62.50
Auditing Expense -----		127.50
Office Supplies -----		256.44
Traveling Expense -----		824.93
Freight and Drayage -----		32.03
Towel Service -----		65.50
Electric Lights -----		27.37
Water -----		8.25
Floral -----		10.00
Safety Box Rent -----		3.00
Board Meetings Expense -----		528.64

Total Operating Expense -----	22,867.84
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Extra Board Objects:

Convention Committees -----	\$1,140.67	
Convention Expenses -----	2,234.60	
Christian Education Day -----	4,478.71	
Inter-Board Commission -----	709.17	
W. M. U. Expense Fund -----	800.00	
Proportion of Loans by Board -----	776.20	
Proportion of Campaign Expense -----	500.42	
Students' Loan Fund -----	35.00	10,674.77
Christian Education Day Expenses—1921-1922-----		4,302.09
		37,844.70

Balance—Overdraft—May 4, 1923-----	\$ 4,882.82
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EXHIBIT VI

STATEMENT OF TOTAL CREDITS TO STATES
MAY 1, 1919, TO MAY 4, 1923

	Total	Reported to Board	Reported to Institutions	Campaign Expenses
Alabama -----	\$ 64,999.54	\$ 59,526.73	\$ 540.02	\$ 4,932.79
Arkansas -----	30,545.03	24,013.25	240.04	6,291.74
District of Columbia -----	8,274.23	7,574.78	699.45	-----
Florida -----	28,672.49	27,006.52	594.95	1,271.02
Georgia -----	141,780.02	132,415.89	2,300.50	7,063.63
Illinois -----	10,746.35	7,964.30	714.36	2,067.69
Kentucky -----	132,894.61	91,742.32	40,820.14	332.15
Louisiana -----	39,422.92	34,937.94	1,034.15	3,450.83
Maryland -----	32,065.30	7,257.62	23,692.95	1,114.73
Mississippi -----	66,931.96	57,260.57	7,083.80	2,587.59
Missouri -----	4,178.65	256.65	3,922.00	-----
New Mexico -----	6,727.62	4,281.87	1,092.85	1,352.90
North Carolina -----	117,347.46	99,324.12	5,104.50	12,918.84
Oklahoma -----	26,022.98	8,168.95	16,099.93	1,754.10
South Carolina -----	95,664.73	49,815.04	45,849.69	-----
Tennessee -----	79,604.42	76,123.75	1,471.87	2,008.80
Texas -----	122,477.82	112,499.52	1,018.30	8,960.00
Virginia -----	150,718.38	150,241.02	477.36	-----
Panama -----	5.60	5.60	-----	-----
Home Mission Board -----	5.80	5.80	-----	-----
Interest Coupons -----	801.85	801.85	-----	-----
	<u>\$1,160,087.76</u>	<u>\$951,224.09</u>	<u>\$152,756.86</u>	<u>\$ 56,106.81</u>

EXHIBIT VII

COMPLETE STATEMENT OF ACCOUNTS WITH INSTITUTIONS

MAY 1, 1919, TO MAY 4, 1923

	Ratio	Proportion	Payments			Total Payments	Balance	
			Paid by Board	Paid Direct	Campaign Expenses		Credit	Over-drafts
Southern Baptist Theological Seminary-----	16 2-3%	\$ 193,347.94	\$ 71,908.02	\$118,958.46	\$ 9,351.13	\$ 280,217.61	-----	\$ 6,869.67
Southwestern Baptist Theological Seminary-----	16 2-3%	193,347.94	160,371.33	12,542.11	9,351.13	182,264.57	-----	-----
Baptist Bible Institute-----	16 2-3%	193,347.94	157,037.72	4,162.22	9,351.13	170,551.07	-----	-----
W. M. U. Training School-----	10%	116,008.78	85,769.77	13,817.32	5,610.68	105,197.77	-----	-----
Southwestern Training School-----	6 2-3%	77,339.18	63,997.69	-----	3,740.45	67,738.14	-----	-----
Negro Seminary-----	6 2-3%	77,339.19	61,663.30	2,776.75	3,740.45	68,180.50	-----	-----
Special States:								
Montezuma Baptist College-----	3 1-3%	38,669.60	55,331.82	-----	1,870.23	57,202.05	-----	18,532.45
Stetson University-----	3 1-3%	38,669.59	27,866.02	-----	1,870.23	29,736.25	-----	-----
Ouachita College-----	3 1-3%	38,669.60	857.14	-----	1,870.23	2,727.37	-----	-----
Ewing College-----	3 1-3%	38,669.59	27,710.98	-----	1,870.23	29,581.21	-----	-----
Louisiana Baptist College-----	3 1-3%	38,669.60	857.14	-----	1,870.23	2,727.37	-----	-----
Ridgcrest Assembly-----	1 2-3%	19,334.82	26,223.82	500.00	935.12	27,658.94	-----	8,324.12
General Work—Education Board-----	8 1-3%	96,673.99	96,881.24	-----	4,675.57	101,556.81	-----	4,882.82
Total Credits-----	100%	\$1,160,087.76	-----	-----	-----	-----	-----	-----
Payments-----		-----	\$836,475.99	\$152,756.86	\$ 56,106.81	-----	-----	-----
Total Payments-----		-----	-----	-----	-----	\$1,045,339.66	-----	-----
Balance—May 4, 1923-----		-----	-----	-----	-----	-----	\$153,357.16	\$ 38,609.06

Birmingham, Ala., May 5, 1923.

Mr. Ed. S. Moore, Auditor,
Education Board, S. B. C.,
Birmingham, Alabama.

Dear Sir:

Pursuant to engagement, we have completed our examination of the books and records of the Treasurer, Mr. W. H. Manly, for the period from May 4, 1922, to May 5, 1923, and submit herewith our report thereon.

As suggested, we are today writing you under separate cover recommending some changes which, if carried out, we believe will materially simplify and minimize your accounting work.

WE HEREBY CERTIFY that the Balance Sheet and supporting statements submitted herewith are, in our opinion, correct.

Respectfully submitted,

LOOMIS, SUFFERN, AND FERNDALD,

Certified Public Accountants.

W.H.B.

REPORTED TOO LATE FOR ENTRY

Kentucky	-----	\$ 21,266.00
Mississippi	-----	7,971.95
Tennessee	-----	862.90
Texas	-----	17,500.00
		<hr/>
		\$ 47,600.85

Ridgecrest Conferences

June 12-September 9

The following conferences will be held at the Southern Baptist Assembly at Ridgecrest, N. C., and in addition to these conferences many prominent speakers will deliver special addresses:

1. Summer School of Theology—June 12-August 7.
 - (1) First Term—June 12-July 9.
 - (2) Second Term—July 10-August 7.
2. Stewardship of Life—June 17-June 23.
3. Rural Life Problems—July 1-8.
4. Training School for Christian Workers—July 10-August 17.
 - (1) First Term—July 10-20.
 - (2) Second Term—July 24-August 3.
 - (3) Third Term—August 7-17.
5. Southern Baptist Bible Conference—August 1-15.
 - (1) First Term—August 1-7.
 - (2) Second Term—August 8-15.
6. Denominational Ministries—August 16-26.
7. Southern Baptist Assembly—September 1-9.

SELLING DATES

Special rates of one and one-half fare for the round trip have been secured on the identification plan. Those who desire this rate must purchase of ticket a card from the undersigned secretary. I had for the asking. The following are the dates for the selling tickets:

June 8, 9, 12, 14, 15, 16.

July 4, 5, 7, 9, 11, 20, 21, 23, 30.

August 1, 4, 6, 7, 13, 14, 15, 27, 28, 29.

September 1, 4.

For information address the Secretary at 1214 Jefferson County Bank Bldg., Birmingham, Ala., until June 1; after that at Ridgecrest, N. C.

ALBERT R. BOND,

Secretary.

MR. P. L. WINDSOR,

LIBRARIAN, UNIV. OF ILL.

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RETURN POSTAGE GUARANTEED

Baptist Education Bulletin

ALBERT R. BOND

EDITOR

VOL. V

JUNE—SEPTEMBER, 1923

Nos. 1-4

THE AUTO AS A TEACHER

The auto becomes an instructive teacher to him who would listen.

1. *The value of prohibition.*—With the open saloon the auto would be so dangerous as to make life and property almost worthless. Imagine the added risk if autoists had unrestricted access to liquor.

2. *The art of out-guessing.*—The autoist must out-guess the other fellow. He must think from another's viewpoint. Such practice will doubtless develop a keen business acumen.

3. *The value of practical mechanics.*—Almost every autoist, both men and women, must train the hand to do hitherto unknown tasks. A practical handicraft is being developed.

4. *The dangers of social freedom.*—The social evil may easily be increased by the auto. Great care should be taken lest young people be endangered by too great freedom.

5. *The risk of accidents.*—One who rides in a car is constantly subject to accidents either by breakage or from other cars. One of two results will likely follow: an appreciation of the value of life, or indifference to danger and life.

6. *The lesson of speed.*—A peril and a benefit arise here. Speed tends to superficial work, loss of quiet meditation and serious thought; hurry brings many things to pass.

7. *The celerity of business.*—The auto is a business necessity. Volume and quickness are secured by its use.

Subscription 25 cents per year

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Age-Herald Building
Birmingham, Alabama

THE CHRISTIAN FAITH IN THE MODERN WORLD

W. J. MCGLOTHLIN, PH.D., LL.D., *President Furman University, Greenville, S. C.*
(Address before the Southern Baptist Education Association)

I AM not altogether sure what the Program Committee had in mind when they assigned this subject, but suppose they desired a statement, such as I could make, upon the status of Christianity in the modern world. At least I shall deal with the subject in this sense, speaking not out of my desires and wishes but from a careful estimate of real conditions. The subject, taken in this sense, is an immense and an exceeding complex one, and I can only state my views for what they are worth. In the nature of the case there can be no finality in the treatment of such a subject; any statement must be considered as an opinion only.

I take it that we who are assembled here tonight are all without exception deeply interested in the fortunes of that totality of beliefs and practices which we call Christianity. We believe that the Kingdom of God is the pearl of great price, the hidden treasure, for which man may well barter all other possessions. We believe the Christian faith to be the foundation of civilization, the only assurance of order, happiness and progress, the only path which leads upward to God and a glorious immortality. But we would be quick to confess that the Christian faith has had but a poor and imperfect embodiment in man. The path behind us and the conditions about us are not as luminous and pleasing as they might have been and ought to have been. The earth of the earthen vessel in which the treasure has been preserved and perpetuated has been too evident.

The Modern World

But what is the modern world, and how does it differ from other ages? In answering this question I wish to emphasize my conviction of the essential likeness of the men of this age with those of all other historic ages. Man has not changed

fundamentally through the centuries, backward as far as we can trace his career. He has loved and hated, hoped and feared, believed and doubted, wondered and longed, sinned and fallen to repent, and rise again or fallen to rise no more; he has been vindictive and selfish, or gracious and helpful by turns through all the ages. It is this unchanging quality of humanity which makes possible the undying pages of Scripture or Shakespeare or any other great author. Read the Proverbs and see how accurately they describe the Gentile of the West three thousand years after they were written down for the Jew of the East; read Shakespeare and see how perfectly the plays produced by an Englishman in the sixteenth century describe the passions and inner life of an American or a German in the twentieth century. Human nature is essentially unchangeable, and so at its heart the modern world is much like all ages that have gone before.

But there are characteristics which distinguish the modern world from earlier ages and undoubtedly affect the status and progress of the Christian faith. They are probably not so important as many think, but they exert an influence. Some of them I shall set out briefly:

1. Probably the most striking characteristic of the modern world as contrasted with the past is its knowledge of the material universe and its employment of this knowledge in its own service. By means of modern inventions the man of today has penetrated the depth of space to inconceivable distances, measured these almost infinite spaces, determined the size, weight, and composition of the glowing suns that hang in the heavens with an assurance and certainty that is amazing. Every nook and corner of his own little world he has explored; boring into its depths for hidden

asure he has brought to the surface
 abulous wealth and also written its long
 nd varied history; he has scaled its moun-
 tains, mounted out of sight into the blue
 epths of the skies that bend above it and
 lunged into the depths of its oceans and
 eas. He has harnessed its winds and
 waters, its mysterious powers such as elec-
 tricity and magnetism, he has dug out of
 s bowels the stored up sunshine of the
 ges with which he now serves himself in
 ndless ways. He builds himself comfort-
 ble homes, produces abundance of food,
 nd brings his delicacies from afar; he
 nds his messages with the speed of light
 nd talks across the continent. Nearly all
 his knowledge and power has been ac-
 cumulated in modern times, for within the
 ast century more has been done in and
 with the material universe than in all the
 est of the existence of the human race.

2. Involved in all this is the tremend-
 us intellectual activity and energy of the
 modern world. Education has become al-
 most universal, schools of every character
 nd grade from the kindergarten to the
 niversity have been multiplied, books and
 eriodicals pour in a mighty and continu-
 us stream from the presses, discoveries
 nd inventions of vast significance are an-
 nounced so frequently that they have
 eased to awaken wonder or provoke com-
 ment. Every realm of existence is be-
 sieged and searched in an effort to extend
 he bounds of knowledge. It is true that
 vast amount of this intellectual energy
 expended on the material world, but it is
 so true that the spiritual world is the
 bject of constant and penetrating study.
 ndeed, it is this study directed toward
 he spiritual world which arouses such
 rave concern in the minds of some earn-
 st Christian souls. They regard the in-
 tellectual work in the realm of religion as
 inished while the restless intellectual en-
 ergy of the modern world insists on con-
 tinuing investigations in the religious and
 piritual world. The general intelligence,
 nformation and intellectual energy of the

present time are probably without a par-
 allel in the history of mankind.

3. One manifestation of this energy is
 seen in the general intercommunication of
 the nations with each other. They not
 only exchange merchandise and commodi-
 ties, thus serving themselves with all that
 the world has to offer, but they are more
 and more exchanging their ideas and ideals,
 their knowledge and their faiths and
 doubts. No man need live unto himself,
 and indeed no intelligent, alert man can
 live unto himself. His faith and ideals
 are constantly challenged by other faiths
 and ideals which never troubled his grand-
 father. The press constantly thrusts under
 our noses the most startling and disturb-
 ing matter from all parts of the world.
 This is one of the most troublesome fea-
 tures of our times, and at the same time
 probably one of the most hopeful and
 promising. Truth is in the struggle with
 error.

4. A final characteristic which should
 be mentioned is the greatly increased com-
 forts and conveniences of modern life as
 compared with the past. This applies
 especially to our own country. Apparent-
 ly some of the European countries have
 been so impoverished by the war and its
 aftermath that life has become extremely
 hard and harsh again.

Of course much more could be men-
 tioned as characteristic of the modern
 world. It has its good and its bad quali-
 ties, but in my judgment it is a better
 place to live in than it has ever before
 been. It has features that all of us would
 gladly change, but it would be by turning
 the hands of the clock forward and not
 backward. I do not know a single feature
 of the life of today—physical, intellectual,
 moral or religious—which I would replace
 by the same feature of the Middle Ages, if
 I could. The manner in which some breth-
 ren berate the modern world and some
 monster they call "modernism" is alto-
 gether beyond my comprehension. I wish
 some of them would define "modernism,"

and specify the points on which they would like to turn back the hands of time. Wherein is this modern world so much worse than the past? Why this wave of pessimism and apprehension which has suddenly overwhelmed us? The word "modernism" was coined or at least brought into popular use by the pope some fifteen years ago to include most of the intellectual and spiritual treasures of the present day. Representing, as the pope does, the Catholic Church, the great mediaeval institution of the modern world, he naturally abhors the modern world. But why any Baptist should berate the modern world, which we have had so large a part in making, is beyond my understanding.

But the modern world is what it is, good and bad, and now we have to ask how Christianity is faring in it? Is our religion succeeding or failing? It is obvious to all thoughtful observers, that progress is being made in some directions.

1. Christianity is more widespread over the earth than ever before and is spreading rapidly. From all mission fields except the Mohammedan the stories of progress are most inspiring. The hearts and homes of men are open to the messengers of the cross as never before, and people of all lands, colors and tongues are turning to Christ as never before.

2. Christians are blessed with resources of power as never before. They have schools, literature, church property, trained leadership, an intelligent laity, a Christian press, wide circulation of the Bible, an endless number of organizations for evangelizing and teaching the things concerning the Kingdom of God, vast resources of money and popular religious interest. Moreover, the zeal and earnestness of the average Christian, measured by all available tests, seem as great as ever before if not greater. General benevolence is incomparably more abundant and generous than at any time in the past after the first months of Christian history.

3. The moral energy of the modern world must be a fruit of Christianity, and is one of the most encouraging signs of the times. The abolition of slavery, the progress of prohibition and the reduction of the evils of the liquor traffic, efforts to reduce the horrors and sufferings of war, the increasing honesty and purity of business and public life, the curbing of public gambling and the social evil, and other reforms, indicate progress. There are still evils enough surely,—organized, rampant, powerful—but to me there can be no question as to the moral progress of the last century and the moral superiority of the present. The world is now morally safer than hitherto. The Christian Ethic is generally accepted as the highest and worthiest goal of human striving even by men who do not claim to be Christians. Christ is becoming the supreme moral teacher throughout the world.

All the above and more is very encouraging. But there are other features of the present status of Christianity in the old so-called Christian lands that are more or less discouraging, if not alarming. These we must now consider.

1. There is first the weakening and disintegration of the old ecclesiastical organizations or churches which have been the purveyors of religion to men for long periods. State churches and others which once controlled almost the entire population of some lands now have difficulty in maintaining an existence. The voluntary principle, for which we Baptists have steadily fought and which has been generally adopted by the modern world, leaves a great part of the population outside all religious organizations. The fact that more than half the population in our own beloved country is outside all forms of organized religion looks ominous, even alarming. But as compared with the past it may not be so bad as it looks. The presence of everybody in the church in the past did not give assurance that everybody was Christian. The voluntary principle sim-

ly tends to leave the irreligious on the outside of the church, instead of incorporating them in that body. It has stimulated evangelism, home missions, and other efforts for the salvation of men at some such as never would have existed under the old conditions. But, right or wrong, whether for good or evil, it is a fact beyond dispute, I think, that the church organizations have lost enormously in the last century in their control over the people. And the tendency seems to me to continue.

2. In the second place, the old systems of theology have been materially modified. Men seem to have lost their interest in systematized theology very largely. The skeletons of theology are not now seen in the pulpit very often, and stir little interest when they do appear. Theological seminaries are not now predominantly *theological*, but Biblical and practical. It would be difficult to find an American Baptist who today would sign the old Philadelphia Confession of Faith, and yet it was for a long period the standard statement of our beliefs. We have changed our theological convictions. Others are changing. To some minds these changes are calamitous, but in my judgment it is merely the continuous self-adaptation of theology to the times. It is this power which makes it possible for theology to maintain its hold on men. Compare the various Baptist confessions of faith or the various editions of Boyce's Theology for changes among us Southern Baptists.

3. Certain economic and social theories are actively and aggressively anti-Christian and even atheistic and anti-religious. Anarchism, communism and socialism are all largely anti-religious. They look upon religion as a conservative force which stands in the way of their radical strivings. The Russian Bolsheviks are doing all in their power to destroy the Russian church and all religious faith in the Russian people. They have organized, as did the French Revolutionists, to bring reli-

gion into contempt and if possible destroy the religious sense from the hearts of men. How effective and successful this propaganda will be cannot now be determined, but its wide dispersion, its energy and aggressiveness are sufficient to arouse in us anxious thought.

4. The matter which should, perhaps, give us school men greatest concern is the apparent drifting apart of present day culture and evangelical Christianity. Education without Christianity becomes paganism, while Christianity without education is liable to degenerate into mere emotion and superstition. It should be one of the prime functions of our schools and colleges to keep these two together, inseparably united in holy wedlock. I think there can be no question about the tendency of higher education to become alienated from evangelical Christianity. This alienation varies greatly in degree. It shades down all the way from Unitarian theism to the utter neglect of religion and even hostility to the fundamental concepts of religion and consequent blank atheism. At the same time we remember with gratitude that there are generally thoroughly Christian professors in our institutions of higher learning and perhaps an even greater proportion of Christian students. The distressing feature of the situation is what seems to be a *clear tendency* toward the weakening or complete abandonment of religion in institutions of higher learning. This is one of the most serious elements in the status of Christianity at the present time.

Of course, this situation is nothing new. The American colleges were almost entirely irreligious in the latter part of the eighteenth and the early part of the nineteenth century, and the situation now is far better than it was then. The Rationalism of the eighteenth century almost completely robbed the colleges of their faith. There has always been active and aggressive unbelief in the world except when it is suppressed by bloody force. Doubtless there

always will be such unbelief. Its presence should not surprise or alarm us while it must distress and awaken us to Christian activity.

It is just here that the Christian colleges have their opportunity. They *must* train the whole man—body, mind, and spirit. They must preserve our Christian faith with our culture and train a leadership that will be Christian in all the walks of life. State and independent schools are training the minds and hands of men, but only the Christian school can assure a well-rounded man whose culture will be sanctified by religion. Nothing can ever destroy or even compete with the Christian school if we are faithful at this point. The fundamental problem of the Christian school is money sufficient to compete with other schools in equipment and strength of faculty.

To render this service adequately is not an easy task. Our students have the same sinful human nature that other students have. They come from homes and churches that often have failed to Christianize them; they are subject to all the doubts and temptations that youth is heir to, and are under our care during the most difficult period, from the moral and religious standpoint, in the whole course of human life. Our administrators and professors are all human beings with their quota of limitations and weaknesses. Hence we need not expect completely satisfactory results. But we must exert ourselves to the utmost to preserve and strengthen the moral and religious life of the young people committed to our care. If we of the Christian schools cannot unite culture and Christianity it cannot be done. The responsibility is a solemn one of immeasurable importance.

There is always difficulty somewhere. In the eighteenth century it was in the field of philosophy. Just now it is in the field of the natural sciences, and especially in biology. These difficulties arise largely from the tendency of a specialist in one

field of thought to assume, on one ground or another, authority in other fields where his knowledge and the methods of his department are not applicable. He assumes to know too much; hence there is conflict between him and some specialist in another field who may also be assuming to know too much outside his field.

The illustrations of these conflicts between some form of culture and our religion are numerous. Sometimes the scientist assumes to be an authority in religion because he is a great scientist. Recall Edison's recent utterances. Sometimes the religionist assumes to be an authority in the sciences, judging scientific questions from his understanding of his creed or his interpretation of Scripture. Recall the outcry of the religionists against nearly all the great scientific discoveries of modern time—the beginnings of chemistry, which was stigmatized as "the black art"; the discoveries of astronomers proving that the world was round and revolved around the sun; the findings of the geologists, who maintained that the earth was brought to its present form by a long process; the work of the anthropologists, who found that man had been on the earth longer than Archbishop Ussher thought he had. These long and bitter controversies could have been avoided if the religionist had kept to his field of the relation between man and God, where he is supreme, and left the scientist to his investigations in that matter, which is his peculiar field. A fact is a fact, and must finally be recognized as such by all rational human beings. No newly discovered fact has ever permanently shaken the faith of men in God and Christ, and, in my opinion, never will "All truth is orthodox." The field of religion is *personality*—God, man, and the relations. The field of the natural sciences is *matter and force*. Wherever the workers in either field invade the other it is by inference and assumption, and is sure to involve us in conflict. The natural sciences have already rendered immense service

mankind, and that service is probably destined to increase. To discredit the sciences in our Christian schools would be a tragic injury to ourselves. Our culture and our schools would immediately sink and our own people would turn away from them. There is a "Christian agnosticism," as Dr. E. H. Johnson pointed out many years ago. It is an unwillingness to make assertions

beyond what we know. Let both the scientist and the religionist adopt this policy, and our hearts will no longer be made to burn within us because of conflict between science and religion. Fortunately, we are not forced to the frightful choice of religion *or* culture in our Baptist schools. We can have both religion *and* culture, and this is our supreme and allotted task.

THE SOUTHERN BAPTIST UNIVERSITY

RUFUS W. WEAVER, D.D., LL.D., *President Mercer University, Macon, Ga.*

(Address before the Southern Baptist Education Association)

THE progress made by the Baptists in the field of education during the past five years is set forth in the Minutes of the Southern Baptist Convention which cover this period. The Education Commission in 1918 recommended to the Convention that \$15,000,000 be raised for education. It was my privilege to write the following report for the Education Commission which the Convention adopted:

"In order that this program may be effectively carried out, the Education Commission requests the Convention to instruct the Commission to present the apportionments in this plan to each State Convention for approval and ratification, seeking to secure such co-operation among the State Conventions and other interested agencies, including the Woman's Missionary Union and the Laymen's Movement, as may be necessary to make this movement a South-wide educational campaign under the auspices and general direction of the Southern Baptist Convention, and to report to the next meeting of the Convention a definite plan of procedure for the successful consummation of the proposed five-year campaign."

The committee to which the Convention referred the matters presented by the

Education Commission reported in part as follows:

"The minimum needs of our various states for denominational education amount to \$15,000,000. The man to whom this amount seems large is out of touch with modern life. A little undertaking in the face of a large duty is unworthy of Southern Baptists. We have reached the point in all of our states where Baptist schools either must be taken care of financially or must close their doors in justice to all concerned."

At the time this report was made, May 15, 1918, our Southern Baptist colleges were owing over \$3,000,000. The sum of all their endowments amounted to only \$5,470,000. The total assets of the one hundred and fourteen schools and colleges owned and controlled by Southern Baptists represented an investment of barely \$20,000,000.

The Southern Baptist Convention met the following year in Atlanta, Georgia. The 75 Million Campaign was projected with the agreement that this united endeavor should include the special campaign of \$15,000,000 authorized in 1918 for the Baptist schools and colleges of the South. The Education Board was created and the Education Commission ceased to exist.

The year 1919 will always be remembered as a period marked by patriotic en-

thusiasm, unparalleled material prosperity and flaming devotion on the part of our Baptist people in promoting the 75 Million Campaign. A notable meeting was held in Atlanta immediately following the Southern Baptist Convention in May, 1919, for the purpose of distributing the sum of \$75,000,000 which Baptists proposed to raise. It was my privilege to be present. For two days the discussion raged as it only could have raged when Baptists are disputing about money for the Lord. It was the fact that a year before, the Convention had authorized a minimum of \$15,000,000 linked with the statement which I was able to make regarding the actions taken by the State Conventions throughout the South approving of the plan and agreeing to raise for education \$24,500,000, which led the Executive Committee of the Southern Baptist Convention to determine that in the effort to raise \$75,000,000, \$20,000,000, an amount equal to our total investment in all denominational education, should be raised. Southern Baptists set about to double the amount invested in educational institutions and to do this within a five-year period.

When the campaign was ended the share of education in the \$92,500,000 pledged, amounted to \$24,600,000, the largest sum of money ever subscribed for education at one time by our Baptist people in all their history.

When the Convention met in Washington, D. C., in 1920, the newly formed Board of Education referred to the Convention a memorial relative to the equity of Baptists in the George Washington University. The committee to whom this matter was given recommended the appointment of a special committee, "to investigate the whole question of theological and university education, including also an inquiry as to the desirability of establishing a great Baptist University, to be located at Washington, or to found two such institutions, one to be east and the other to be west of the Mississippi River." Thus there

was brought forward as a result of our success in campaigning for educational funds, the question of whether Southern Baptists should undertake to promote one or two institutions of genuine university grade? This committee recommended the establishing of another theological seminary and called for proposals to be made by communities or by states desiring to develop a present institution into a university or to establish a new institution of university grade.

During the year that followed requests were sent to all of the representatives of education in the several states, asking for proposals. Some interest was expressed by Baptist leaders in Virginia, Tennessee and Alabama. The only state to take definite action was Georgia. The memorial from the Georgia Baptist Convention was presented by officials of that body at the recent Jacksonville Convention and is as follows:

"A MEMORIAL FROM THE BAPTIST CONVENTION
FOR THE STATE OF GEORGIA TO
THE SOUTHERN BAPTIST CONVENTION

"Brethren: Ninety years ago the Baptists in the states of Virginia, North Carolina, Georgia and Kentucky were profoundly interested in the betterment of our Baptist ministry. The institutions which were founded within the decade beginning 1829 came into existence primarily for the education of young preachers. In their outset these institutions were by present standards only academies or institutions each having a theological department. Since 1829 the curriculum has been expanded greatly and many cultural courses have been added. Subjects the names of which were unknown to our forefathers are now an integral part of the regular college course. Our Southern Baptist colleges have kept step with educational progress.

"Today there is a well recognized distinction between the college and the university. A considerable number of insti-

stitutions formerly ranking as colleges, most of them in the North, have multiplied their resources, have greatly enlarged their teaching force, and have increased the number of schools and colleges organized under one administrative head so that now they merit recognition as American universities. Practically all of these institutions of university grade describe themselves as non-sectarian and have no official connection with any religious body.

"Southern Methodists are undertaking to establish two institutions of university grade, one in Atlanta, Georgia, and the other in Dallas, Texas. If the champions of Christian education earnestly desire that the professorial chairs of our institutions shall be filled entirely by men who are faithful followers of our Lord, interpreting the Bible in harmony with our Baptist views, they must establish schools of university grade where our future professors may be trained; for the time has come when every standard college is compelled to secure men with post-graduate training to fill each professorial chair.

"The Georgia Baptist Convention acting for itself and for the Board of Trustees of Mercer University tender to the Southern Baptist Convention the control of the said institution by the nominating of each of its trustees on the basis that representation from each state east of the Mississippi River shall be conditioned upon the amount of money which each state shall pay toward the development of Mercer University.

"The Georgia Baptist Convention enters into an agreement to elect only those nominated by the Southern Baptist Convention, provided this proposal is adopted.

"This tender includes the transfer to the Southern Baptist Convention of the control, management, use of property and income from endowment, which together now amount to \$1,600,000 and which will be increased to over \$2,000,000 by the end of the 75 Million Campaign. To this amount Georgia Baptists agree to raise

within the five years succeeding 1924 the sum of \$2,000,000 additional for the development of Mercer University as a university, and the City of Macon, through its Chamber of Commerce, agrees to give the sum of \$500,000 on condition that Mercer University shall be recognized as an institution of university grade fostered by the Southern Baptist Convention, and that during the five-year period succeeding 1924 the Southern Baptist Convention will agree to add to the above sum \$2,500,000, making the total assets of the institution not less than \$7,500,000.

"The Georgia Baptist Convention, believing that an institution of the grade proposed, should provide opportunity for the education of the leading professions, proposes with the approval of the Southern Baptist Convention to establish the scientific schools of medicine, dentistry and pharmacy in the City of Atlanta, the college and the other schools to retain their present location in Macon, Georgia.

"Realizing that this proposal should be discussed throughout the bounds of the Southern Baptist Convention, we, in behalf of the Georgia Baptist Convention, request that a committee shall be appointed by this body who shall report their findings at the next annual meeting of the Southern Baptist Convention."

The special committee to whom this memorial has been referred met on the 19th of December in Birmingham, Alabama, and agreed to report, asking for further consideration of the matter by the Convention, due to the fact that there were developments in connection with Mercer University of such far reaching character as to call for a longer period before the result could be announced.

This review of recent educational history will enable us to discuss the question of the desirability of a Southern Baptist University as a concrete proposition and not as an academic question.

There are, however, certain academic questions which perhaps should be con-

sidered; among them, what is a university? In point of fact, we have a number of Southern Baptist universities: the University of Richmond, Furman University, Union University, Baylor University, the Oklahoma Baptist University, Stetson University, as well as Mercer University. Some of us have been reluctant in the use of the name "university," preferring "college" as a more appropriate title in describing the work done in the institution. This feeling has been accentuated by the fact that there are universities like the National American University which gives degrees of D.D., LL.D., Th.D., upon the recommendation of friends, the performance of a certain amount of work to be done by correspondence and the payment of a nominal fee for the diploma; or the American University operated for a year by the Ku Klux Klan which had more members in its faculty than students, and almost as many buildings as members of the faculty. Educational institutions have been placed in practically the same position that ministers find themselves today with regard to the degree of D.D. The distribution of this honorary title has been so generous and made with such a lack of discrimination that it is a disgrace for a preacher not to have the title but its possession is no occasion for pride or boasting. So with regard to the institution called university.

Since Mercer University is the oldest Baptist institution in America calling itself a university, with the exception of Brown University, which changed its name from Rhode Island College to Brown University in 1804, it may be interesting to know the reasons why this name was chosen rather than that of college. Madison University, now Colgate University, bore in 1833 the name of Hamilton Literary and Theological Institution. The reason that the name university was chosen was due to the fact that the Theological Seminary connected with the college was considered to be more important to the denomination than the college itself, and in

founding the institution it is described as "The Mercer University embracing literary and theological instruction."

Union University, established at Murfreesboro, Tennessee, in 1840, gave some theological instruction. The same may have been true regarding Furman University, established in 1851. In the list of theological institutions given in the American Baptist Register for 1852, Furman Theological Seminary appears along with Mercer Theological Seminary. The founding of Baylor University was due to the influence of William Melton Tryon, who was first a student and later a teacher in Mercer Institute. He participated in the effort to raise \$100,000 which led to the establishing of Mercer University in 1837. He was for some time the financial agent both for Mercer University and Columbian College. Going to Texas as a missionary sent by the American Baptist Home Mission Society, he became interested in the establishing of an institution similar to Mercer University. Judge R. E. B. Baylor, writing March 1, 1859, says: "It is due to Brother Tryon to state that with him originated the project of establishing a Baptist university in this country. He first suggested the idea to me and I immediately fell in with it. Very soon thereafter we sent a memorial for a charter to the Congress of the Republic. As I was most familiar with such things, I dictated the memorial and he wrote it."

The use of the name "university" in connection with Baylor University is no doubt due to the fact that William Melton Tryon was inspired to reproduce in the Republic of Texas an institution which would conform in every way to his Alma Mater, Mercer University.

It is evident that the founders of our Baptist institutions distinguished between the academy and college on the one hand, and the college undertaking to do theological work on the other.

Dr. D. C. Gilman, President of Johns Hopkins University, says: "In the United

States the word 'university' has been applied to institutions of the most diverse character, and it is only since 1880 or thereabouts that an effort has been seriously made to distinguish between collegiate and university instruction; nor has that effort yet completely succeeded.

"The institutions in the United States which claim to be universities, in the world-wide use of that designation, recognize these principles and, so far as their means allow, adhere to these methods: 1. There is a disciplinary stage in education which is the requisite introduction to the higher and freer work of the university. This is the sphere of the colleges. 2. The success of the higher work depends upon the intellectual and moral qualities of the professors. No amount of material prosperity is of value unless the dominant authorities are able to discover, secure and retain as teachers men of rare gifts, resolute will, superior training and an indomitable love of learning. 3. The professors in a university should be free from all pecuniary anxiety, so that their lives may be consecrated to their several callings. Pensions should be given them in cases of disability, and, in case of premature death, to their families. In methods of instruction they should have as large an amount of freedom as may be consistent with due regard for the co-operation of their colleagues and the plans of the foundation. 4. The steady improvement of the libraries and laboratories is essential if the institution is to keep in the front line. The newest books quickly deteriorate and must be superseded. 5. For all these outlays large endowments are required. To a considerable extent reliance must be placed on wealthy and public-spirited citizens. In order to enlist such support, the members of a faculty should manifest their interest in public affairs, and by books, lectures, and addresses should inform the public and interest them in the progress of knowledge. 6. Publication is one of the duties of a professor. He owes it not only to his

reputation but also to his science, to his colleagues, to the public, to put together and set forth, for the information and criticism of the world, the results of his inquiries, discoveries, reflections and investigations. Qualified students should also be encouraged, under his guidance, to print and publish their dissertations."

Johns Hopkins University influenced for a period our conception of what a university should be more than any other institution located in the South, and perhaps in the entire nation. It may be safely said that this institution became the norm for the universities which aspired to attain recognition for thorough scholarship and for research work. The rapid development of state universities seeking to promote the welfare of the citizens of the state has led to the growth of institutions which do not conform to the spirit and the genius of Johns Hopkins University.

Dr. Gilman thus describes the transition from college to university made by the older institutions:

"Harvard and Yale were children of the Congregational churches, Columbia was fostered by the Episcopalians, Princeton by the Presbyterians, Rutgers by the Dutch Reformed, and Brown by the Baptists. Around or near these nuclei, during the course of the nineteenth century, one or more professional schools were frequently attached, and so the word 'university' was naturally applied to a group of schools associated more or less closely with a central school or 'college.' Harvard, for example, most comprehensive of all, has seventeen distinct departments, and Yale has almost as many. Columbia and Pennsylvania have a similar scope. In the latter part of the nineteenth century Yale, Columbia, Princeton and Brown, in recognition of their enlargement, formally changed their titles from colleges to universities."

This survey would be incomplete without a recognition of the far-reaching influence of German universities who through their graduates have influenced our Amer-

ican institutions more than the universities of Great Britain or of Europe outside Germany.

This survey leads to the following statement: A university is an educational institution which in addition to giving the regular four years of standard college work, provides professional schools in which the standards set by proper national standardizing agencies are met and in which there is given opportunity for research work leading to post-graduate degrees.

The requirements now made for the profession of teaching cannot be adequately met by training except in an institution which meets fully the definition that I have just given of a university. Practically all of these institutions are in the North and West. There are a few schools in the South which in a limited way are fulfilling the terms of this definition.

When I was a student in Johns Hopkins University that school provided a regular under-graduate college course, and its post-graduate work was divided into philosophy and medicine. Harvard has seventeen or more departments or schools. The tendency in these institutions is not at all favorable to the promotion of evangelical religion.

One of the foremost scholars in the North, Dr. J. H. Leuba, professor of psychology in Bryn Mawr, has made a thorough scientific study of the religious attitude of the leading professors in our American universities and reaches the conclusion that the beliefs in a personal God and in personal immortality are disappearing in the thinking of those who are recognized as America's greatest teachers. In conclusion he says: "The essential problem facing organized Christianity is constituted by the wide-spread rejection of its two fundamental dogmas—a rejection apparently destined to extend parallel with the diffusion of knowledge and the moral quality which makes for eminence in scholarly pursuits." He finds that skepticism and pronounced unbelief increase as one

passes upward from class to class in college. The conclusion he reached based upon the study of assembled facts was that these students "are grovelling in darkness. Christianity as a system of belief is utterly broken down and nothing definite, adequate and convincing has taken its place. Each one believes as he can and few seem distressed at being unable to hold the tenets of the churches."

As the investigation passed from students to professors, the results became more disturbing. He groups these teachers under two heads—"the lesser" and "the greater," and "the greater" including only those whose names in "America's Men of Science," a book in which there is listed the scientists of the United States, are indicated as being eminent authorities in their chosen field of science. There is much more skepticism and unbelief among the greater than among those of lesser standing. Limiting the summary of his report to the class of university professors described as "the greater," the following percentages are given: Only thirty-four and eight-tenths per cent. of these eminent men of science who teach physics believe in God; sixty-five and two-tenths per cent. of them are either agnostics or disbelievers; only sixteen and nine-tenths per cent. of the biological scientists believe in God; twenty-four and eight-tenths per cent. are agnostics and doubters, while fifty-nine and three-tenths per cent. do not believe in God at all; thirty-two and nine-tenths per cent. of the professors of history believe in a personal God and the remainder are either doubters or disbelievers. The sociologists are undertaking in a scientific way to solve the problems of human society. Nineteen and four-tenths of these representatives and eminent teachers believe in God, while nearly three-fourths of them disbelieve altogether in the personality and the sovereignty of God. The psychologists are today recognized as exerting the greatest influence in the domain of education. Everyone who is preparing to teach is expected to study thoroughly this science.

The reports which Dr. Leuba secured as the result of his questions addressed to the psychologists are the most disturbing of all. He found only five of these men out of thirty-eight eminent psychologists to whom he addressed his inquiries believed in a personal God, and only three who declared a belief either in conditional or unconditional immortality.

It may be said that these conclusions arrived at by the sending of questions to these representative professors do not furnish to us a sound basis, since these answers were not secured from everyone. However, they do indicate a drift which is indicative of a condition in the realm of higher education which evangelical Christians cannot longer endure.

From the survey of these facts, the conclusion for us can be none other: The time has come for Southern Baptists to maintain, whatever may be the cost of the sacrifice required, institutions of university grade in which only Christian men active in the service of Jesus Christ, men who trust Him as their personal Savior, men who give to Him a devotion unqualified and unrivaled shall enjoy the privileges and shall bear the responsibilities of training the leaders of the next generation; and further that these institutions, in order that their loyalty to evangelical religion shall be preserved for all the future must be placed under the control of Southern Baptists, not that academic freedom shall be hindered, but that these institutions shall be Christian, the realization of which involves loyalty to truth no less than loyalty to Christ; for He is the truth.

The great universities of the North not only are not "bringing every thought into captivity unto the obedience of Christ" but increasing numbers of their learned professors are teaching their students so as to lessen, if not destroy, the students' faith in our risen Lord. Southern Baptists are called to found an institution which will be true to the faith of our fathers, whose teachers shall be informed with re-

gard to the facts and discoveries of this progressive age and who shall so train the youth that when they go forth into life they shall be equipped for leadership, having regnant in their hearts the purpose to obey unhesitatingly Jesus Christ, being ever aggressive in the propagation of saving truth, giving themselves wholly to the task of bringing this world into subjection to our Lord.

Since the matter is now pending before the Southern Baptist Convention, it is proper and desirable that Southern Baptist educators shall discuss freely the question of whether Southern Baptists should co-operate with the Baptists of Georgia in making Mercer University an institution of true university grade? Your attention has been called to the fact that Mercer University is the first in name among Southern Baptist educational institutions to be called "university," and that the reason for this name being chosen in preference to that of "college" is traceable to the fact that theological education was the most important part of the instruction to be given, as is indicated by many statements made by those who participated in its foundation.

The development of Mercer University during the past five years has been remarkable. The assets of the institution have increased over one hundred and twenty-five per cent.; the student enrollment shows an increase of four hundred per cent.; the ministerial student enrollment seven hundred per cent., while the income from tuition and fees shows an increase of approximately one thousand per cent. Where there were in 1917-18 sixteen professors and student assistants paid by the Treasurer of Mercer University, there are now seventy-four professors, instructors and student assistants. The professional schools which form a part of the University meet every standard made by the national standardizing agencies.

The School of Theology, with one hundred and sixty-eight students enrolled, with a faculty of thirteen members, is giving

three full years of distinctly theological work.

The School of Law, presided over by Judge William H. Fish, who retired from the Supreme Court of Georgia where he had served sixteen years as Chief Justice, has a faculty of eleven men, four of whom are giving all of their time to teaching.

The School of Journalism, the School of Commerce, the School of Education provides special professional courses leading to collegiate degrees. The Graduate School has made this year requirements for the Master's Degree, which will place our graduates by the tests of scholarship upon a level with those who take this degree from universities of the highest recognized standing.

The question will be naturally asked, why should the Baptists of Georgia, in view of the progress of this institution, desire the Southern Baptist Convention to take over its control and to contribute to its further development? Certainly it was not done because of any desire on the part of those who are promoting the interests of Mercer University to secure a position more favorable than that which is enjoyed by other Baptist educational institutions. The sole purpose which has inspired those who are leading in this matter has been that of performing a service believed to be greatly needed in the realm of Christian education.

The establishing of the School of Theology, giving courses similar to those in other theological seminaries, grew out of a condition which exists in Georgia and the adjacent states. A limited number of young men five years ago were in college preparing for the ministry, most of them coming from country districts. Out of the twenty-four hundred Baptist churches in Georgia, over two thousand are country churches served by men who have had limited educational opportunities. Many of these were ready to make any sacrifice to get a better education. Most of them are married. In order to provide thorough training for them, it became necessary to

work out some plan in which there would be no lowering of educational standards and yet an opportunity should be given to them for study. I have not the time to detail the history of this development. We have now living in Macon, most of them housed in cottages on the Mercer University campus, fifty married Baptist ministers with their families. Nearly all of these married men are serving their churches more efficiently than they were able to do before coming to Mercer University.

We have in our Baptist schools in Georgia nearly two hundred and fifty men preparing for the ministry, while there are many more who are in attendance now upon our state high schools who soon will enroll in Mercer University. These young men represent a higher social and intellectual level than the candidates for the ministry which we have been receiving in the past. They have been trained in the B. Y. P. U., and it is largely due to work of this organization that our Southern Baptist ministry is being transformed.

The work of these ministerial students has been nothing less than astounding. A careful record has been made and all duplicates have been cut out in the reports brought to my office. These reports show that these young ministerial students have in the past three years, working almost entirely in the summer months, brought into the fellowship of our Baptist churches eleven thousand and eighty-one members. So far as I know, no educational institution on earth which does not exist solely for the training of students for the ministry can show such a record as this. During the past summer the number of baptisms reported by the Mercer University ministerial students was only two hundred and sixteen less than the total number of baptisms reported by all of the state missionaries, state evangelists and state secretaries working under the direction of the Georgia Baptist Convention.

The development of the Theological Seminary in connection with Mercer Uni-

versity was due also to this being the work for which the institution was first planned and for which more than \$100,000 had been given in endowment funds, the income of which had been diverted from theological to college education. We have found that the co-ordination of a School of Theology with the work of a college has enabled us to meet the urgent needs of ministerial students with limited time, better than these needs can be met by their attending either the college or the seminary.

The School of Law has been affiliated with Mercer University for over fifty years, but is now an organic part of the institution. The Graduate School undertakes to maintain the best standards of such a school. We have an agreement with Columbia University whereby our students at the end of three years are admitted to the post-graduate School of Mines, Chemistry and Engineering. We give also three years of pre-medical work. Had this program which I have outlined been the field in which Georgia Baptists felt their ministry of education should be confined, no memorial would ever have been given to the Southern Baptist Convention, for the Georgia Baptists are able to take care of all these features of education. Three successive Conventions have pledged the Baptists of the state to raise \$5,000,000 for Christian education, and of this amount two and a half millions are to be devoted to theological and post-graduate instruction in connection with Mercer University.

However, when we face the problem of providing an institution in which young men preparing for any of the leading professions may be fitted for their chosen careers in an institution controlled and supported by Baptists, in an institution where our interpretation of Christianity can be freely and fully given, we find that it is impossible for the Baptists of our state acting alone to meet this expense. It was solely on this account that the

memorial was presented to the Southern Baptist Convention.

The most expensive form of education today is medical education, and I make bold to prophesy that the time is soon coming when the next most expensive form of education will be that of dental education. The last twenty years have witnessed the disappearance of scores of medical colleges. They have been destroyed in large measure by the aid given to favored institutions by the Rockefeller Foundation and the Carnegie Foundation, enabling these favored institutions to maintain standards so high that the other medical schools were soon put out of business.

In planning to develop Mercer University into the Southern Baptist University, the primary consideration was given to the establishing of a medical and a dental school of the highest grade. The trustees of the Georgia Baptist Hospital, located in Atlanta, Georgia, promptly agreed to transfer their property to Mercer University. The President's Club, representing fifty-two civic organizations in the City of Atlanta, have pledged their full support to the promoting of dental and medical education by Mercer University. The object is to make Atlanta the clinical center of the South, and to do this Southern Baptists must have a great hospital as a part of a great medical institution.

Our memorial asks of Southern Baptists \$2,500,000, and it is expected that if this gift is made every dollar of it will go into the promotion of the medical and dental schools of Mercer University in Atlanta. We cannot hope to maintain the standards required and to compete with other medical schools unless we have in property and endowment not less than \$4,000,000.

There is now pending negotiations with a dental school in Atlanta, the largest in the South, with a student body greater than the combined student enrollment of all of the dental schools east of the Mississippi River and south of the Ohio,

whereby this institution shall become an integral part of Mercer University. The terms of the merger have been practically agreed upon.

One of the great foundations through its representative has indicated a willingness to co-operate in making this the best dental school in the South. A visit will be made shortly by this representative to Atlanta and to Macon. The situation is so full of promise that I dare not give you facts which furnish almost assurance regarding the matter. If this merger with the dental school is consummated, it must be followed soon with the establishing of a medical school in conjunction with the dental school and the hospital.

Years have been spent in promoting this plan for a great Southern Baptist University. The preliminary work has been accomplished. The critical hour is at hand. Are Southern Baptists willing to co-operate with the Baptists of Georgia, with the great foundations interested in dental and medical education and by a comparatively small gift secure to Southern Baptists the control of an institution which will be

by every standard which can be made a university of the highest grade? The failure to co-operate will mean that unless Southern Baptists can produce a multi-millionaire who will attach his name to some new institution, there is but little hope of there being developed within the next half century an institution such as Mercer University may become.

The question takes on this form of inquiry: Do Southern Baptists wish to educate their professional leaders who shall be equal in every respect to those who graduate anywhere else in an institution which they control and in which their interpretation of Christianity may be freely taught? If they do not desire this, then the memorial should be rejected. If they do desire this, then I make bold to say to you who represent the educational interests of the entire South under Baptist control, that the wise, statesmanlike and generous course for you to pursue would be on this occasion to say that this proposal commends itself to your judgment and that you believe the Southern Baptist Convention should give to this memorial favorable consideration.

MILES O. PRICE,
LIBRARIAN, UNIV. OF ILLINOIS,
CHAMPAIGN, ILLINOIS.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

VOL. V

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No. 5

EDUCATIONAL NOTES

We note with joy that a number of our schools have had extensive building and improvement plans completed during the vacation.

The school under church control never had a better opportunity than at present, nor was there ever any greater need for a Christian type of education than now.

Attendants at the World Alliance in Stockholm say that the exhibit of our Education Board was one of the best there. It was composed of a series of pictures of our schools.

We congratulate Ouachita College and the Baptists of Arkansas upon their success in their endowment campaign. This will enable the college to realize its great program for improvements.

This issue carries reports of the school openings. We have other reports that were crowded out; these will be run later. It is cause for great rejoicing that the school report records broken by the increase in enrollment.

Word comes that an article on education by Dr. W. C. James has been translated into Chinese and Portuguese for use as missionary information and inspiration. Thus the work of Christian education reaches out to other lands.

We welcome a number of new presidents of our Baptist Colleges: E. V. Baldy, Judson College, Marion, Ala.; Miss Carrie U. Littlejohn, Acting-President, Woman's Missionary Union Training School, Louisville, Ky.; H. C. Wayman, William Jewell College, Liberty, Mo.; Chas. P. Weaver, Chowan College, Murfreesboro, N. C.; E. L. Atwood, Tennessee College, Murfreesboro, Tenn.; Edgar Godbold, Howard Payne College, Brownwood, Texas; C. G. Truitt, Rusk College, Rusk, Texas. In addition to these quite a number of academies have new principals. We wish for all these a successful administration.

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COLLEGES OPEN WITH RECORD ATTENDANCE

HOWARD COLLEGE, JOHN C. DAWSON, PRESIDENT, BIRMINGHAM, ALA.—Howard College has had the best opening in the history of the college. Over four hundred regular students have already enrolled, and by the second term the number should reach five hundred. In addition to the regular work the college maintains an extension department giving afternoon and Saturday classes to the public school teachers of the Birmingham District. The enrollment in the extension department is expected to be more than one hundred. Over a thousand students were enrolled in the recent summer school, and the annual enrollment in all departments should reach a total of sixteen hundred. The attendance has almost quadrupled in three years.

The scope of student government is being enlarged this session. In addition to their past duties the students have agreed to take complete charge of attendance on chapel and to co-operate with the faculty and administration in securing proper class room attendance.

The Berry Athletic Field has been greatly improved during the summer. Besides work on the field itself, a new fence has been placed about the field and seats have been installed capable of seating a thousand people. More than fifty students are out for football practice each afternoon.

This year the freshmen are required to live in the dormitory. Dr. and Mrs. W. N. Thomas have been placed in charge. The college is making an earnest effort to take proper care of young boys. Dr. and Mrs. Thomas by virtue of their broad experience, culture, and sympathy with young people, are well fitted for becoming father and mother to the boys. Dr. Thomas is professor of Latin and Greek.

Last year the students and faculty attended the State Convention of Alabama Baptists in a body. Plans are being laid for taking the whole student body to the Centennial Convention of Alabama Baptists at Montgomery in November. Howard College is training future supporters of the Convention.

One of the most remarkable features of the new session is the great interest displayed by the students in music. There are a large number of students enrolled who are interested in musical activities and who have had previous musical training. A brass band, an orchestra, a glee club and a college chorus have already been organized. A whole string orchestra entered college from one of the high schools.

There is a rapidly rising tide of interest, not only among Baptists, but among other people of Alabama, for Howard College. The present session promises to be by far the most successful in the history of the institution.

JUDSON COLLEGE, E. V. BALDY, PRESIDENT, MARION, ALA.—The eighty-sixth session of Judson College has begun under most favorable auspices. Dr. E. V. Baldy of South Carolina took charge of the school on September 1. On the 13th of September the regular opening occurred. Mr. Ernest Lamar of Selma, President of Board of Trustees, was present to help give things a right start. Dr. L. O. Dawson of Tuscaloosa and Mrs. L. J. Haley of Birmingham were speakers of the morning. The ministers of the several churches in Marion, the heads of the schools, visiting and local alumnae, were in attendance. Due tribute was paid to the retiring president, Dr. P. V. Bomar, while promise of loyalty

and co-operation to the new administration was made.

Judson has recently received a check for \$71,777.75 from the General Education Board and is expecting more money from the 75 Million Campaign, and in a few years will have a half million endowment.

The Board of Trustees are already planning for additional modern dormitories. Many improvements and repairs have been made during the summer vacation. New furnishings, rugs and shades have been bought, new ranges have been installed in the kitchen, and the infirmary has been renovated.

Dormitory capacity is taxed and there is now a waiting list of students.

It is probable that Judson will have an academy within the next twelve months. This will not only fill a great need but give opportunity and occasion for other things the college wishes to bring about.

A number of the teachers spent their summer in study. Miss Grace K. Mays, Director of Physical Education, attended the Harvard Summer School. Mrs. Eva Lyles Wilkinson, head of the Art Department, studied at Chicago Art Institute. Miss Winifred Moore, teacher of French, was abroad and won honors at the University of Paris at Besoncon. Miss Eleanor Floyd did work at Chicago University, devoting her time to the Spanish language. Mrs. Pauline Gurganus, head of Department of Voice Culture, studied with a representative of the Witherspoon Method at Cincinnati.

As head of the Violin Department comes Miss Jessie M. Tait of Kirkwood, Mo. Miss Tait finished at the Southern Conservatory, Memphis, Tenn., and has studied at Cincinnati Conservatory, doing three years' work under Tirindelli, has studied three years with Michel Gusikoff, St. Louis. Her experience embraces Kroeger School of Music, St. Louis, assistant to Gusikoff, St. Louis.

Mr. H. H. Snuggs of Bath, S. C., is the assistant professor of natural sciences. He

comes recommended as a man of high order of scholarship and a successful teacher. He has B.S. Degree from Georgetown College and has done graduate work at the University of Chicago.

Miss Polly Gibbs is one of the instructors in piano. She is a graduate of Henderson-Brown College, Arkadelphia, Ark., and graduate in music of Northwestern University, and has taught in her alma mater.

Miss Parthenia George comes as librarian from Galloway College, Searcy, Ark. Miss George received her early education at Mobile, Ala., and later at Helmuth College, London, Ontario. After her course in library science she did reference work at the state capitol in Montgomery and her apprentice work was done at Carnegie Public Library in Montgomery.

Miss Irene Virginia Ulmer of Savannah, Ga., will be head of the Expression Department. Miss Ulmer is a graduate of Curry School of Expression of Boston.

ALABAMA CENTRAL COLLEGE, J. H. FOSTER, PRESIDENT, TUSCALOOSA, ALA.—Central College burned down a little over two weeks ago. As I saw it burn to ashes I thought that would be the end of the college work. The trustees insisted that we were not here merely to hold a great building but to build a great junior college; that if there was any necessity for it before the fire it was just as necessary since the destruction of the old college building, so we are continuing with our work.

It was necessary for us to give up about eighty of our college students and a number of those who had registered for high school. We are doing the high school work with an increase in attendance over last year. Much of our equipment was destroyed but we are preparing to replace it. The Tuscaloosa people are intending to rebuild and we hope by this time next year to be in a building adapted to school purposes and as well equipped as any in the state.

OUACHITA COLLEGE, CHARLES E. DICKEN, PRESIDENT, ARKADELPHIA, ARK.—The thirty-eighth year was opened at Ouachita College on September 19. Dormitories for both boys and girls were filled to capacity at the opening of school.

During the past summer the Baptists of Arkansas raised for Ouachita College a cash endowment of \$200,000. Last spring the General Education Board of New York gave to the college \$100,000, provided they would successfully complete a \$400,000 campaign. Three years ago the Southern Baptist Education Board appropriated \$100,000 to Ouachita College when we raised \$200,000. The college already had an endowment of \$110,000. This, together with the \$200,000 raised on Arkansas, and the \$100,000 from the General Education Board, and the \$100,000 from the Southern Baptist Education Board gives Ouachita an endowment of \$510,000.

During the last summer the new \$150,000 dormitory for girls was completed. This building accommodates one hundred fifty young women, and is modern in every respect. For the first time in the history of the college the young men are afforded dormitory on the campus by the vacation of the old girls' dormitory. This is filled to the limit. Ouachita will enroll this year more than three hundred fifty students, all doing college work. The Preparatory Department in Ouachita was entirely done away with two years ago.

During the last three years over \$200,000 has been spent for new buildings, and \$400,000 added to endowment this summer with some \$50,000 improvement on the old buildings and equipment. The college properties are free of indebtedness, and outlook is splendid.

CENTRAL COLLEGE, DOAK S. CAMPBELL, PRESIDENT, CONWAY, ARK.—The opening of Central College for its thirty-first session was the most auspicious in the history of the institution. The boarding capacity has been doubled. All of the space is engaged. No field agents have been necessary for the

enrollment of the students. Several additions have been made to the faculty. Three new class rooms have been added. The library has been doubled in size. Bruce Hall, the new \$150,000 dormitory, is full of students.

JOHN B. STETSON UNIVERSITY, LINCOLN HULLEY, PRESIDENT, DELAND, FLA.—John B. Stetson University, DeLand, Florida, registered its students, several hundred, September 12 to 13, and on the 14th classes began their recitations.

At the first chapel exercises the entire faculty appeared in cap and gown. This year President Hulley delivered an address to the students on "The Four-Square Man," holding up an ideal of Christian education based on the development of Jesus who "Increased in wisdom and in stature and in favor with God and Man." President Hulley emphasized from that text the four-sided Christian character—the intellectual, the physical, the spiritual, and the social.

The Baptist Church of DeLand, on the first night of school, gave a big reception to the students in the parlors of the church.

Dr. Thiot, pastor of the church, begins revival services in co-operation with President Hulley next week, aiming to get the students started right in Christian life.

The Liberal Arts, Law School, Engineering, Business Administration, Music, Fine Arts, and the Teachers' College are all crowded and Stetson has a record-breaking attendance for the first day.

SHORTER COLLEGE, D. J. BLOCKER, PRESIDENT, ROME, GA.—The fifty-first session of Shorter College has begun under favorable conditions. A large per cent. of upper classmen are in their places and the enrollment in the freshman class is satisfactory. The total registration is beyond that of last year.

Very few changes were made in the faculty. Miss L. M. Jackson, an A.B. graduate of William and Mary College and

a graduate student of Harvard, has charge of the Department of Physical Education. Miss Givens, formerly of Rockford's Woman's College, heads the Department of Romance Languages. Miss Mary Montgomery is assistant in the department. President Blocker will head the Bible Department.

The new swimming pool, the gift of the Alumnae Association and one of the finest in the South, is adding to the pleasure of the students. The alumnae are very active in support of the college and great things are expected of them.

The recent commencement was one of the most outstanding in the history of the college, marking as it did the fiftieth anniversary of the institution. More than two hundred graduates and former students were present.

We are directing our attention toward increasing the endowment to \$500,000.

EWING COLLEGE, AUGUST GRIESEL, PRESIDENT, EWING, ILL.—The year 1923-24 opened with the best enrollment known for years. The first day witnessed a little over 100 per cent. increase in enrollment to that of the previous year. The college department already shows an increase of over 100 per cent. over that of the past year. Letters continue to come from prospective students. Our dormitories are nearly full. We expect to at least have the girls' dormitory filled by the end of the Fall term.

Other colleges and universities are recognizing the work done at Ewing College. One of our men of last year is doing graduate work at the University of Nebraska. His credits were accepted hour for hour.

BETHEL WOMAN'S COLLEGE, J. W. GAINES, PRESIDENT, HOPKINSVILLE, KY.—During the summer a new building, which will contain the dining room and auditorium, with a capacity of 750, has been under construction. We shall be able to enter this by January 1. The dining room will then be in keeping with the pretty bedrooms and spacious parlors, thus giving Bethel an up-

to-date and handsome college plant.

On September 12th, the college opened with every place in the dormitories taken, besides a good local patronage. There is a quiet, earnest spirit of enthusiasm pervading students and faculty which promises the best year the college has ever had.

Dr. Arthur Fox of Mayfield delivered the opening address, which was a masterful appeal to the young women to prepare themselves for service.

CUMBERLAND COLLEGE, C. W. ELSEY, PRESIDENT, WILLIAMSBURG, KY.—On Tuesday morning, September 4, services incident to the thirty-sixth annual opening of Cumberland College were held in the chapel. This institution first opened its doors to students January 7, 1889, there being only one term in the first year. Also there were only two teachers and one building. Instead of one building, the school now owns eight; instead of two teachers, 25 are now employed; and the enrollment bids fair to surpass that of any previous session. Every available room for girls is taken and only the recent doubling of the capacity of the boys' dormitory enables us to have room for them. The school has now become so well and favorably known that the only solicitation of students necessary is through correspondence from the office.

With one exception, all of last year's permanent teachers have returned this year. Mr. E. L. Schoenike, head of the Department of Manual Training, will be succeeded by Mr. Harry R. Jackson of Shelbyville, Ill. Mr. Jackson is highly recommended by the Eastern Illinois State Teachers College. He will teach Manual Training and coach athletics.

By order of the Board of Trustees, home economics has been made compulsory to all first year high school girls. This will increase the work in that department to such an extent that it has been found necessary to relieve Miss Rickman of the additional duties of Dean of Dixie Hall. In this capacity she will be succeeded by Miss Essie Bryan of Owenton,

Ky. While it has been the plan to make Dixie Hall the home of our college girls, the building has been reserved to its capacity for several weeks and nearly a score of these advanced students have been assigned to Johnson Hall, our other dormitory for girls.

During the summer extensive repairs and improvements have been made to the various buildings and some valuable equipment purchased. The old wing of the boys' dormitory has been painted within and without, which makes it quite as attractive as the new addition to that building. The dining room, kitchen, and dish room at Johnson Hall have been painted and varnished and a much larger range installed in the kitchen. The Manual Training Department has been provided with a new planer and jointer. The library has been completely catalogued according to the Dewey Decimal System of classification, this under direction of the new librarian, Miss Marie Russell Stivers of Cynthiana, Ky., one of our graduates of last year. In short, nearly every day of vacation period has been spent in an earnest effort to bring the entire plant up to the highest degree of efficiency, the aim being to make it as good as any school of its class in the country.

Friends of the college will be glad to know that the institution enjoys highest rating at our State University. It has also been formally accredited by Ohio State University and the University of Wisconsin. Kentucky recognizes it as one of the standard teacher training agencies of the state.

We begin the present school year with 84 students enrolled in the college and 205 in the preparatory department. There are approximately 150 in our grades. This is the largest attendance at the beginning of the first semester we have yet had. All indications point to a most successful year.

BETHEL COLLEGE, GEO. F. DASHER, PRESIDENT, RUSSELLVILLE, KY.—On September 19th, the seventieth year of Bethel College was opened under auspicious circumstances.

A splendid number of young men have again matriculated for the work and they have found a complete renovation of buildings and grounds. The new dormitory for college men is the finest in the state, having in its basement a swimming pool and bowling alleys.

The opening exercises were marked by the attendance of three men who were enrolled at Bethel in the year 1854. Rev. J. E. Hampton, D.D., recently called as pastor at Bowling Green, was the speaker of the morning and brought an inspiring address to the student body at the outset of their college year. No changes were necessary in the faculty and the old school looks forward to a splendid year.

MONTEZUMA COLLEGE, LAYTON MADDOX, PRESIDENT, EAST LAS VEGAS, NEW MEXICO.—In all the Baptists' romantic history of progress, no chapter is more entrancing than that of Montezuma College, Las Vegas, New Mexico. Everything connected with it holds and stirs ones interest. The property of the school was once owned by the Santa Fee Railroad. It was built for a combination of tourist and health resort in the foothills of the Rockies. The main building stands on a noble eminence in a horseshoe of the mountains at the mouth of a beautiful canyon. The mountains wall it in on every side except the opening of the shoe, and thus protected, it has one of the most delightful climates winter and summer in all the West. In summer at an elevation of 6,400 feet above sea level, one needs at least two blankets every night in July and August. Here one may study all the summer long without the touch of weariness. The vigor of life is coursing through one's veins when the people back East are sapped of their vitality from the prostrating heat. Mosquitoes are only a memory of other days, and the doctors have only a theory of the effects of quinine on the human system.

Tourists from all over the United States visit this spot almost daily, and the plaza of the school grounds is constantly covered

with the tents of campers. The scenery of the Alps is no more entrancing than one sees a few miles up the canyon above the school. Sometimes as many as three water falls can be seen plunging over the rocks in one view. The stream is full of the gamest mountain trout that ever swallowed a minnow, and the deer stamp their feet at short range to show the traveler that they know the hunting season does not open for them until November.

On the school campus are both hot and cold springs gushing water in abundance. One student has his garden irrigated with hot water for early spring vegetables.

As I think of my brother pastors back in the hot belts sweltering in the heat of a July day, I can wish for you no more good fortune than that your people would give you a month to spend here for rest and recuperation. Several are doing that now, and by next summer it is the hope of the school that we may have literally hundreds of our tired, worn-out Baptist pastors to come out and spend a vacation with us. We furnish free camping grounds, the finest water to be had, either hot or cold, according to your taste, wood, swimming, fishing, telephone, telegraph, commissary, library and reading room, tennis courts, and a climate that will put more iron into your system in two weeks than ten blood transfusions at the Mayos' sanatorium. Load your Ford with a few blankets, a skillet, coffee pot, fishing pole, bathing suit, tennis racket and your family—if you are fortunate to have one—and come for a real outing to Montezuma College camp grounds. We have nine hundred and ten acres in the campus and plaza, so there's no danger of crowding.

This is the first summer session and more than 150 have been enrolled. The school does regular college work, and also teacher training work for teachers who desire to pursue courses in line with their profession. If you are a tired school teacher and want to take a combination outing and do some study in a climate where studying is a joy in the summer time, you begin now

to lay your plans for Montezuma College in June and July, 1924.

Total enrollment, 221; high school, 80; college, 94; grades, 40; special, 7; ministers, 26; volunteers, 29.

MEREDITH COLLEGE, CHAS. E. BREWER, PRESIDENT, RALEIGH, N. C.—Meredith College opened its twenty-fifth session on September 12th under most favorable conditions. Our enrollment for the past several years has been limited by our rooming capacity. Quite a number of students are given temporary accommodations for lack of regular dormitory space and we depend on a certain amount of shrinkage to provide for the overflow.

At this date we have enrolled 350 boarders, 39 regular students from the city, and 30 specials from the city, making a total enrollment in the college of 419.

We had most interesting exercises on the morning of our public opening. These exercises included reading and prayer by Dr. B. W. Spilman, and addresses of welcome from the pastors of the several Baptist churches in our city, with a more extended inspirational address by Dr. Charles L. Greaves, pastor of the Tabernacle Baptist Church. It is fortunate for all concerned that we are near enough to these wide-awake churches to make it possible for our students to attend their meetings.

It is interesting to know that only two members of our faculty this year have not been here before. This is remarkable, in view of the fact that administrative officers and teachers now number 44. The spirit of both faculty and students is all that could be desired and we are hoping that it is going to be the best year in the history of the college hitherto.

We are all thrilled with the prospect of building a new plant for Meredith within the next two or three years. A beautiful site has been secured two and a half miles west of our capitol and since it contains 130 acres it is regarded as adequate for a long time. Architects have been employed and already tentative plans have been

made which will be inspected and approved by our board of trustees and the Baptist State Convention before any building operations are begun.

The Baptist State Convention in its 1922 session appointed a Ways and Means Commission to report at the next Convention on some financial plan for this great enterprise. That commission will be ready to make its report when the Convention assembles in Gastonia next December. Of course the trustees await the decision of the Convention in all of these matters and will observe the instructions which that body may give. We are hoping that the provisions made will be adequate for the need and will start Meredith College on a great career of service to our denomination and the cause of Christ.

MARS HILL COLLEGE, R. L. MOORE, PRESIDENT, MARS HILL, N. C.—Since the session opened in August, Mars Hill College has enrolled 422, more than 100 of whom are in the junior college. Ten states and three foreign countries are represented by the 70 students who came from beyond the borders of our own state, as follows: South Carolina, 34; Virginia, Georgia, Tennessee and Cuba, 6 each; Washington, D. C., 3; Florida and New Jersey, 2 each; Arkansas, Louisiana, Texas, Mississippi, China, and Brazil, 1 each.

There are 51 ministerial students and a score of young women volunteers. A new B. Y. P. U. has been organized, making eight in all, and every one will make the A-1 standard. The B. S. U. is functioning for the first time and promises to be a potent factor in unifying ideals and efforts towards the realization of the "Campus for Christ."

The faculty, which now numbers 22, has been strengthened by the addition of several new teachers of rather wide experience as school men and denominational leaders. Mr. J. L. Corzine served at one time as Secretary of the Board of Missions of Illinois and later as Field Secretary of Sunday Schools in South Carolina. Mr. I.

N. Carr was for three years at the head of Yancey Collegiate Institute, which, under his management, secured membership in the Southern Association of Colleges and Secondary Schools. Rev. P. L. Elliott, a head of the Mitchell Collegiate Institute and later as Enlistment Secretary for several associations in Western North Carolina, proved his worth as a school man and a wise leader.

Two cottages for teachers' homes have been secured during the summer, equipment for high school physics has been provided, and definite plans laid for beginning work on a new \$30,000 gymnasium. Imperative needs are: a dormitory large enough to accommodate 150 men, a science building with several additional class rooms, a heating plant, and a greater income either from an invested endowment or from annual appropriation for maintenance through either the State or South-wide Board of Education.

CHOWAN COLLEGE, CHAS. P. WEAVER, PRESIDENT, MURFREESBORO, N. C.—Chowan College opened on September 12 for the seventy-sixth session, with unusually fine prospects for the year's work. The first faculty meeting was held on September 11 with Dr. C. P. Weaver, recently elected president of the college, presiding. The entire faculty was present.

Miss Eunice McDowell, who for the past three years has been instructor of Bible and Latin and also dean of the faculty, will this year devote her entire time to the library. Every effort is being made to enlarge the library to meet the growing needs of the college. A plan is now on foot to secure 3,600 new books for the library through the organization of a club on the basis of membership to which will be the gift of a book each month.

Dr. R. E. Clark, recently of Centre College, will have the chair of Bible and History. Dr. Clark is a graduate of Wake Forest and Crozier Theological Seminary, M.A. and Ph.D. of the University of Pennsylvania. For the past two years, Dr.

Clark has been professor of Economics in Centre College, Danville, Ky.

Miss Una Robinson, graduate of Baylor University, is with the college again in the capacity of dean of women and professor of Chemistry and Biology.

Miss Inez Matthews, an alumna of Chowan and for two years a student of Peabody Conservatory of Music in Baltimore, is to be a member of the music faculty.

Other members of the faculty, well-known to friends of the college, are: Miss Minnie Caldwell, mathematics; Miss Edna Gunn, modern languages; Miss Faye Dame, education; Miss Eloise Meroney, English; Miss Sarah Hughes White, director of music; Miss Fannie White, home economics; Miss Caroline Lane, violin; Miss Gertrude Knott, expression; Miss Della Latham, voice.

During the vacation months many improvements have been made. The new buildings, including an auditorium with a seating capacity of 800, gymnasium, swimming pool, music studios, and dormitory space, is nearing completion.

The enrollment of college students this year is very encouraging. The register includes students from Tennessee, Kentucky, West Virginia, Virginia, and North Carolina.

Two students will assist in the physical educational department. With a new swimming pool and gymnasium, athletics will have a prominent place in the college life. Plans are being made already for Field Day.

The publication of a bi-monthly paper is contemplated for the coming year. This paper will give training to the students in journalistic work and at the same time furnish a channel for news of the college to reach the friends and patrons of Chowan.

were more applications than places, but arrangements were made for most of those who sent reservation fees.

No standards had been fixed for junior colleges in Mississippi until a year ago. Hillman was placed on the standard list at the first meeting of the commission after these standards had been fixed. This is quite an honor, as only one other institution in the state was so fortunate as to get on this list.

The campus is large, the faculty is stronger, and the accommodations better than ever before. The attendance is not only large, but is composed of an exceptionally fine class of young ladies. The work is starting off well.

MISSISSIPPI WOMAN'S COLLEGE, J. L. JOHNSON, PRESIDENT, HATTIESBURG, MISS.—Wednesday, September 19th, will be the opening day of the twelfth session of the Woman's College. The first session opened with one frame dormitory in use and one frame building used for class rooms. This session finds us with the frame dormitory renovated within and without; two up-to-date fire-proof brick dormitories with elegant dining hall attached; a new fire-proof brick hospital built in three units and with a nice operating room, and 16 beds; an up-to-date brick administration building, and a small science building, besides a president's home, and apartments for three married professors.

The opening day twelve years ago brought 86 students, and the opening day this session, according to our paid-in reservations, will bring about 500 students.

The college at that time had a faculty of six literary and four special teachers. Today it has a faculty of 15 literary teachers, besides the special teachers, matrons and stewards.

Twelve years ago the buildings and equipment were valued at \$25,000 and today they are valued at \$350,000. With the fine spirit that predominates at Woman's College the prospects are good for a splendid session.

HILLMAN COLLEGE, M. P. L. BERRY, PRESIDENT, CLINTON, MISS.—The seventieth annual session of Hillman College has opened with a fine attendance. There

STEPHENS COLLEGE, J. M. WOOD, PRESIDENT, COLUMBIA, MO.—With an enrollment of more than 650 students, representing 34 states and one foreign country, Stephens College has embarked on the biggest school year of its history. More than 500 of the students are boarding students, who live in the college dormitories. The rest are "day students," who reside at their homes in Columbia.

The rapid increase in enrollment last year forced the erection of South Hall, a new dormitory, for the accommodation of new students, but the present year's enrollment has been so great that all the new dormitory space has been utilized and a number of large residences near the campus have been rented to accommodate the overflow. Each residence provides rooms for about 20 girls and a matron. Funds are needed to provide additional dormitory facilities before the opening of another school year.

Other recent developments at Stephens are the construction of an administration building, additions to the kitchens and dining rooms, and the expansion of the campus by the purchase of two blocks lying northeast of the main campus.

WILLIAM JEWELL COLLEGE, H. C. WAYMAN, PRESIDENT, LIBERTY, MO.—William Jewell College started its seventy-fifth year of work on September 1. The enrollment was nearly 400, being the largest in the history of the college. The greater part of the student body comes from the state of Missouri; however, there are represented in the student body nine different states. We also have three students from Japan and two from South America. The outlook at the college is most auspicious. The Baptists of Missouri have given every assurance of their continued interest and willingness to support William Jewell College. The greatest of these assurances was manifested in our recent \$400,000 Endowment Campaign to meet the \$200,000 promised by the General Education Board of New York City. We are rejoiced to report to

our friends that the sum is now reached and that we have closed with the General Education Board. This gives us, when paid, \$1,100,000 endowment, and only bids fair to be a start along this line.

Our present needs are, besides friends, new buildings. We are in need of a new chapel and administration building. Our former chapel building was burned a few years ago. Likewise, we are in need of a new gymnasium. Ten years ago the college boasted of its efficient gymnasium, but today because of the increased student body, our gymnasium is quite inefficient. I have learned from friends in the alumni that they plan to give us such a building in the near future.

I have only been a college president now for about six weeks and of course cannot make any authoritative statement as to the outlook in particular. I am glad to say, however, that personally I am glad that I am in Missouri and would not change my place for any other at the present. I feel that there is more opportunity for investment of life in College work than in any other at the present time. Our institutions are at the crossing of the ways and I feel that by prayers and by work they shall be kept true to the ideals of their founders.

HARDIN COLLEGE, S. J. VAUGHN, PRESIDENT, MEXICO, MO.—Under the able management of President S. J. Vaughn, Hardin College, the old and well-known Baptist junior college for girls and young women, at Mexico, Mo., is beginning what promises to be the most conspicuously successful year in its entire half century of usefulness. The enrollment is unusually large. Sixteen states are represented in the student body. And while Missouri, as is to be expected, has the greatest representation, there are very strong delegations from Oklahoma, Kansas and Illinois.

The warm affection which Mexico has for Hardin College manifests itself in many ways. Recently the citizens expressed their loyalty and devotion by subscribing more

than \$100,000 for building and improvement purposes.

The new dormitory, which has been named Richardson Hall, has just been completed at a cost of \$130,000, and is now for the first time being brought into use and occupancy. It is absolutely fire-proof, thoroughly modern in every particular, has dormitory facilities for one hundred girls, and is now filled. The first floor contains a large parlor, the library, and adequate class-rooms for all the college work except the music, art and commercial departments. All the dormitory rooms are arranged in pairs with a large bath room connecting each pair. No room in the building has fewer than two large windows, and each room has a large closet. Each floor has its kitchenette equipped with grills for candy making, etc.; with ironing boards for pressing, and other items of equipment for the accommodation of the students. There is not a dormitory in Missouri that more adequately meets the needs of the modern college girl. In addition to the rooms mentioned, Richardson Hall includes a magnificent new dining room and kitchen, a laundry room with stationary tubs, an ironing room with boards and irons attached, and every other modern convenience.

What has been known as the main building, but has now been renamed Hardin Hall, though it has some parts that date back to the year 1873, has been thoroughly modernized in every respect. Adequate bath and toilet facilities have been provided, in accordance with the best and latest demands of convenience and up-to-date sanitation. All the rooms are steam heated and provided with lavatories with hot and cold water. On the second and third floors the rooms are arranged in pairs with connecting baths between.

The athletic life of the school is now amply provided for. The new gymnasium is a fire-proof, two-story brick building, 102 feet long and 55 feet wide. The red tile roof is supported by steel trusses, so that the floor is not marred by posts that

interfere with games. The floor is of polished maple, laid on concrete. The gymnasium is large enough to accommodate indoor tennis, basketball, and similar games, with room for 500 spectators on the sides and in the balcony. Every basketball game in Mexico is played on this floor. In addition, in the gymnasium are held many of the parties, receptions, Y. W. C. A. entertainments, and similar gatherings.

To further care for the requirements of the modern college girl, Hardin College has provided a fine swimming pool, constructed of vitrified brick, steel and concrete. It has three heating systems, one for the water in the pool, one for the room, and one for the shower baths. There are dressing rooms, driers and lockers. The ultra violet-ray system is used for filtration and sterilization.

But however much Hardin College takes pride in its buildings and mechanical equipment it takes a still greater pride in its high-class student body and in its capable faculty. It is to be especially congratulated on the fact that so large a percentage of the students of last year who did not graduate have returned to continue their studies. This is proof by actual test of the satisfaction of students and parents in the kind and quality of work that is now being done here.

The Conservatory of Music at Hardin College is one of the strongest, with Prof. A. E. Guerne, who has this year returned to Hardin, at its head. After his considerable absence, Hardin College has given him an enthusiastic reception. To the thousands of music students and Hardin graduates who know him he needs no words of commendation or praise. The faith in his superior ability on the part of those who were his pupils in days gone by is evidenced by the fact that they are sending their daughters to Hardin College especially that they may be under Professor Guerne's training.

It is interesting to note that this year there are more Baptists both on the faculty and in the student body than ever before

in the history of Hardin College. The faculty is the strongest that the college has had in many years. As a Baptist school, Harding College has a pardonable pride in the fact that it established the first Department of Religious Education in any college in Missouri and the first ever established in a junior college anywhere. Its Department of Religious Education was organized early in 1911, with Professor Tralle, a well-known Baptist leader, in charge. Dr. Asa Q. Burns, a thorough and scholarly theologian and a staunch Baptist, had charge of the department for several years. Following his departure to take up further graduate work at the University of Chicago, Hardin College has this year placed at the head of the department Rev. John H. Whitson, who is a Baptist teacher and minister of experience and efficient service. He comes with his wife from Ward-Belmont School at Nashville, Tennessee, where they were for several years, he as instructor in Biblical History and Literature and she as teacher of College English.

WILL MAYFIELD JUNIOR COLLEGE, A. F. HENDRICKS, PRESIDENT, MARBLE HILL, MO.—Will Mayfield Junior College opened its forty-sixth year with an enrollment of 141 students. This is 20 per cent. more than the enrollment in any previous year.

The college is in the process of greatly extending its plant. A large boiler house is being constructed to house a central heating plant and water system. Rosemont Hall for girls is entirely modern, having baths and toilet facilities on each floor and a lavatory in each room. The old college building is being remodeled and an addition placed on the north end.

A building estimated to cost \$60,000 is to be begun in October or November. This building is to be entirely fireproof throughout.

On October 5, a campaign is to be launched to raise \$100,000 for buildings and endowment. It is believed that the campaign will be a great success, for the

friends of the school are growing rapidly both in number and devotion.

President A. F. Hendricks is spending his leave of absence in New Orleans. He will attend Tulane University and the Bible Institute. J. H. Harty, dean of the college is acting in his absence.

COKER COLLEGE, E. W. SIKES, PRESIDENT, HARTSVILLE, S. C.—Coker College opened on September 19th. Though the entrance requirements had been made more difficult and the charges increased, the freshman class numbers 78. As many students were turned away for the lack of preparation as were admitted this year. There were not many changes in the faculty. Only three new faces appear among the faculty. Mr. Carlyle Campbell, having completed a three-year course in Columbia University becomes head of the English Department. Mr. Henry H. Fuchs of New York is the head of the Music Department, and Miss Sara Rogers, having returned from a year's residence in Paris, takes charge of the French Department. Miss Reaves Alford after a year's leave of absence in which she secured her M.A. degree at the University of Oklahoma, returns as assistant in mathematics.

The new biological laboratory has been completed with ample space for laboratory and class-room work. A new physics laboratory with much new equipment has been opened.

FURMAN UNIVERSITY, W. J. MCGLOTHLIN, PRESIDENT, GREENVILLE, S. C.—Furman University has had the greatest opening in its history. Already (September 17) 432 men have been matriculated. Others are coming, which will certainly raise the total for the year above 450 students. The freshman class at this writing numbers 199, which is only six short of the total number of students which the institution had five years ago. This increase is made notwithstanding the more rigid entrance conditions now in operation. The freshman class seems to be unusually well

prepared and promising. The senior class now numbers 68, and one or two others may join this class a little later. There are 72 ministerial students. The spirit which pervades the student body seems to be more earnest than at any time heretofore.

To meet the increase in the student body, there has been a corresponding increase in the faculty. Prof. Frank P. Gaines of Mississippi A. & M. College has been added to the Department of English. He is a graduate of Richmond College and a Ph.D. from Columbia University. He has already had much experience in teaching and has established for himself a reputation for unusual ability both as teacher and administrator. Prof. Edgar H. Henderson has been added to the Department of Social Sciences and Philosophy. He is a graduate of Furman University and of Cornell, and has had considerable experience, establishing for himself a record for brilliant scholarship and unusual teaching ability. Mr. J. B. Looper has been added as an instructor in the departments of Biology and Physics. He is a graduate of Furman University and has done advanced work in the University of Virginia. He will continue his graduate studies a little later.

Prof. C. B. Gosnell, a graduate of Wofford College and an A.M. from Vanderbilt University, has been elected acting professor of history, succeeding Professor Arnett, the incumbent of last session. Professor Gosnell has already shown himself to be an excellent instructor and a most active and effective member of the faculty in the activities of the campus. The entire faculty are at their posts for the greatest year's work in the history of Furman.

LIMESTONE COLLEGE, R. C. GRANBERRY, PRESIDENT, GAFFNEY, S. C.—Limestone College has been renovated throughout during the summer months. Immediately after the close of the last college session, carpenters, painters, and plumbers were

engaged and they were constantly "on the job" until the first of September.

The kitchen was relocated and entirely refurnished; bath room rebuilt and modern plumbing installed; hardwood floors laid in the main building.

The college is entering a building program this fall. Plans are being perfected for a fine arts building and science hall. These two buildings are given by Dr. W. C. Hamrick and J. A. Carroll, both of Gaffney. The college authorities have engaged a landscape architect who is to furnish plans for the campus development. There are 20 acres in the campus of Limestone College.

The college will open with a capacity attendance. It is expected that the total enrollment will reach 300 during the year. Several new teachers have been added to the faculty for the year, and the outlook for the college is unusually bright at present.

UNION UNIVERSITY, H. E. WATTERS, PRESIDENT, JACKSON, TENN.—We have just had the greatest opening in the history of Union. We opened with 1,075 against the year's enrollment last year of 1,016. We expect to pass the 1,200 mark this year. The senior class will number about 75. The personnel of the student body is decidedly above any student body we have ever had.

We opened the following new buildings: A new girls' dormitory, a new community dining hall, and a new gymnasium, containing a court for boys and one for girls, together with many other important improvements.

CARSON-NEWMAN COLLEGE, OSCAR O. SAMS, PRESIDENT, JEFFERSON CITY, TENN.—Dr. John T. Henderson, secretary of the Baptist Laymen's Movement of the Southern Baptist Convention, delivered the opening address at the first chapel exercise of the 1923-24 session of Carson-Newman College. Dr. Henderson was president of the institution for a number of years and

brought a great message to the new and old students of his college.

The enrollment so far is 352 with a great many more to yet register. The entire enrollment will reach over 400, it is thought, and this is over 100 more than were enrolled last year by January 1st. This enrollment is thought to be quite good as the preparatory department has been entirely dropped this year, leaving only straight college students.

All the dormitories are full with a great many boys and some few young ladies boarding in town in private homes. Class work has started off with great vim and vigor. Literary societies have begun their work for the year, and everything points to a great year. Football practice has been going on for over a week and the team is shaping up well, according to Head Coach Moran.

A number of improvements have been made this summer, the Home Economics Department being enlarged and this department now is one of the best in the state. Davis Hall for boys has been renovated and remodeled and the entire campus and buildings cleaned up. Everything seems to assure us of a good year.

TENNESSEE COLLEGE, E. L. ATWOOD, ACTING PRESIDENT, MURFREESBORO, TENN.—Tennessee College began her seventeenth session, Wednesday, September 19th. The opening address was delivered by Dr. Harry Clark, Educational Secretary for Tennessee. This was a splendid address and well received.

The enrollment the first and second days was about 12 per cent head of last year. We consider this auspicious since there has been a change in the administration and so many changes in the faculty. We have a very strong faculty and the prospects are good for a glorious year. Our friends are rallying to us and everybody is happy.

We introduce to you our new dean, Miss Stella W. Morgan. She has taken hold of the work in a splendid way. She has im-

pressed everybody that she is well qualified for her position.

HALL-MOODY NORMAL SCHOOL, JAMES T. WARREN, PRESIDENT, MARTIN, TENN.—I am glad to say that we have had a splendid opening. Our college department is more than 25 per cent. larger than it was a year ago. We have spent about \$650 in grading and equipping an athletic field, so that we now have one of the best in this section. Everything indicates that this will be the greatest year we have ever had.

DECATUR BAPTIST COLLEGE, J. L. WARD, PRESIDENT, DECATUR, TEXAS.—Decatur Baptist College opened September 19 with an increased attendance.

Dormitory students number about 66 per cent. above those of last year at the same time. Local patronage is about the same. The outlook is indeed encouraging.

SIMMONS COLLEGE, J. D. SANDEFER, PRESIDENT, ABILENE, TEXAS.—We are in the midst of our thirty-second opening. We have a capacity attendance and are approaching an over-flow. Students are here from all sections of Texas and several other states. There is every evidence that our annual enrollment will easily go between one thousand and eleven hundred.

Our new hall for men is under construction and we hope to get it finished during the ensuing school year. The building will be fire-proof, modern in every particular, and will have a capacity of about 130 men. This building is taking the place of our hall for men that burned a little more than a year ago.

Caldwell Fine Arts building, the gift of Judge and Mrs. C. M. Caldwell, formerly of Breckenridge but now of Abilene, was finished last year. It was not opened to the public until last evening. It is said by those who have seen it to be one of the most beautiful buildings for fine arts in the Southland.

We have made many improvements on our campus the past summer, putting down concrete walks around the new buildings,

and thus giving a beautiful appearance to the entire campus. There is every evidence of the ensuing year being the largest and the best in the entire history of this flourishing Western institution.

BURLESON COLLEGE, F. M. McCONNEL, PRESIDENT, GREENVILLE, TEXAS.—On the opening day of school twice as many students registered before noon as did the entire day of last year.

Many improvements were made during the summer on every building, and at the present time the boys' dormitory is one of the best equipped in the South.

BAYLOR COLLEGE, J. C. HARDY, PRESIDENT, BELTON, TEXAS.—Every indication points to the greatest opening in all of our history; in fact, we have 175 more girls registered now than we had at this same date last year. Last session we registered 827 girls, from five foreign countries, from 23 states, and from about 200 counties in Texas. It looks now that the enrollment will go beyond 2,000.

Baylor College has put in many new improvements since the opening a year ago. We have a new library building which is considered the most convenient in all the South, a new ice factory, ice cream factory, refrigerating plant, and cold storage plant have all been added since last year. Many additional teachers have been added. Dr. C. McElhannon, who received his M.A. from the University of Chicago, comes as the head of the Department of Education. Dr. Parson, a Ph.D., comes as one of the assistants in this department. Miss McFurtrey, who has formerly been connected with Georgetown University, at Georgetown, Ky., comes to us also as a teacher in this department. We are adding Louis Bourcil as head of our Voice Department. The Music Department of Baylor College is considered one of the strongest and largest in the South. We had last year 70 teachers and 500 students in music alone. We have large loan funds for girls of limited means or for young teachers who are

struggling to complete their education. We have the finest dormitories by far in the South. We still have some choice rooms left in Burt Hall, which is our finest dormitory, as well as in a few of the other dormitories. Girls are all urged to come promptly at the opening, September 26th, but we take students as late as the middle of October and let them go on with their classes. I hope that our friends everywhere will put us in touch with girls that we ought to have.

HOWARD PAYNE COLLEGE, EDGAR GODBOLD, PRESIDENT, BROWNWOOD, TEXAS.—Your request of the 12th received. Let me say in reply that Howard Payne College opened with a record-breaking attendance on the first day. This is the fourth day since the session began and the enrollment is the largest at this time in the history of the school. Our class rooms are crowded to overflowing and we are compelled to begin a search for more help in teaching. The most embarrassing thing we have to face is our prosperity. Of course we had rather have the embarrassment than to be suffering because of the lack of prosperity. We need new buildings and better equipment, and are forced to enlarge our teaching force, our class room facilities and our library and laboratory equipment.

THE UNIVERSITY OF RICHMOND, F. W. BOATWRIGHT, PRESIDENT, RICHMOND, VA.—The University of Richmond enrolled last year in the regular session 821 students, the largest attendance in the history of the institution. The initial enrollment at the opening this session was almost the same as the total figures of last session. In Richmond College, the College of Liberal Arts for men, the enrollment is about 25 ahead of last year. Westhampton College is stationary, and has been for three years on account of limited accommodations. The Law School was about 20 behind last year, chiefly on account of the entrance requirements having been raised from 15 high school units to four years of high school

plus one year of college work. Later matriculation will doubtless bring the figures to 850, which we regard as capacity attendance.

There have been few changes in the faculty, but another professor of English and a professor of Latin have been added to those already teaching in the faculties of liberal arts.

During the summer the entire university heating system was overhauled and rooms for some additional students added to the dormitories at Richmond College. Richmond and Westhampton Colleges both urgently need additional dormitories to accommodate the students who beg to be admitted.

We expect to have Mr. David Lloyd-George speak to our students in October. In November, the Baptist General Association of Virginia will hold a part of its centennial exercises on our grounds, and in December we shall have with us the Association of Colleges and Secondary Schools of the Southern States.

AVERETT COLLEGE FOR YOUNG WOMEN, JAMES P. CRAFT, PRESIDENT, DANVILLE, VA.—The sixty-fifth session of Averett College began September 11 with appropriate exercises in the auditorium. Our boarding attendance is nearly 50 per cent. larger this year than last. Our students have come from 13 states. Our new building furnishes room for 44 additional students, and also affords us a new gymnasium and one of the best swimming pools in the South.

With all our departments flourishing abundantly, it is to be expected that there should be a fine spirit among our people. We trust we have pardonable pride in believing that our faculty is one of the best junior college faculties in the country. There is certainly no finer group of girls than ours.

BLUEFIELD COLLEGE, R. ADDISON LANSDELL, PRESIDENT, BLUEFIELD, W. VA.—Bluefield College opened for the second time on September 12th. Our dormitory is filled. We need more dormitory space. We have invested here beyond \$400,000, but the major portion of this amount is in land, central buildings, and equipment.

The type of students is indeed gratifying. We have a more mature and purposeful student body, perhaps, than we had last year. At the June meeting of my board of trustees an immediate building program, involving the erection within the next 12 months of a president's home, three more homes for teachers, landscaping our grounds, building walks and driveways, a gymnasium, and another dormitory, altogether involving an additional expenditure of around \$250,000, was decided upon. We are already in the midst of the execution of this construction program. Our problem is not going to be students but capacity to house them.

You understand, most of our money so far spent has gone into the erection of central structures, and only one dormitory has been built. In the future our boarding capacity can be doubled at a comparatively small cost, bearing in mind that we already have our central structures which are capable of handling 700 students.

We have just closed a very successful money raising campaign in the city of Bluefield; \$100,000 was given. There was seven \$5,000 gifts, two \$2,500 gifts, 26 \$1,000 gifts and 24 \$500 gifts.

Virginia Baptists have authorized a campaign for \$1,000,000 for Bluefield College. This campaign will begin to function as soon as the period of the 75 Million Campaign closes unless they direct otherwise. This campaign was authorized in view of the fact that our school shared very lightly, comparatively speaking, in the funds of the 75 Million Campaign, as well as in view of the unprecedented opportunity of establishing a really worth while school here at Bluefield.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

VOL. V

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No. 6

Southern Baptists now have 119 schools which are classified thus:

Senior Colleges, 32; Junior Colleges, 30; Academies or High Schools, 52; Biblical Schools, 5.

Registered in these schools for the session of the year 1922-23 student enrollment, men 14,786; women, 18,509; total, 33,295.

Of these there were 2,890 ministerial students and 2,007 volunteers for definite Christian service.

Faculty, men 935; women, 1,001; total, 1,936.

Value of property, \$29,439,710; value of endowment, \$15,380,251; total valuation, \$44,819,961.

Subscription 25 cents per year

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FINE ATTENDANCE MARKS OPENING OF COLLEGES

RUSK COLLEGE, C. G. TRUITT, PRESIDENT, RUSK, TEXAS.—The Rusk College opened October 1 with the largest enrollment in the history of the school. Our buildings have been improved, our faculty enlarged, and prospects are favorable for a very successful year.

LOUISIANA COLLEGE, C. COTTINGHAM, PRESIDENT, PINEVILLE, LA.—On September 25 Louisiana College opened its 18th session with an enrollment of 304 students, all doing college work. The faculty and officers of administration number 30. The dormitory and dining room capacity of the college is 200 and are full. A number had to be placed in town. The freshman class numbers 150.

It looks as if the session of 1923-24 will be the largest and best in every way in the history of the college. All the old members of the faculty were retained, and three others added.

BAPTIST WOMAN'S MISSIONARY UNION TRAINING SCHOOL, MISS CARRIE U. LITTLEJOHN, ACTING PRINCIPAL, LOUISVILLE, KY.—The seventeenth session of the W. M. U. Training School, after a very busy summer, has opened favorably. During the vacation months with Miss Littlejohn, our acting principal, and Miss Conner, our of-
that each had a good vacation. Splendid supervision was given to the affairs of the fine secretary, sharing responsibilities so school, including Good Will Center. A large correspondence with prospective students was kept up and more than once every place was engaged and several on the waiting list. Disappointments, chances and changes always come in, so that opening was not as large as we expected. With

several who are yet to come and the four foreign girls arranged for by the delegates to Stockholm, for whom rooms are held, we will enroll about 125 by the end of the first quarter.

Our former principal, Mrs. Maud R. McLure, came to us generously for two weeks of splendid service, and helped reorganize the school.

An interesting and attractive body of young women are here and are entering into this transition year with even greater desire to serve the school loyally than ever before.

The three graduates of our school who have been added to our staff are enthusiastic in their departments and it is a great joy to see how the school is furnishing good power for its own needs. Miss Quillin of Mississippi is director at Good Will Center; Miss Bucy of Mississippi is in charge of the new department of W. M. U. Study and Methods, and Miss Lucy Brown of Missouri is assistant in Home Economics. Miss Tull of Arkansas and Miss Peele of North Carolina have the Department of Music, and Miss Dorsey of Virginia directs the Athletics. Our Student Committee, elected by the student body, is a strong one. Miss Williams of Alabama, general chairman; Miss Lawton of China, social chairman; Miss Bobo of South Carolina, religious chairman; Miss Fuller of Texas, general culture chairman; Miss Dorsey of Virginia, athletic chairman.

The house is in perfect repair—all outside woodwork repainted, the rooms freshened and beautifully cleaned.

Miss Webb of Georgia and Miss Pearl Holloway of Mississippi and Miss Nina Jett of Kentucky, with the acting principal, lived in the convenient annex, doing

summer work at Good Will Center, the Daily Vacation Bible School and as assistant to Broadway's pastor.

BAYLOR UNIVERSITY, S. P. BROOKS, PRESIDENT, WACO, TEXAS.—Baylor University opened its 79th session on October 1st with the largest enrollment in every department known in all its history. Last year there were 2,587 students. There are today 2,456 students in Baylor University; of these 1,332 are registered in the College of Arts and Sciences, School of Law, School of Music, School of Commerce and Business Administration, and School of Education in Waco; 482 in the Extension Division, and 642 in the professional schools of Medicine, Dentistry, Pharmacy, and Nursing.

The School of Law at Baylor University, established only three years ago, has drawn much attention to Baylor, and more than 100 students are studying law in the new law school. Some of these have come more than a thousand miles to enter Baylor's Law School.

The most recent school in the university is the School of Commerce and Business Administration. It was authorized by the Board of Trustees in their last annual meeting in the spring. It was expected at that time that 80 students would be drawn to Baylor University for courses in Commerce. The registration shows 227 students in the new courses in Commerce and Administration.

It is confidently expected that the enrollment at Baylor University this year will go beyond 3,000 and may reach 3,200, for the summer session. Last year averaged 650 and it should reach 700 or 800 this year.

The graduate department of the university, which is larger than any other graduate department in the Baptist universities in the South, has an enrollment of 35 students. These students have opportunity for graduate work in 22 departments in the College of Arts and Sciences.

The newest thing at Baylor University is the broadcasting machine, which is to be put in operation during the fall, when Baylor alumni and friends throughout Texas and other states may hear chapel speeches, lectures, musical programs, reports of athletic events, and sermons during the annual meeting held in January.

The Alumni Association of the university is responsible for this advanced step.

Baylor has a professor who has distinguished himself in radio, and is known on the campus of the university as a radio genius. It was not necessary, therefore, to go beyond the campus of Baylor University to secure a competent scientist to install the radio broadcasting station.

CHATTAHOOCHEE HIGH SCHOOL, W. L. WALKER, PRINCIPAL, CLERMONT, GA.—Chattahoochee Hi opened the twenty-third session September 1, 1923, with a total enrollment of about 375, 90 of which are in the high school department. This was the best opening the school has had since the fall of 1920.

A large number of the patrons and friends of the school were present at the opening. Rev. Scott A. Patterson, a missionary from Africa and a man much loved by this community, gave a most inspiring address. He praised highly some of the former students of C. H. S. and predicted greater things for the school in the future. Mr. Hubert Haynes, a graduate of C. H. S. and also of Mercer, gave the audience some food for thought, and Mr. Turner Quillian, who has been a patron of the school from its beginning almost, reassured us of his support.

One month of our school term has passed; all classes have been organized, and pupils seem well contented. That sweet Christian spirit which is characteristic of all Christian schools, is one thing that we are proud of. This is indeed the opening of another great year in Christian Education!

MT. IDA ACADEMY, T. DELOS MULLINS, PRINCIPAL, MT. IDA, ARK.—Monday, September 24, was a red letter day in the history of Mount Ida. The purchase of the Mount Ida school and grounds has established forever one of the few most important educational institutions in the South. There was quite a lot of town and country folk present at the Baptist Mountain Academy opening.

Prof. T. Delos Mullins, the first degree educator who ever has been chosen as principal of a school in Mount Ida, Superintendent of County Schools T. A. Humble, Rev. C. C. Roberts, pastor of the Mount Ida Baptist Church, and the Hon. J. T. M. Holt gave appropriate and interesting talks. These were followed by time-limit speakers, among whom were Assistant Prosecuting Attorney J. R. Long and P. A. Tofft, principal of the Mount Ida Literary Bureau.

Mrs. Eunice Witt and Miss C. A. Tofft gave selections on the piano.

The ceremony occupied most of the morning. In the evening, Prof. Mullins, Miss Edna Monzingo and Miss Dorothy Hendriz arranged enrollment and detail school work.

ACADIA BAPTIST ACADEMY, THOS. E. MIXON, PRINCIPAL, CHURCH POINT, LA.—Acadia Baptist Academy opened September 24th with 79 present and one teacher short. Twenty-seven have enrolled in the high school department. We have three ministerial students and one young lady preparing for mission work. About a dozen ministerial students have inquired about the school but we have no place to take care of them with families and no funds to give them a little needed help. School spirit is good and the people are proud of the school.

GEORGETOWN COLLEGE, M. B. ADAMS, PRESIDENT, GEORGETOWN, KY.—Georgetown College opened its ninety-fourth session on September 18, it began

the greatest year in its long history. The total registration—for the first two weeks showed 360 students had registered, of which number 312 were regular students who are candidates for a degree. This is by far the largest number that have ever enrolled during the first two weeks of school.

The freshman class showed an increase of 12 over the total registration for last year, and of this number the boys were in the majority. Out of a freshman class of 136 persons, 74 are boys. The upper classes show a corresponding increase.

Officials of the school are unanimous in their statements that the spirit shown this year is the best that has ever been manifested and that the registration came in sooner and more rapidly than ever before.

The football squad, numbering 40 men, began practice ten days before the opening of school and the athletic prospects for the institution are the brightest in years. High school stars from more than a dozen states are represented on the squad and of this number several have almost assured themselves places on the varsity eleven.

Dr. J. A. Tolman, Department of Education; Dr. A. V. Bishop, Department of Ancient Languages, and Mr. W. J. Cash are the new members of the faculty this year.

THE BAPTIST BIBLE INSTITUTE, B. H. DEMENT, PRESIDENT, NEW ORLEANS, LA.—The Baptist Bible Institute opened its sixth session the 18th of September with the best enrollment in its brief history. We have passed beyond the two hundred mark and students are constantly coming. Representatives are here from nineteen different states and several foreign countries.

The spirit of the school is the best we have had. Everybody is happy, and every member of the institute family seems delighted with our work and prospects.

Some additional accommodations have been provided since last session—room for

15 additional student families, and accommodations for a like number of single students; also a home for Dr. J. E. Gwatkin, who is devoting all of his time to teaching, and one for Mr. E. C. Williams, the new business manager.

The Baptist Bible Institute Memorial Printing Press has been established through the generosity of Dr. and Mrs. J. E. Gwatkin, who have given \$1,000 to establish the press in honor of Dr. Gwatkin's father and Mrs. Gwatkin's mother.

The opening address of the session was delivered by President B. H. DeMent on "Baptist World Brotherhood." The Baptist Bible Institute sent President DeMent to the Baptist World Alliance at Stockholm as their representative. He was accompanied by Mrs. DeMent. The opening address was a reflection of the Stockholm meeting.

The music department of the institute has been enlarged so that a three years' course leads to the degree of Bachelor of Gospel Music.

We are offering, by authority of the board of directors, not only the usual degrees in Christian Training but also Bachelor of Missionary Training and Master of Missionary Training, and Bachelor of Theology and Master of Theology.

BESSIE TIFT COLLEGE, AQUILA CHAM-LEE, PRESIDENT, FORSYTH, GA.—Bessie Tift College opened with a very large increase in the new students over the last two years. It is necessary for us to have four sections of new students in the English classes. The college opens with a faculty that will measure up with every requirement of the Southern Association of Secondary Schools and Colleges, and the college is meeting all the requirements of this association except the item of the endowment fund, and the Georgia Baptist Convention has put Bessie Tift College in its budget for the interest in this fund.

Heretofore, the college has given four one-year Bible courses running through the

year and we are giving now three-hour Bible classes instead, and in the third year special attention is given to rural sociology, the country school, the country church, and the home mission fields, as well as other great subjects included in sociology. Bessie Tift has a very bright future.

BLUE RIDGE MISSION SCHOOL, N. T. MC-MANAWAY, PRINCIPAL, BUFFALO RIDGE, VA. The Blue Ridge Mission School opened September 12, 1923, under the efficient leadership of Prof. and Mrs. N. T. Mc-Manaway, our new principal and wife. We have added two new teachers to our staff this year, making a corps of nine teachers. We are missing our old principal, Mr. H. B. Jordan, who had wrought so faithfully in the school for three years. The students and teachers of last year miss our former English teacher, Miss Watson, who was loved by all. Our dormitories are too small to accommodate the boys and girls who are eager to come to this school. We consider it a tragedy to have to say "no" to numbers of boys and girls. The B. Y. P. U., Y. W. A., G. A., R. A. and Sunbeams are being organized. We are hoping for great results from each of these. We have a moving picture machine this year and we are looking forward to a great deal of amusement and instruction from it.

A POEM

B.R.M.S.

In the Blue Ridge Mountains of old Virginia,

There stands a school that must continue.
The girls and boys are knocking at the door,

But alas, alas, there's room for no more.

Twenty-seven away were sent;

Money enough has not been spent.

No shelter nor bed for them is nigh,

Only the blue and starry sky.

Who will help in our distress?

Give us money for B. R. M. S.

GREENVILLE WOMAN'S COLLEGE, D. M. RAMSAY, PRESIDENT, GREENVILLE, S. C.—Greenville Woman's College has just had a most encouraging opening. With all dormitory space taken, and many departments filled to capacity, work is well under way for a great session. The formal opening exercises were held in the auditorium of the Building of Fine Arts, with Hon. John Gary Evans of Spartanburg, S. C., speaker of the occasion.

The enrollment of students in the dormitories is larger than it has been for two or three years, and the non-resident enrollment is very heavy. The total enrollment for the session is expected to exceed 600. The majority of the new students, making application for admission to the freshman class, come better prepared than usual, a large per cent coming from eleventh grade high schools. The personnel of the entire student body is very high.

With the completion of the new Fine Arts building and the installation of the large pipe organ in the auditorium, a new department has been added in music, with a professor giving full time to the work. The new department is that of Pipe Organ with Edward N. Peterson as head. It is the aim of the college to give a trained organist to every church in South Carolina that wants one. The Voice Department the college is also strengthened by the addition of an associate professor of Voice. Work in all departments of Fine Arts is greatly facilitated with the acquisition of the new Fine Arts building.

During the past summer a large number of the faculty members studied in American and European universities, and several traveled abroad, among whom was Dr. David M. Ramsay, president of the college. He toured many countries of the Old World and attended the Baptist World Alliance at Stockholm, Sweden. Since his return he has been in demand for lectures and articles on his impressions gathered while abroad with reference to our international problems. Dean Rosa

Paschal was among the number studying this summer. She completed her course at Columbia University for the Master of Arts degree. With renewed energies and interests, everybody connected with the college is working for the best session yet.

WATAUGA ACADEMY, C. C. PERRY, PRINCIPAL, BUTLER, TENN.—Watauga Academy opened August 21 with a very good attendance. The opening exercises were very interesting; several speakers were present and added to the program exceedingly. Among the speakers was Dr. A. E. Brown. He gave us a very interesting address.

The faculty was mostly new, only one of the members had been here before. But with this disadvantage we think that the results will be very favorable just the same. Indications are wonderful.

LA GRANGE COLLEGE, J. W. CROUCH, PRESIDENT, LA GRANGE, MO.—La Grange College opened, September 11, its sixty-sixth year with the largest enrollment in its history. In fact, it is facing the necessity of additional buildings if it is to continue the wholesome growth which it has been experiencing during the last four years. Additional rooms and equipment in the administration building are needed for classes. The dormitories are inadequate to accommodate all the students who desired to stay in them this year. It is hoped that necessary funds can be secured for a building program in the early future.

LONG CREEK BAPTIST ACADEMY, L. H. RAINES, PRINCIPAL, MT. REST, S. C.—Long Creek Academy is one of South Carolina's five Baptist academies and is ideally situated in the mountains of Oconee County, offering unusual advantages to both the mountain students and to girls and boys from other parts of the state. The latter find the atmosphere healthy and invigorating. While the school is 16 miles from a town or railroad, the seclusion affords a freedom from the evil tendencies

which mislead young folks of today, and causes a wonderful opportunity for spiritual growth. At the same time the lovely family spirit of faculty and students and the busy life which is led prevent any feeling of loneliness.

To the young people of the surrounding communities the school offers peculiar advantages, for it is the only school of any consequence within a radius of some 15 miles. Already the school has meant much to the community, and the people who have attended the school from other parts of the state have learned much from the sturdy characteristics of the mountain folk.

The 1923-1924 session began on August 28 with an enthusiastic opening, and one month's work has shown a marked improvement over any past year.

On the whole, the student body is made up of earnest and consecrated girls and boys, full of grit and determination. We have, too, a very efficient faculty of college-trained men and women.

We have enrolled this session about 60 boarding students besides the 60 children from the homes of the community. Of this number from 20 to 25 are members of the organized band of ministerial students and volunteers for some other definite form of home or foreign mission work.

Among our improvements this year are the addition of a wing to the girls' home, consisting of 20 large, comfortable rooms, and an attractive dining hall, which could accommodate around 150 students; a remodeling of the main building, which adds two new class rooms, a music room, a laboratory, and office, and a study room for day pupils; the promise of a truck to be presented by the Beaver Dam Association to be used by the school; and a sum of \$500 to be used for the improvement of the campus. In addition to this, we have received several contributions towards a fund to be used for the building of a telephone line which we hope will soon connect us with Westminster. Also arrangements are being made for a dairy to furnish an

ample supply of butter and milk for the school.

We are deeply grateful to the Father for the way in which He has shown His approval of our efforts here, and we trust that the many other needs of our school will soon be met so that we may offer our students the very best opportunities in every line.

BOILING SPRINGS HIGH SCHOOL, J. D. HUGGINS, PRINCIPAL, BOILING SPRINGS, N. C.—Our school opened with an increased enrollment over that of last year. The class rooms are taxed to the utmost. There are 70 in the senior class. The four literary societies are doing fine work. Twenty-six have enrolled in the ministerial class. The volunteer band numbers ten. The two sections of the B. Y. P. U. are at work. A strong, wide-awake glee club of 30 members, with an orchestra, has been organized. Work began immediately after school opened and plans are on foot to have some delightful entertainments during the year. The two Bible classes are doing excellent work.

LOCUST GROVE INSTITUTE, CLAUDE GRAY, PRINCIPAL, LOCUST GROVE, GA.—The twenty-ninth annual session of Locust Grove Institute opened Tuesday, September 4, with Dr. Claude Gray, who begins his twenty-seventh year as president of the school, in charge of the opening exercises. The principal address was delivered by Hon. William M. Gober, United States District Attorney, of Tampa, Florida.

The enrollment shows an increase of 20 per cent over that of last year; thus far, eight states and three foreign countries are represented in the matriculation.

A record year in all forms of athletics is anticipated by the Institute. As athletic director and coach for the teams, the services of Prof. Robert F. Southern, a graduate of Carson-Newman College and a for-

mer student of Marion Military Institute, have been secured.

The institute also considers itself fortunate in the selection it has made of Prof. Ubo Riedel who comes as head of the Department of Music. He is a graduate of the Conservatory of Music, Berlin, and of the Conservatory of Amsterdam. He was the favorite pupil of Carl Flesch, the famous Hungarian violinist, under whom he studied for three years in Berlin. Prof. Riedel's violin is over 160 years old, having been made in 1755, and is of the famous Taffini make. It is valued at \$3,000.

Quite a number of ministerial students and others preparing for some definite, special Christian service have enrolled for the term. Special courses in Bible and Religious Training, in addition to that of the regular curriculum, have been arranged for these students.

The school will continue the military feature, as this training has been fully justified, not only by the better school discipline it affords but also by the mental, moral and physical training which the students derive from it.

WINGATE JUNIOR COLLEGE, C. M. BEACH, PRESIDENT, WINGATE, N. C.—The newly established Wingate Junior College was formally opened to the public, Tuesday, August 21, by appropriate exercises in the auditorium of the college. A strong faculty, new physical equipment throughout, college courses, and a past record of usefulness combined to swell the enrollment to 190 during the first week, including 45 in the college department. Rev. J. E. Hoyle and President C. M. Beach are highly gratified at the auspicious opening of the initial session of Wingate Junior College.

Rev. J. E. Hoyle states that the trustees spared nothing in order to get the strongest faculty possible for the college, realizing that the first session would be the most trying and the most testing. The faculty of eleven members is composed of five men

and six women, all graduates or post-graduates of standard colleges, and all having had special training in their particular field. Rev. C. M. Beach, M.A. Wake Forest College, 1902, who has been head of the school for a number of years, continues as president of the institution. His co-workers are: Prof. C. C. Burriss, B.A. Wake Forest College 1917, Department of Latin; Prof. R. L. Poplin, B.A. Wake Forest College 1922, Department of Science; Prof. C. E. Lancaster, B.S. Mercer University 1922, Department of English and Coach of Athletics; Prof. W. O. Kelley, M.A. Wake Forest College 1923, Department of Education and Higher Mathematics; Miss Claude Stephenson, B.A. Chowan College and extensive graduate work, Dean of Women and Dean of Music; Miss Rosa Futrell, B.S. Chowan College 1914 and graduate work at Columbia University, Department of History; Miss Jessie Allen, B.A. Meredith College 1923, Department of French; Miss Jocelyn Cox, graduate of Meredith College in Piano and Pipe Organ, Department of Piano; Miss Vera Irvin, graduate of Piano in N. C. C. W., Department of Piano; Mrs. C. M. Beach, N. C. C. W., Department of High School Mathematics.

President Beach wishes to especially emphasize the strong departments in Music, Education and Science. Miss Stephenson, Dean of Music, has had extensive training and experience in voice teaching. After heading the Voice Department at Chowan College for two years, she spent last year in additional study in the Cincinnati Conservatory of Music under Dan Beddoe. She comes here direct from this last training. Miss Stephenson is ably supported in the Department of Music by Miss Cox and Miss Irvin, both having had special training. All these teachers give full time to this one department, voice and piano.

The Department of Education is in charge of Prof. W. O. Kelley, who took his Master's degree at Wake Forest in the field of education.

The Wingate School has changed its equipment, replacing the old with new in keeping with college needs and college requirements. The whole interior of the administration building has been worked over to form standard college class rooms. The three dormitories, along with the administration building, have been overhauled on the inside. Perhaps one of the greatest and most welcome additions to the school equipment is the installation of a Warren-Webster heating system in the administration building and in the two dormitories for girls. The central dining hall, which accommodates all boarding students, has also been overhauled. In the Science Department, neither pains nor money has been spared to make the equipment standard. The new chemistry laboratory desks are hardly surpassed in the state. A large gas plant is now being installed. Chemical and laboratory apparatus, too, have been secured.

TENNESSEE RIVER INSTITUTE, R. L. CREAL, PRINCIPAL, BRIDGEPORT, ALA.—Our school opened with a very gratifying attendance this year. In spite of the fact that our building is not up, and we are using the church for the High School and the lower part of the Boys' Hall for the grades, we have a splendid attendance. We had a handicap this year, also, in the fact that enemies of this school endeavored to establish a free high school here, and succeeded in doing us some little injury. We would have had a very large school this year had it not been for that. It gives us great pleasure and satisfaction to say that the Baptists have stood loyal to the school. We have a fifty per cent. better school than we had last year, and every day sees new students entering. Our boarding halls are filling up rapidly, and will be soon fully occupied. We are having numbers of old students returning, and many new ones.

The industrial department bids fair to be very successful. The young ladies are making beautiful articles from old inner

tubes that garage owners and private owners have donated to their department. We are opening, likewise, a room for sewing, in which we have an expert shirt maker who will direct the cutting and making of fine shirts and in which we have smaller girls who wish to learn to sew, with an efficient directress over them. The boys are cleaning up the campus, which was unsightly because of fallen trees, blown over by a heavy wind in June. In a few days they will go to work on tables, bread boxes, etc.

Our faculty is very strong. In fact, I do not think I could have selected better teachers. They are all splendid looking folks, and fine teachers. The friends and patrons are equally as well pleased with them as I am. Excellent discipline exists on the campus and in the halls.

The department for partly orphaned children seems to have borne considerable fruit. We have them from 16 years down to 8. Others are applying, and we will likely have to provide new quarters soon to accommodate our student body.

The work on the building goes on as rapidly as can be expected. We expect to be in it before Thanksgiving. Pending that time, our students are happy and cheerful, and I have heard no complaints. We all look forward to a splendid year.

ELDRIDGE BAPTIST ACADEMY, J. H. LONG-CRIER, PRINCIPAL, ELDRIDGE, ALA.—It affords us pleasure to inform our friends that we had the best opening in the history of our school. We had with us on the opening day, August 21st, besides a goodly number of patrons, Dr. S. H. Bennett, who delivered the principal address. This address was one of the kind for which Dr. Bennett is noted throughout the state.

Our school opened with approximately eighty students, and our register shows that this number has been increased to about one hundred and twenty so far, with more coming every day. Our dormitories are filled to capacity now, and I can't see

how we are to accommodate more. Still the applications come in. Surely, God has answered our prayer and Eldridge Baptist Academy is to be recognized as a school for which the Southern Baptists should be proud.

May we have your prayers and the prayers of every true Baptist that we may make of this academy what we have hoped to since our first efforts here?

MAYNARD BAPTIST ACADEMY, C. M. MYRICK, PRINCIPAL, MAYNARD, ARK.—Maynard Baptist Academy had a fine opening on August 21.

On the first day we enrolled a third more pupils than last year. This week we have more pupils in attendance than we had any time during the last session. All the rooms in the girls' dormitory are occupied but we are going to arrange to accommodate a few more girls that we have promised to take.

This is the third week of this session and the work is moving along nicely.

We are handicapped for want of more room and more equipment. I have begged for donations and money with which to equip the school better until I have become discouraged.

We have a fine lot of very fine young people and they are all working nicely.

MOUNTAIN HOME COLLEGE, H. D. MORTON, PRESIDENT, MOUNTAIN HOME, ARK.—The thirtieth annual session of Mountain Home College opened September 18 with an 11 per cent increase in enrollment over last year and the largest enrollment in the history of the college. Rev. L. M. Keeling delivered the opening address, using as his subject, "Life's True Objective, Perspective, and Motive." An unusually strong faculty has been employed for this year and several new departments added. A model school has been opened for the advantage of students of the department of education. A skilled instructor has been employed as instructor of the band and orchestra, and a

strong man secured as director of athletics. The prospects for the future are exceptionally bright.

HEARN ACADEMY, IRA D. HARRIS, PRINCIPAL, CAVE SPRING, GA.—Hearn Academy opened its doors for its eighty-fifth session September 6, 1923. The opening was very informal. The Rev. W. J. Ray, Home Board evangelist, was present at the chapel period and made the principal address. The enrollment for the opening was above the average, and every indication is for this to be a banner year.

NORMAN INSTITUTE, L. H. BROWNING, PRINCIPAL, NORMAN PARK, GA.—Norman Institute opened September 3 with every room in the boys' dormitory and all except two in the girls' dormitory filled. The atmosphere, both religious and mental, is the best that the school has had for five years. The school has inaugurated a cash pay plan: that is, no bills made by the school are charged. The school pays cash for everything it buys. It is working well. The school is out of debt and has a good endowment.

Twenty ministerial students and five volunteers registered the first week. This will, with the aid of God, be the greatest year in the history of the school. Sixteen literary teachers are living in the dormitories. Every literary teacher is working for a higher degree during the summer.

MARY P. WILLINGHAM INDUSTRIAL SCHOOL FOR GIRLS, W. L. CUTTS, PRINCIPAL, BLUE RIDGE, GA.—The Mary P. Willingham Industrial School for Girls opened September 3 with capacity attendance, with quite a number on our waiting list. A fine spirit prevails in student body and faculty. We have every prospect of a splendid year's work. Two facts bear in upon me as I complete our registration. First, I could have filled our space with regular pay students from the state at large, leaving no room for scholarship girls.

Second, I could have filled it with the latter if we had the means. Girls wanting to work their way through, borrow the money or do any worthy thing to be done in the school. Our enrollment last year was 186, to 84 of whom we made concessions, arranged work or found scholarships. We are following about the same proportion this year.

Oh, the crying need of adequate help for this worthy army of young women of limited means, but good minds and great hearts.

ONEIDA BAPTIST INSTITUTE, MRS. C. W. RUSSELL, PRINCIPAL, ONEIDA, KY.—School opened July 30. We find it best in our rural mountainous section to open early enough that school may close before the middle of April.

The enrollment at present is a few more than the enrollment at the same time last year. We cannot possibly take any more of the many who would love to come until our plant is enlarged and we have more money for running expenses.

Most of last year's workers are here again, and several new ones have been added. Some new departments are being developed this year.

Considerable repair work has been done during the summer, along with some minor improvements in the way of building. A large addition to Marvin Hall, the main school building, is planned for the near future.

The prospects for a successful year were never so bright. The clouds which at this time last year were overhanging have all rolled away. We start the year with the old debt all wiped out, and with more friends than we ever had. And to our institution, friends mean absolutely everything.

RUSSELL CREEK ACADEMY, L. E. CURRY, PRINCIPAL, CAMPBELLSVILLE, KY.—Russell Creek Academy opened September 4th with perhaps the brightest prospects in its his-

tory. Every high school teacher is a college graduate and filled with the school spirit.

We are now much encouraged as to our future for we are soon to become a junior college, from all indications.

Our new gymnasium adds much to our school life.

All departments of Russell Creek Academy are marching onward and upward.

Our athletic teams are working in real earnestness, preparing for the soon-to-be contests.

HAZARD BAPTIST INSTITUTE, L. E. STRICKLAND, PRINCIPAL, HAZARD, KY.—We had one of the best openings in the history of the school this year. Enrollment now has reached 220 students, with 53 in high school. This is an increase of 20 or more over last year in the high school department.

We have not had any improvements for the last 15 years. Two brick buildings, of old style, is all. If there is a place in the world that needs improvements it is here. And the pitiful part of it all is, there were no recommendations to the Home Board for improvements for this next year. Nearly every school in the Southern Baptist Convention has received improvement except Hazard.

I have been here two years as president of the institution and I believe it has accomplished as much as any institution of its kind in the whole chain of mountain schools. In the last two years we have had 98 to join the Baptist Church through baptism. This is one result of having the Bible taught in every class room by excellent Baptist teachers.

The institution has been giving the best work possible for her students. Its work is accepted by all of the higher institutions of learning in the state of Kentucky. It is a B high school; that is, the students who graduate get 14 credits for 16 units of work they do in the institution. In other words, the institution re-

quires 16 units for graduation. All of the denominational schools give us credit for all work done in the institution.

YANCEY COLLEGIATE INSTITUTE, RALPH M. LEE, PRINCIPAL, BURNSVILLE, N. C.—Yancey Collegiate Institute opened August 21st with an enrollment of 10, which has increased to 200 at this writing. Students and friends gathered in the beautiful new auditorium and after singing America, were led in prayer by Rev. S. W. Bennett, pastor of Burnsville Baptist Church.

Attorney E. F. Watson, secretary of the Board of Trustees, made a very fitting speech of welcome to the new students and to the new members of the faculty, urging the boys and girls to make use of every opportunity offered to them for advancement. Miss Nell Brevard, voice teacher, then rendered a very beautiful vocal solo. Dr. Charles Maddry of Raleigh gave a very graphic story of his trip to the European countries, showing in outline form some of the conditions as he saw them. Miss Ouida Brannen, director of music, followed with a piano solo in her usual charming way.

We are very happy indeed to be in our new building this year. It is equipped with all the modern conveniences, having eight class rooms, one large study hall and library with 1,400 volumes, two music halls, two society halls, and an auditorium seating 1,000 people, this being equipped for indoor gymnasium and school movies. We hope and feel that with the co-operation of the splendid faculty we are entering upon the most successful year in the history of the school.

LIBERTY-PIEDMONT INSTITUTE, E. F. MUMFORD, PRINCIPAL, WALLBURG, N. C.—Liberty-Piedmont Institute had a good opening. We have a fine group of young men and young women. The prospect is good for an enrollment of 230 or 240 pupils. We will have three ministerial students this year and possibly four. The

interest to do real Christian work in the school is growing and we are hoping to go forward.

The Paul Nissen Montague Memorial Library building has been completed and we hope to order the steel stacks for books and the library tables in a day or two. The building is made of smooth "niger"-head rock laid in cement and the steel racks will be in keeping with the building. Col. H. Montague of Winston-Salem, N. C., is the giver of all this.

We are greatly in need of a \$15,000 dormitory for girls, society halls and an auditorium which would cost \$10,000 or \$15,000, and several more class rooms. In addition to this we need many modern conveniences and must have them if the school goes forward. We are as well located as any school in the state and can get the pupils if we only prepare to receive them and instruct them. With the proper aid we can have a great school here and do much good.

An endowment of \$50,000 or \$100,000 is badly needed and some of our people are beginning to feel the need of this. An opportunity is open to us. We can win with effort and aid and yet we can neglect and lose. I am anxious to see our Christian schools maintained because I know they mean so much toward the advancement of our cause.

DOYLE INSTITUTE, J. L. MUSKELLEY, PRINCIPAL, DOYLE, TENN.—Doyle's opening address was made by Dr. A. E. Brown. Enrolled 182 pupils first week, with 238 to date. By far the best spirit of co-operation and enthusiasm I have had in the three years I've been principal.

Since last opening we have put in and paid for lights, newly painted all buildings, bought a 10-room frame building for boys' self-help club, added \$172 to laboratory, \$123 worth of books for teacher training in high school, meeting the state requirement for standard high school. Dr. Harry Clark says this is the fastest growing academy in Tennessee.

Survey of Southern Baptist Schools

SESSION 1922-1923

ALBERT R. BOND, D. D., Editorial Secretary

Education Board Southern Baptist Convention
1214 AGE-HERALD BUILDING
BIRMINGHAM, ALA.

The following survey is based upon the records of the session of 1922-1923:

1. *Statistics*—Southern Baptists now have 119 schools which are classified thus: Senior Colleges, 32; Junior Colleges, 30; Academies or High Schools, 52; Biblical Schools, 5. Registered in these schools for the session of the year 1922-23 student enrollment, men 14,786; women, 18,509; total, 33,295. Of these there were 2,890 ministerial students and 2,007 volunteers for definite Christian service; faculty, men 935, women 1,001, total 1,936; value of property, \$29,439,710; value of endowment, \$15,380,251; total valuation, \$44,819,961.

2. *Some Observations*—The 75 Million Campaign has greatly stimulated the educational interest of Southern Baptists. The Campaign allocated to Christian education in the five-year period an amount larger than the total investment of our schools one year prior to the opening of the Campaign. During the period of the Campaign large amounts have been paid in for endowment and enlargement of property and in addition to this, large sums of money have been received from sources outside of the Campaign, in some instances these additional amounts being conditioned on funds given in the Campaign.

It will be observed that the enrollment of the women is greater than that for the men. This appears even more marked in the Senior Colleges. It may be that the stress of money compels the men to leave school sooner than the women.

Baptists may well be proud of their schools. The task now confronting them is to standardize these schools by thorough equipment and adequate endowment.

SURVEY OF SOUTHERN BAPTIST SCHOOLS

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1922-23 Enrollment		1922-23 Faculty		Missions	Offerings	VALUATION	
				M.	F.	M.	F.	T.	T.	Property	Endow't Total
Howard College.....	Birmingham, Ala.....	John C. Dawson.....	S	260	150	18	51	23	49	10 \$	328,000 \$ 393,257 \$ 721,257
Judson College.....	Marion, Ala.....	E. V. Baldy.....	S	4	284	218	6	21	4	278,409	212,866 491,215
Alabama Central College.....	Tuscaloosa, Ala.....	J. H. Foster.....	J	---	153	153	3	8	11	300,000	300,000
Newton College.....	Newton, Ala.....	A. C. Anderson.....	J	119	96	215	2	8	10	100,000	100,000
*Eldridge Bapt. Academy.....	Eldridge, Ala.....	J. H. Longcrist.....	A	45	62	107	2	4	6	45,000	45,000
*Tenn. River Institute.....	Bridgeport, Ala.....	R. L. Creal.....	J	71	82	153	3	7	10	40,000	40,000
Onachita College.....	Arkadelphia, Ark.....	Chas. E. Dicken.....	S	153	151	304	16	9	25	510,000	860,000
Central Baptist College.....	Conway, Ark.....	Doak S. Campbell.....	J	---	170	170	4	16	20	250,000	260,500
*Hagarville Academy.....	Hagarville, Ark.....	Burl C. Ramay.....	A	79	80	159	1	3	4	22,750	22,750
*Mountain Baptist Academy.....	Maynard, Ark.....	C. M. Myrick.....	A	37	46	83	2	3	5	20,000	20,000
*Mounttain Home College.....	Mt. Home, Ark.....	H. D. Morton.....	J	86	94	180	4	6	10	100,000	100,000
*Mt. Ida Academy.....	Mt. Ida, Ark.....	T. D. Mullins.....	A	65	42	107	2	1	3	18,000	18,000
*Newton Co. Academy.....	Parthenon, Ark.....	J. H. Lauck.....	A	70	66	136	3	3	6	25,000	25,000
*Carroll Co. Institute.....	Blue Eye, Mo.....	Miss Lou Ella Austin.....	A	30	48	78	---	4	4	43,575	43,575
John B. Stetson University.....	DeLand, Fla.....	Lincoln Hulley.....	S	269	240	529	20	40	20	450,052	1,473,052
Mercer University.....	Macon, Ga.....	Rufus W. Weaver.....	S	788	145	933	79	3	82	572,669	969,446 1,542,115
Bessie Tift College.....	Forsyth, Ga.....	A. Chamlee.....	S	---	273	273	6	20	26	410,000	19,700 429,700
*Shorter College.....	Rome, Ga.....	D. J. Blocker.....	S	---	202	202	7	15	22	488,000	648,000
*Bleckley Memorial Inst.....	Clayton, Ga.....	C. E. Moody.....	A	17	10	27	1	2	3	30,000	1,500 31,500
*Blairsville Collegiate Inst.....	Blairsville, Ga.....	W. P. Lunsford.....	A	20	40	60	1	1	2	20,000	20,000
Brewton-Parker Institute.....	Mt. Vernon, Ga.....	A. M. Gates.....	A	80	53	133	5	5	10	113,500	115,500
Chattahoochee High School.....	Clermont, Ga.....	W. L. Walter.....	A	58	34	92	3	4	12	25,000	25,000
Gibson-Mercer Academy.....	Bowman, Ga.....	John H. Greene.....	A	61	70	131	2	5	7	48,125	3,373 51,498
*Hearn Academy.....	Cave Springs, Ga.....	Ira D. Harris.....	A	39	15	54	3	3	6	60,785	11,227 72,012
*Hiawassee Jr. College.....	Hiawassee, Ga.....	H. E. Nelson.....	J	48	50	98	2	5	8	18,000	18,000
Locust Grove Institute.....	Locust Grove, Ga.....	Claude Gray.....	A	136	41	177	6	7	13	5,100,000	101,000
M. P. Willingham S. for G.....	Blue Ridge, Ga.....	W. L. Cutts.....	A	---	186	186	2	11	13	75,000	2,000 77,000
Norman Institute.....	Norman Park, Ga.....	L. H. Browning.....	A	150	87	237	6	9	15	20,000	20,000
*North Ga. Bapt. Institute.....	Morganton, Ga.....	W. C. Carlton.....	A	3	108	97	3	2	5	20,000	20,000
Piedmont Institute.....	Waycross, Ga.....	August Griesel.....	S	43	21	64	3	3	6	75,000	75,000
Ewing College.....	Ewing, Ill.....	E. Y. Mullins.....	B	431	---	431	10	---	10	500,000	1,700,000 2,200,000
Sou. Bapt. Theo. Sem.....	Louisville, Ky.....	M. B. Adams.....	S	166	195	361	18	8	26	240,025	613,711 853,736
Georgetown College.....	Georgetown, Ky.....	Geo. F. Dasher.....	J	181	---	181	14	---	14	185,000	272,481
Bethel College.....	Hopkinsville, Ky.....	J. W. Gaines.....	J	---	182	182	1	17	18	200,000	200,400
*Bethel Woman's College.....	Barbourville, Ky.....	O. L. Minks.....	J	190	110	300	4	5	9	75,000	75,000
*Barbourville Bapt. Institute.....	Barbourville, Ky.....	C. W. Eisey.....	J	256	276	532	13	13	26	309,000	639,000
Cumberland College.....	Williamburg, Ky.....	L. E. Strickland.....	J	102	107	209	2	5	7	150,000	150,000
*Hazard Baptist Institute.....	Hazard, Ky.....	R. H. Lambright.....	A	50	70	120	3	6	1	70,000	70,000
*Magoffin Institute.....	Salyersville, Ky.....	Mrs. S. W. Russell.....	A	34	33	67	2	2	4	105,350	118,020
Oneida Baptist Institute.....	Oneida, Ky.....	W. M. C. Russell.....	A	160	168	328	3	10	13	135,000	145,000

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1922-23 Enrollment		1922-23 Faculty		M. F. T.	Students	Volunteers	VALUATION	
				M.	F.	T.	M.	F.	T.		Property	Endow't Total
Baptist Bible Institute.	New Orleans, La.	B. H. DeMent.	B	127	106	233	11	1	1	113	750,000	750,000
Louisiana College.	Pineville, La.	C. C. Cottigiam.	S	289	255	494	17	9	12	34	650,000	1,210,000
Acadia Academy.	Church Pt., La.	Thos. E. Mixon.	A	47	58	105	2	4	6	4	20,000	20,000
Mississippi College.	Clinton, Miss.	J. W. Provine.	S	411	3	414	25	---	25	80	400,000	645,000
Mississippi Woman's College.	Hattiesburg, Miss.	I. L. Johnson.	S	---	500	6	26	32	20	20	400,000	1,045,000
Blue Mountain College.	Blue Mt., Miss.	W. T. Lowrey.	S	21	323	344	5	15	20	20	300,000	10,000
Clarke Memorial College.	Newton, Miss.	H. T. McLaurin.	J	40	52	92	5	1	6	29	75,000	400,000
Hillman College.	Clinton, Miss.	M. P. L. Berry.	J	---	102	102	2	10	12	7	50,000	75,000
William Jewell College.	Liberty, Mo.	H. C. Wayman.	S	330	74	404	15	---	15	16	592,085	1,241,364
Hardin Junior College.	Mexico, Mo.	S. J. Vaughn.	J	---	160	160	6	21	27	9	433,000	539,000
LaGrange College.	LaGrange, Mo.	J. W. Crouch.	J	98	139	237	7	4	11	32	85,000	92,000
Stephens College.	Columbia, Mo.	I. M. Wood.	J	---	532	532	13	40	53	197	874,387	177,000
*Southwest Baptist College.	Bolivar, Mo.	J. C. Pike.	J	110	94	204	5	7	12	49	20,646	895,033
Will Mayfield College.	Marble Hill, Mo.	A. F. Hendricks.	J	92	150	242	7	5	12	20	15,000	174,000
Montezuma Baptist College.	East Las Vegas, N.M.	Layton Maddox.	S	87	122	209	11	11	22	---	50,000	150,000
Wake Forest College.	Wake Forest, N. C.	W. L. Poteat.	S	810	---	407	40	---	40	80	900,000	900,000
Meredith College.	Raleigh, N. C.	C. E. Brewer.	S	---	407	810	8	36	44	3	300,000	2,300,000
Boiling Springs High School.	Boiling Sgs., N. C.	J. D. Huggins.	A	137	132	269	3	9	12	8	497,968	407,420
Buie's Creek Academy.	Buie's Creek, N. C.	J. A. Campbell.	A	350	270	620	9	9	18	26	20,000	2,500
Chowan College.	Murfreesboro, N. C.	Chas. P. Weaver.	S	---	81	81	---	17	17	5	150,000	1,000
Dell Academy.	Delway, N. C.	---	A	73	39	112	2	7	9	3	20,000	25,000
*Fruitland Institute.	Hendersonville, N. C.	N. A. Melton.	A	104	105	209	3	9	12	10	40,000	40,000
Liberty-Piedmont Institute.	Clyde, N. C.	L. B. White.	A	87	83	170	3	5	8	2	5,400	5,400
*Haywood College.	Wallburg, N. C.	R. F. Mumford.	A	125	112	237	3	6	9	---	40,000	40,000
*Mars Hill College.	Mars Hill, N. C.	R. L. Moore.	J	276	205	481	5	11	19	56	170,000	170,000
*Mt. View Institute.	Hays, N. C.	J. C. Pott.	J	44	72	116	5	2	7	4	75,000	30,000
Oxford College.	Oxford, N. C.	F. P. Hobgood.	J	---	145	145	1	12	13	---	60,000	60,000
*Round Hill Academy.	Union Mills, N. C.	C. A. Wilson.	A	36	44	80	2	4	6	---	20,000	20,000
*South Mt. Ind. Inst.	Bostic, N. C.	Miss Ora Hull.	A	30	50	80	1	3	4	---	500	3,500
*Sylvia Collegiate Institute.	Sylvia, N. C.	R. F. Hough.	A	62	54	116	3	6	9	10	100,000	100,000
Wingate Junior College.	Wingate, N. C.	C. M. Beach.	J	90	114	204	3	5	8	16	150,000	150,000
*Yancey Collegiate Institute.	Burnsville, N. C.	Ralph M. Lee.	A	140	150	290	3	7	10	8	100,000	100,000
Okla. Baptist University.	Shawnee, Okla.	J. B. Lawrence.	S	202	286	488	17	6	23	35	320,000	320,000
Furman University.	Greenville, S. C.	W. J. McGlothlin.	S	421	1	422	20	1	21	73	1,000,000	1,200,000
Anderson College.	Anderson, S. C.	John E. White.	S	---	265	265	4	26	30	14	275,000	275,000
Coker College.	Hartsville, S. C.	E. W. Sikes.	S	---	213	213	5	15	20	---	700,000	519,526
Greenville Woman's College.	Greenville, S. C.	D. M. Ramsay.	S	---	602	602	4	34	38	5	600,000	600,000
Limestone College.	Gaffney, S. C.	R. C. Granberry.	S	---	212	212	5	19	24	---	425,000	60,000
Edisto Academy.	Swivern, S. C.	W. H. Cannada.	A	32	24	56	3	5	8	17	60,000	485,000
*N. Greenville Bapt. Acad.	Tigerville, S. C.	H. C. Hester.	A	97	75	172	3	7	10	16	100,000	100,000

SURVEY OF SOUTHERN BAPTIST SCHOOLS (Continued)

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1922-23 Enrollment		1922-23 Faculty		Minist. & Teachers	Scholarships	VALUATION		Total
				M.	F.	M.	F.			Property	Endow't	
Long Creek Academy.....	Mt. Rest, S. C.	L. H. Raines.....	A	90	70	10	10	6	18	45,000	---	45,000
Six-Mile Academy.....	Six Mile, S. C.	J. H. Mitchell.....	A	40	35	75	45	6	8	60,000	---	60,000
Pea-Dec Academy.....	Nichols, S. C.	W. F. Hagan.....	A	24	21	21	1	3	7	15,000	---	15,000
Union University.....	Jackson, Tenn.	H. E. Watters.....	S	515	501	1,016	27	14	41	684,000	140,000	824,000
Carson-Newman College.....	Jefferson City, Tenn.	O. E. Sams.....	S	176	197	373	13	14	27	320,096	645,096	320,096
Hall-Moody Normal School.....	Martin, Tenn.	J. T. Warren.....	S	164	226	390	6	6	12	152,227	23,228	175,455
Tennessee College.....	Murfreesboro, Tenn.	E. L. Atwood.....	S	50	194	194	8	12	20	352,107	28,942	381,049
*Cosby Academy.....	Cosby, Tenn.	R. L. Marshall.....	A	50	54	104	1	4	5	15,000	---	15,000
*Doyle Bapt. Institute.....	Doyle, Tenn.	J. T. Muskelley.....	A	46	62	108	2	1	3	60,000	---	60,000
*Harrison-Childwee Inst.....	Seymour, Tenn.	J. E. Barton.....	A	115	135	250	5	5	10	50,000	---	50,000
*Stocton Valley Academy.....	Helena, Tenn.	Miss Ossie Allison.....	A	90	59	149	1	4	5	20,000	---	20,000
*Smoky Mt. Academy.....	Sevierville, Tenn.	Miss Mayme Grimes.....	A	80	56	136	1	3	4	15,000	---	15,000
*Watauga Academy.....	Butler, Tenn.	C. C. Perry.....	A	30	35	65	2	3	5	25,000	---	25,000
S. W. Bapt. Theo. Semi.....	Fort Worth, Texas.	L. R. Scarborough.....	B	378	397	775	21	13	34	1,000,000	385,000	1,385,000
S. W. Bapt. Tr. School.....	Fort Worth, Texas.	Mrs. J. W. Byars.....	B	626	649	1,275	52	8	60	1,000,000	600,000	1,600,000
Baylor University.....	Waco, Tex.	S. P. Brooks.....	S	130	120	250	8	11	19	1,325,000	30,000	1,355,000
Burleson College.....	Belton, Tex.	J. C. Hardy.....	S	104	68	172	6	3	9	149,590	---	149,590
Decatur Bapt. College.....	Greenville, Tex.	F. M. McConnell.....	J	374	618	992	17	21	38	150,000	15,000	165,000
Howard-Payne College.....	Decatur, Tex.	J. L. Ward.....	J	26	60	86	5	1	6	531,000	21,000	552,000
Jacksonville College.....	Brownwood, Tex.	Edgar Godbold.....	S	122	140	262	9	7	16	54,000	12,000	66,000
College of Marshall.....	Jacksonville, Tex.	B. J. Albritton.....	J	115	125	240	6	8	14	355,500	---	355,500
Rusk College.....	Marshall, Tex.	M. E. Hudson.....	J	342	150	492	18	12	30	150,000	---	150,000
San Marcos Academy.....	Rusk, Tex.	C. G. Truitt.....	J	500	436	936	20	10	30	500,000	---	500,000
Simmons College.....	San Marcos, Tex.	J. V. Brown.....	A	140	110	250	6	9	15	800,000	100,000	900,000
Wayland College.....	Abilene, Tex.	E. D. Sandefer.....	S	545	276	821	36	11	47	250,000	---	250,000
University of Richmond.....	Plainview, Tex.	J. E. B. Atwood.....	J	14,786	18,509	33,295	935	1,001	1,936	1,450,130	1,762,139	3,212,269
Averett College.....	Richmond, Va.	F. W. Boatwright.....	S	3	210	213	2	16	18	180,070	---	180,070
Va. Intermont College.....	Danville, Va.	J. P. Craft.....	J	40	356	356	4	17	21	500,000	---	500,000
Blue Ridge Mission School.....	Bristol, Va.	H. G. Noffsinger.....	J	137	122	259	7	8	15	60,000	---	60,000
Buchanan Bapt. Miss. Sch.....	Buffalo Ridge, Va.	N. T. McManaway.....	A	174	122	274	9	2	11	100,000	---	100,000
Chatham Training School.....	Council, Va.	A. H. Henderson.....	A	168	168	168	13	5	18	200,000	---	200,000
Fork Union Academy.....	Chatham, Va.	N. J. Perkins.....	A	80	94	174	3	5	8	254,980	---	254,980
*Lee Baptist Institute.....	Pennington Gap, Va.	Romulus Skaggs.....	A	70	70	140	2	5	7	75,000	---	75,000
Oak Hill Academy.....	Pennington Gap, Va.	W. A. Hash.....	A	25	35	60	1	2	3	35,000	---	35,000
Piedmont Bapt. Miss. Schl.....	Kindrick, Va.	P. C. Coates.....	A	83	17	100	8	2	10	15,000	---	15,000
Bluefield College.....	Alhambra, Va.	R. A. Lansdell.....	J	14,786	18,509	33,295	935	1,001	1,936	400,000	---	400,000
	Bluefield, W. Va.									\$29,439,710	\$15,380,251	\$44,819,961

*—Home Board Mountain Schools.

†—Not under direct denominational ownership.

S. W. Training School included in S. W. Seminary.
Wm. Tawell College co-operates with Northern and Southern Conventions.

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ALBERT R. BOND

EDITOR

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SOME RECENT GIFTS TO COLLEGES

We are glad to report a number of munificent gifts and offers of gifts to Southern Baptist Schools. These are extra to the resources received by the schools from the 75 Million Campaign. Southern Baptists are rapidly developing a real educational conscience.

At its November meeting, the General Education Board of New York gave Howard College \$8,000 toward current expenses for the present session, and \$150,000 toward endowment on condition that we raise in Alabama \$450,000. If this condition is met, Howard College will then have \$1,000,000 endowment.

Mr. J. W. Williams, a layman and member of the Baptist Church, Winder, Ga., has recently given \$50,000 to Bessie Tift College, the income of which is to be used for the education of deserving girls and young women.

Mr. Frank Scarborough Ethridge, a layman of Second Baptist Church, Atlanta, Ga., has also given in recent weeks, \$100,000 to Mercer University, three-fourths of which is to be used for the education of meritorious young men at Mercer, and the remaining fourth in such ways as may ap-

peal to the best judgment of the trustees of the University.

At the recent session of the North Carolina Baptist State Convention in Gastonia, it was unanimously and enthusiastically voted to issue \$750,000 in bonds for the new buildings of Meredith College, to be erected on the new site two miles from the city of Raleigh. This, with the proceeds from the sale of the present plant of Meredith College, will give the trustees one million dollars for the new plant, the building of which will begin early in the spring of 1924, and every effort will be made to have some of the buildings ready for occupancy by the opening of the fall session. The bonds are to be sold at par, will bring 6 per cent, and the whole amount is to be retired in fifteen years at the rate of \$50,000 a year.

Mars Hill College, Mars Hill, N. C., R. L. Moore, President, has received an offer of a gift of \$50,000 from Mr. Treat, who has formerly made gifts to the college, and has been a great friend of it.

Conditions of the gift will require effort on the part of the Baptists of North Carolina. Mr. Treat says: "If you will raise

\$50,000 before April 1st, 1924, at noon, I will furnish \$50,000 more for another dormitory, you to use the \$50,000 for young ladies' dormitory, I to give the money for a boys' dormitory." This offer has created widespread interest in the welfare of Mars Hill College, and we sincerely hope that success may come to the effort to secure this splendid gift.

Furman University, at Greenville, South Carolina, has just successfully completed a campaign for \$325,000 toward half a million dollars for additional endowment, the General Education Board of New York contributing the remaining \$175,000. The distinctive features of this campaign were, first, that it was an alumni campaign altogether. There was no appeal to the Baptist denomination, or to the public in general, but only to the alumni. In the second place, it was in preparation for the celebration of Furman's centennial, which occurs in 1926. The work of securing the subscriptions was done wholly by the alumni, who organized themselves for this

purpose, thus relieving the Baptist denomination of any labor or expense due to the conduct of the campaign. The alumni voted to undertake this task at their meeting at commencement in May, and it was reported by President McGlothlin at that time that \$165,000 had already been subscribed. With the help of the impetus thus given the campaign, it was pushed rapidly to completion, the announcement of which occurred on Thanksgiving Day, which was also a home-coming day of Furman alumni. The contributions are to be paid in four installments, the whole to be completed by November 1, 1926. The centennial celebration will be in connection with the meeting of the State Convention in December, 1926. Practically all the work of securing subscriptions was done by the alumni, and without charge, except actual expenses of travel, postage, printing, etc. Naturally there is great rejoicing among the alumni and friends of Furman.

THE WEEK DAY CHURCH SCHOOL

Religious Education is coming to have commanding attention with educators. While there is little disposition unjustly to criticize the work done by the Sunday Schools, it is felt that the conditions, necessarily obtaining in Sunday School teaching, do not permit enough work in religious education. Hence, many suggestions have been offered by which to supplement the teaching of the Sunday Schools. Two methods for this supplemental work have gained certain favor. They are the Vacation Bible School and the Week Day Church School. In this article, we discuss the latter.

The name partly indicates the character of this school. It is to be conducted during the week, and is intended to give instruction in religious themes. It is expected that the nature of the work shall

be of a grade comparable to that done in the public school. The children of the public schools are to be gathered at convenient hours for religious instruction.

I. TYPES OF THE WEEK DAY CHURCH SCHOOL

Several distinct types of the Week Day Church School have been organized. These may be broadly characterized as the denominational and the civic.

The denominational type may be either individual or co-operative. An individual church may organize and maintain such a school, and furnish the teachers and draw its students from the children of its own constituency. The co-operative type exists when two or more churches of the same denomination carry on the work, or when two or more churches of different denominations support the work. These churches

may either be contiguous or widely separated. The main thing is that they engage in a common co-operative task. They may have one or more schools under their supervision.

The civic type of the Week Day Church School exists where the support and direction of such school shall be localized with one or more civic organizations, or have support from citizens without reference to denominational alignment. This type may be confined to a small community, or may embrace an entire city. The number of schools would vary with the scope of the work.

In some instances, there would be a combination of the denominational and civic types, where in support and direction would come from the denominational and civic sources.

II. PURPOSES OF THE WEEK DAY CHURCH SCHOOL

The purpose of the Week Day Church School will be largely determined by the motive leading to its organization. The desire for more religious education has thus far been the most persistent motive in the establishment of the Week Day Church School. Those who have been responsible for the religious instruction of children have felt that there has been a great disparity between the time given to the cultural development, and the time given to the religious development of children. The Week Day Church School is an effort to give proper correlation of the intellectual and religious schemes of instruction.

A further motive has been the desire for denominational extension. Church leaders have recognized that it is desirable to bring the appeals of the Church life to the attention of many children who do not come directly under church instructions. One would naturally recognize this as a worthy ambition.

The third motive has to do with the hope to supplement what might be regarded as the natural limitation of the

Sunday School. It could not be expected that the Sunday School, with the very limited time given for the recitation period, should be able to cover adequately the field of religious instruction. Those who have been impelled by this motive do not class themselves as critics or opponents of the Sunday School. They recognize the good work of the Sunday School, but seek to supplement its work with further and more definite religious instruction.

A further motive inheres in the constituency to be reached by the Week Day Church School. Three classes of constituency may be mentioned. (a) The constituency that naturally belongs to a particular church or denomination. It is proper for a church to seek to reach its own children by this method of instruction. (b) The unevangelized. In every community there will be found large numbers of children who do not come under any religious instruction as given by the various churches. These children are public school pupils, and constitute both an appeal, and a field for the Week Day Church School. (c) The Week Day Church School may be regarded as a social or civic function, and the public school pupils may be considered as needing religious instruction in order that they may be competent to fulfill their social and civic duties as citizens.

III. ORGANIZATION OF THE WEEK DAY CHURCH SCHOOL

The organization of the Week Day Church School will vary according to its type. The management of the school will represent the organizations supporting it. In the denominational type, the selection of the managers and teachers of the school will be with the individual church, or the group of churches supporting the school. In the civic type, the selection will be left to the civic organizations interested in it. In the religio-civic co-operative type, the selection of managers would naturally be in the hands of those organizations co-operating in the work.

Many difficult details attach to the work of this school. The pupils are grouped in grades according to their public school grades. Instruction given must fit the intellectual abilities of the pupils. Of course, there will be pupils who have had better religious training than others, because of their home and church affiliations.

The time of meeting for the classes in the Week Day Church School will vary according to conditions. Some schools will hold their sessions either before or after the hours of the public schools. In many cases, the students are excused from the public school at stated hours and days, in order that they may attend the Church school.

It is usually best that the Week Day Church School hold its session outside of the public school buildings. It is desirable that the buildings for the Week Day Church School shall be as closely as possible related to the public school buildings, so that no time may be lost in going from one to the other. The buildings may either be built specially for the Week Day Church Schools, or may be church or other buildings. The main thing is to have the most convenient place.

IV. RELATIONS OF THE WEEK DAY CHURCH SCHOOL

The Week Day Church School is related to the public school in several ways. (a) The pupils are the same in both. (b) The public school will give credit for the work done in the Week Day Church School, when the character of the work ranks with that done in the similar grades of the public school. (c) The public school authorities have been willing to co-operate with the Week Day Church School as far as possible. The pupils may be excused for attendance upon the Week Day Church School whenever parents or guardians so desire. (d) It has been found best that the oversight of the attendance upon the Week Day Church School shall not be in the hands of the public school authori-

ties. Those in charge of the Week Day Church School must look after the matter of truancy and other details of attendance.

The Week Day Church School is related also to the Sunday School. It is not the aim of the Week Day Church School simply to be a supplemental type of the Sunday School. It seeks to be different in method and curriculum from the Sunday School, and to engage in a larger and more definite amount of religious instruction than could be possible for the Sunday School.

V. THE CURRICULUM OF THE WEEK DAY CHURCH SCHOOL

The curriculum will depend upon the ideal and purpose of those in charge of the school. It may be stated that, so far, a great variety and vagueness in the curriculum have existed in the Week Day Church Schools that have already been organized. There has not yet been created a common type of curriculum for this school.

The curriculum will depend upon the scope of what is to be taught. Some schools confine themselves entirely to biblical material, others use both the biblical and extra-biblical material, while still others have the biblical and the extra-biblical, and, in addition, have activities of a social and recreative nature.

In regard to the curriculum of most of the schools now existing, it may be said that the dominant idea has been that of knowledge, and there has been little place given to the idea of worship.

A number of courses for the curriculum have been published, prominent among which may be mentioned the Abingdon Series, Westminster and Keystone Lessons, and the Constructive Series of the University of Chicago. It is unfortunate that none of these series is entirely satisfactory.

We have given this sketch of Week Day Church Schools with the hope that the general idea may commend itself to those who have to do with religious instruction of children. We shall be glad to answer any questions concerning it.

THE BEGINNINGS OF BAPTIST EDUCATION IN VIRGINIA

(Address at the Centennial Celebration of the Virginia Baptist General Association.)
PRESIDENT F. W. BOATWRIGHT, *University of Richmond*

FROM available records it appears that the first organized movement among Virginia Baptists for the support of education began in 1788, when the General Committee received a letter from James Manning, president of Providence College in Rhode Island, "recommending and encouraging the Baptists of Virginia to erect a seminary of learning." Immediately a committee of ten persons, five from each side of the James River, was appointed "to forward the business respecting the seminary of learning." Among the members of the committee were Samuel Harris, John Leland and Reuben Ford. At every succeeding session of the General Committee for several years the matter of the seminary of learning was discussed and some changes were made in the membership of the committee in charge, but no definite action seems to have been taken until 1793. In this year it was decided to appoint a Board of Trustees. Fourteen brethren appointed by the committee should be Baptists, and these fourteen should select seven others not Baptists, the group of twenty-one to compose the full board. The Board of Trustees organized and held several meetings, but met no success in their efforts to secure funds for the proposed seminary.

While the circular letter of the General Committee for 1809 asserts that "for want of funds and for no other cause the plans finally failed," there were doubtless other and more fundamental causes. Among these were lack of organization, unwillingness of the churches to risk their independence in co-operating for common ends, distrust of the effects of higher education as exemplified in clergymen of the recent Establishment, hostility to the general idea engendered by activities of the officials of the

only college of which Virginians had common knowledge in suppressing the voice of Baptist preachers. Moreover, an examination of the list of trustees shows that Elder John Williams, their leader, was badly crippled in 1793 and died in 1795, and, further, that at least three other members of the board joined the great westward migration of the last decade of the eighteenth century and removed from Virginia.

EARLY BAPTISTS BELIEVED IN EDUCATION

Nothing more is said in the records of the General Committee about the education of Virginia Baptist youths until 1809, when the circular letter of the General Committee strongly refutes the assertion of a prominent minister of another denomination that the Baptists declare "human learning is of no use." Elder John Kerr prepared the circular letter to the churches in this year, in which he writes: "There are some Baptists of classical education; the attention and deference offered them in all matters of a literary kind proves that learning is in high estimation among them. Teachers of grammar schools can testify that many of the Baptists to their power, yea, some of them beyond their power, are willing to educate their children. The Baptists of all others have the least to fear from an impartial comparison of their principles with the Scriptures according to the original text. There have always been a sufficient number of learned men among them to make it appear that if they adhere to the plain meaning of the translated Scriptures the original in any of its variations doubly confirms them. A large proportion of their competitors virtually yield this point. Why, then, should the Baptists of Virginia be of opinion that human learning is of no use?" After citing what had already been done by Baptists in America

and England for higher education, Elder Kerr concludes: "Finally, to as many as will believe our assertions, we solemnly declare that from a general acquaintance among our brethren in the different parts of the State, it is our serious opinion that nine-tenths of them value human learning among the most precious of mere earthly things."

During the first two decades of the nineteenth century French influences were strong in America, and especially so in Virginia. French ideas in philosophy and in education were everywhere regarded as hostile to organized religion. Indeed, it was a period of religious decadence in all denominations both in Europe and in America. Attendance on religious worship fell off alarmingly and many students in the early American colleges proudly boasted of their infidelity. Such a period was not favorable to the founding of schools by religious bodies, and we need not be surprised that Virginia Baptists were quiescent in matters of higher education. Besides William and Mary College, founded under the auspices of the Established Church in 1693, only the Presbyterians had planted schools in Virginia before 1820, and at this time their two schools were weak and struggling.

THE FOREIGN MISSION AWAKENING

But a great New Testament idea embodied in a virile and powerful personality was soon to stir Virginia Baptists and arouse them to greater undertakings. The conception of world evangelism as proclaimed by Luther Rice upon his return to America in 1813 carried as its chief corollary the necessity of Christian education. It was imperative that the foreign missionary should be educated. Out of the dynamic messages of Rice and Judson sprang the General Convention of Baptists for the United States, the American Bible Society, the Newton Theological Institution, and the Columbian College. To Columbian College, founded in Washington in 1821, Virginia Baptists gave cordial support from the beginning. For a time it seemed to

supply their needs and they regularly sent to it their gifts and their sons. They had now and again sent gifts to Providence College (now Brown University), but it was too far away to educate their sons. Three leading Virginia Baptist ministers, Semple, Bell and Clopton, became enthusiastic agents in Virginia for Columbian College.

In 1823 the General Association of Virginia Baptists was organized. The annual meetings of this representative body naturally stimulated a growing sense of religious needs and educational possibilities within the boundaries of Virginia. In the opinion of men like John Kerr, James B. Taylor, J. B. Jeter, W. F. Broadus and Edward Baptist, the time was drawing near when Virginia Baptists must have their own seminary of learning. At the time of the eighth annual session of the Virginia Baptist General Association, held in the Second Baptist Church of Richmond, a numerous gathering of brethren, assembled at 5 o'clock in the morning of June 8, 1830, resolved: "That it is expedient that the Baptists of this State form an Education Society for the improvement of the ministry." The committee appointed to devise plans reported the same afternoon that while the establishment of a seminary of learning was deemed inadvisable at the present time, it would be well to adopt measures for gradually carrying into effect the object proposed, and that in the meantime "beneficiaries be placed in the families of experienced ministering brethren, whose education, libraries and opportunities to give instruction may enable them to render essential service to their younger brethren." The Virginia Baptist Educational Society was immediately formed and it was decided to begin work at once. The officers were: John Kerr, President; Edward Baptist, First Vice-President; Eli Ball, Second Vice-President; Henry Keeling, Corresponding Secretary; James B. Taylor, Recording Secretary; and Richard C. Wortham, Treasurer.

The chief reason for not opening the

school at once was that Columbian College, which had many friends in Virginia, was engaged in an ardent campaign for money, and it was feared that the financial demands of a new school would retard or defeat the larger enterprise. Interest of many Virginia Baptists in Columbian College delayed at a later period the securing of a charter for the Virginia Baptist Seminary and interfered materially with the early efforts to establish Richmond College.

OPENING OF VIRGINIA BAPTIST SEMINARY

For the next two years beneficiaries were received by the Education Society and were placed either with Elder Edward Baptist in his home in Powhatan County, or with Elder Eli Ball in his home in Richmond. A Paul Repiton, of Suffolk, appears to have been the first student accepted by the society. Nine young brethren seem to have been placed under the care of Elder Edward Baptist and four with Elder Eli Ball prior to the opening of the Virginia Baptist Seminary on July 4, 1832.

The work of the society had been received with favor and it had been enabled to purchase for \$4,000 a tract of land of 200 acres called Spring Farm, located in the vicinity of the present Joseph Bryan Park in the suburbs of Richmond. On May 13, 1832, Elder Robert Ryland, Bachelor of Arts of Columbian College, then pastor of the Baptist church at Lynchburg, accepted the presidency of the proposed school. Before the first year had closed Elder Eli Ball was appointed assistant teacher in the seminary. The seminary seems to have opened with eight students and to have enrolled fourteen for the first session. Manual labor, both for profit and for health, was popular with school trustees in the third decade of the nineteenth century, though often very unpopular with students. It was believed that manual labor would be a help to the new seminary, and it was made a compulsory part of the curriculum. Students were required to work at gardening or on the farm three hours each week-day and all shared ratably in such small profits

as arose from the sale of truck and other produce. One of the chief reasons for the removal to "Columbia" was that students would not have such a long haul to market. The manual system of labor continued with decreasing favor throughout the ten years of the seminary's history, but was not carried over into the curriculum of Richmond College.

The growing needs of the seminary impelled the managers in 1833 to elect Elder John Kerr financial agent to solicit contributions. He thus became the first in a long line of distinguished and devoted men who have pleaded the needs of Christian education before Virginia Baptists. There were at this time 430 Baptist churches and 261 ministers in Virginia between the ocean and the Ohio, but the majority were not interested in the struggling "School of the Prophets."

PROGRESS AND REMOVAL TO COLUMBIA

It was cause for joy and inspiration that two members of the first class of the seminary, Robert D. Davenport, of Richmond, and J. L. Shuck, of Greenbrier County, offered themselves for service in Foreign Missions, the one to go to Siam and the other to China. Already Baptists of vision began to see a future of great usefulness for the seminary and to plan accordingly. At the June meeting of the Education Society in 1834 Elder J. B. Jeter read a report favoring the sale of Spring Farm and the purchase of "Columbia," a suburban estate of seven and three-quarter acres with substantial brick buildings and located two miles nearer the city of Richmond. J. B. Jeter, Luther Rice and Robert Ryland were leaders in this movement and their wise recommendations prevailed. The "Columbia" land was said to be worth \$2,000, and the buildings had cost \$18,000. The total purchase price was \$9,500. Possession of the new site was obtained in October, 1834, and the seminary opened for classes in "Columbia" on January 20, 1835. Curiously enough, a section of the public gained the notion that the seminary was "on

wheels," and so we read that the authorities of William and Mary College, through Elder Scervant Jones, presented a memorial inviting the Baptist Seminary to come to Williamsburg for its permanent home. Considerable discussion ensued and did not cease for some months. Fortunately, the denomination supported its leaders and built a successful institution at the "Columbia" site, where it remained until forced away in 1914 by its own growth and by the westward expansion of the city.

THE WOMEN HELP

Early in the life of the seminary it was suggested that auxiliary "female education societies" be formed to assist the Virginia Educational Society in raising money for the support of its beneficiaries and for the purchase and improvement of its new property. The suggestion found wide acceptance and much of the remarkable financial success of the seminary and the early college was due to the devoted and sacrificial gifts of Virginia Baptist women. Some of the records of these gifts have an odd appearance today, for women then as now had their own methods and motives for their donations. In one report two good matrons are gravely recorded as making their gift "to hush the child"—whatever that may mean. Whatever the circumstances, it is proper to record that to Virginia Baptist women the seminary owes a debt of everlasting gratitude and that in their labors and gifts for this institution the women learned lessons of liberality which they have so well exemplified in later years.

The course of study in the seminary was that of a good academy of the times, together with a brief course in theology. Students other than preachers were admitted practically from the beginning. In the ten years of the seminary's history there were enrolled 85 students for the ministry and 351 other students. Among the outstanding teachers, besides the sagacious and indefatigable president, were W. F. Nelson, Charles L. Cocke and Samuel C. Clopton. Student attendance gradually increased un-

til in the last session of the seminary, 1842-43, there were 68 on the roll. In 1836 an adjoining tract of six acres with two brick houses was purchased at a cost of \$3,000. In June, 1838, an effort to incorporate the seminary failed, partly from the fear that incorporation would injure Columbia College and party; it seems, because a charter could not be obtained without excluding theology from the curriculum. The next year, however, it was decided to apply for a charter and to transfer the property of the Educational Society as soon as practicable to an incorporated board under the title, "Trustees of Richmond College." The charter was granted by the Virginia Legislature March 4, 1840, with the anticipated proviso that no theological courses of study should be offered.

BEGINNINGS OF RICHMOND COLLEGE

It was not possible to make the transfer of property immediately, so the seminary continued to operate under the old name until the end of 1842. The institution under the new name, "Richmond College," opened for the reception of students on January 2, 1843. The faculty consisted of President Ryland, Professors Cocke and Clopton, and an instructor in modern languages. There were about 70 students in the first college session. The property transferred was valued at \$20,000. There was a small endowment, the first thousand dollars of which had been contributed by the women of the First Baptist Church of Richmond. The library contained about one thousand books. The design of the seal of the newly chartered college had been suggested by Elder Andrew Broadus. The figures of an eye, a book and a lamp, with the words, "Verbum vitae et lumen scientiae," were much admired.

The first catalogue of Richmond College carried the following announcement, which was republished every year until the college course was extended to four years in the session of 1848-49: "As the trustees are determined to avoid pecuniary embarrassment, they propose to conduct the col-

lege classes only so far as their resources may justify, taking care to have the students thoroughly taught as far as they shall go. It is not their purpose to confer degrees until they shall have afforded facilities for education equal to those of other chartered institutions." These words fittingly described the spirit and purpose of the men who founded Richmond College. The ante-bellum and post-bellum

history of Richmond College and of the University of Richmond must await a later paper. Let it be said in closing this sketch of the beginnings that Virginia Baptists have very inadequately honored the leaders who laid the foundations of their great educational prosperity. Every one mentioned in this paper, and others not here named, deserve memorials on the grounds or in the halls of our university.

THE WHOLE TASK OF CHRISTIAN EDUCATION

DR. ROBERT LINCOLN KELLY, *Secretary, Church Boards of Education*
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THE question which we are asking is, What should be done to secure a more unified approach to the task of Christian education? Apparently, the time is ripe for several steps in this direction.

We must be willing to face the facts first of all. There is now a considerable body of facts bearing upon the problem of Christian education. These facts have been brought together by the Interchurch Surveys and by the various agencies which have been carrying these surveys on since the Interchurch report was issued. A special reference should be made to the valuable work in this field of the Committee on Social and Religious Surveys. As a result of all these investigations, there is scarcely a field of Christian education in which one needs to remain ignorant to the situation. Shortly there will be published a series of books on the American Sunday school, and a four hundred page book on the theological seminaries of the United States and Canada is now in press. Much data has already been published upon the work of the week-day schools and the status of religious education in the colleges and universities.

Many of these facts are of an encouraging nature; much has been accomplished within the last few years in the field of Christian education. One may point to

the enlarging work of the Council of Church Boards of Education in affiliation with the Association of American Colleges; to the recent marriage of the International Sunday School Association and the Sunday School Council of Evangelical Denominations; to the hundreds of millions of dollars which have been contributed freely by the members of the churches to the denominational colleges; and to the constantly rising tide of enrollment for the past three years in the theological seminaries.

But our failures in Christian education are tragic enough to keep us all humble. First of all, there is the general indifference of the church to the problems of education; besides, there are numerous agencies of Christian education which are in a perpetual state of armed neutrality—some persist in surrounding themselves with barbed wire entanglements.

In California the representatives of the churches are facing the very stubborn fact that the Superior Court, by a unanimous decision, has pronounced the King James Version of the Bible a sectarian book. Furthermore, the Court reaches this curious decision on the ground that "since controversies have been waged for centuries over the authenticity of the various versions of the Bible, each sect insisting that its version is the only truly inspired book," and

that since the King James Version is recognized by Protestant churches as the official version, it is within the meaning of the Constitution and the Political Code, a sectarian book, and it cannot be purchased by public-school libraries!

And now the representatives of religion in California—Protestants, Catholics, Christian Scientists, Jews—all of one accord are urging the Legislature to pass such laws as will make it impossible for the Supreme Court to ratify the decision of the Superior Court. How blessed it is for brethren to dwell together in unity! And how often unity has been secured by some such threat as an adverse decision of a Supreme Court.

In the second place, the churches must recognize their educational function. Certainly there must be no less emphasis on evangelism at home and abroad, national and international, but the churches must learn to speak the language of education. Our boys and girls are speaking that language; they understand it and approve it; the language of the laboratory, the classroom and the athletic field; the language of science, of criticism, of evolution. They are learning in the schools that Jesus was the world's greatest teacher; the churches must not forget that fact.

The Methodist Episcopal Church, South, affords a notable illustration of denominations which have recently been lighting their educational candle and setting it upon a stand. The salvation of the churches as well as of the children depend upon the diffusion of the spirit of Christ into every phase of our educational activity.

The churches must see their educational problems steadily and see them whole. There are a good many teachers in the field of Christian education, but as yet not many educators. There is no institution, no denomination, no interdenominational council that now sees the whole problem of Christian education. After just fifty years of conferences the agencies of higher education, under the auspices of a single denomination in one of the Mississippi Val-

ley states, have come together on a united program. We have spoken of the marriage of the great Sunday-school agencies, but this marriage was preceded by a most unusually perplexing and distracting courtship, and even at the marriage feast, attended by thousands of the friends of the contracting parties, when the thrill of the romance should have produced an entirely amiable mood, the Chairman of one of the important committees took occasion to look down the line to see whether all other agencies were in step. "If the church colleges do not do their duty," said this speaker, "they must be put out of business."

Perhaps the Episcopal Church has advanced farthest among the Protestant communions in their effort to unify their forces of Christian education. With the Episcopalians this has become organic union. The Presbyterian Church, North, is in process of uniting its educational agencies to the same end; so are some of the other denominations. But as we all know full well, among the churches generally, there are general boards, and college boards, and Sunday-school boards and missionary education boards and publication boards, and each board is campaigning with little reference to the others.

Of course, the organic unity of the educational agencies is not necessary. What is required is unity of purpose, community of feeling, the spirit of co-operation. What is required is the spirit, not the form. There is as yet no League of Christian education—not even an Association or a Council. We must get a big view of our educational task. We do not now have it. The Great Teacher always demands a big view.

Larger responsibilities for Christian education in the schools must be assumed by the churches. The schools occupy a strategic position. It is here that most life decisions are made. This means the church schools, the week-day schools, the private schools, the public schools. There is al-

most universal testimony among the teachers in the schools that since the war a generation of boys and girls has arisen which is alert beyond anything recently known to the deeper things of the Spirit. The churches must capitalize this hunger and thirst after righteousness in the schools.

The great standardizing agencies of education, the North Central Association, the Southern Association and the authorities of hundreds of colleges and universities, have approved a course of study in biblical literature for the schools with a view to work done in conformity with it being accepted as college entrance credit. The college examination board has declared that when the schools are teaching Bible and presenting students for examination in accordance with high academic requirements, examination questions will be issued by them. The boys and girls on the one hand, and the standardizing agencies on the other are reminding the schools that they must not shirk their responsibility in this field.

The colleges must reconsecrate themselves to the task of Christian education. They have done much. They must do more. Here is the work of one small college, which, during its history of more than one hundred years, has had a total of but nine thousand students. Of these eighteen hundred have been ordained ministers of the gospel, forty-two moderators of the Presbyterian General Assembly, ninety-one presidents of colleges or universities, two thousand teachers, engineers, chemists and business men, four Cabinet members of the United States, eleven United States Senators, ten Governors of States, ninety-one United States Congressmen, nearly three hundred State Legislators, twenty-one Judges of the State Supreme Courts, two Judges of Federal District Courts, one hundred and forty-four Judges of County Courts, more than thirteen hundred attorneys-at-law, seven hundred Doctors of Medicine.

The colleges have a large program. They will continue to aspire to train United

States Senators, Governors of States, members of Cabinets, Judges of Courts, as well as church-school teachers, but they must do more in training well-equipped teachers for the schools. The demand is increasing. The colleges must furnish the supply. The schools cannot teach the Bible if they do not have teachers. The colleges must furnish the teachers.

Churches must concern themselves in the work and welfare of the theological seminaries. If the one hundred and sixty seminaries of the United States and Canada are lumped in a group and spoken of as one class, it must be said that they are not now educational institutions. They are training schools for the most part and are basing their training on too narrow specialization. This is not a sound policy for the production of educational or ecclesiastical statesmen. Of eighty-three hundred students in the theological seminaries last year forty-five hundred had at some time attended college, of whom three thousand were college graduates, and of this number fully one-third were graduates of substandard colleges. In other words, one-quarter of our ministers now in process of preparation in the seminaries are full-fledged college graduates, and if one should speak of the total supply of Protestant ministers, he would be able to say that one-eighth of them, or one-tenth, or one-twelfth are college graduates. As the seminaries increase in educational stature, they must increase also in favor with men. They must be socialized and humanized. Now they are our best examples of "splendid isolation."

Various agencies of Christian education must show a disposition to share and to yield. Up to the present time our psychology has been the psychology of the campaign, the drive, the program, extension. We have been crossing the Jordan and conquering the land. We have been putting the thing across. The time has come for adjustment, for distribution of functions, for apportionment of tasks; the

time has come for sharing and for yielding. It is more blessed to give than to receive! The time has come for active, unselfish co-operation. The friends of Christian education must get together, and they must stay together, and think and work and pray together. The college cannot say to the church school, "I have no need of thee." The church school cannot say to the seminary, "I have no need of thee." The seminary cannot say to the rest of the educational world, "I have no need of you." Alas! they can say this and they have said it and are saying it in many instances now. But the time has come to arrest this policy of negation, this blighting policy of isolation, this spirit of sectarianism, partisanship, provincialism and jealousy.

Not long since the editor-in-chief of one of the great weekly newspapers of America which is recognized as secular, and which has never been accused of being religious, in summing up its conviction as to its own place in the life of America, said: "Such an affirmation is, of course, essentially religi-

ous. It means the worship of a God symbolized not as Power, but as Understanding and Love." And then it added: "Weekly publications with limited circulations are, of course, pitifully inadequate spokesmen of so vast and pretentious an idea. Its only sufficient spokesmen are the schools and the churches. But the schools and the churches are not aroused either to the grave existing danger to civilization or to their own opportunity and function. Some time soon they will wake up. Until that time comes very little may help. Even an insignificant weekly can do something to keep alive in those members of the community who believe in the power of truth to set men free."

What, therefore, a weekly newspaper dares to proclaim as its function for this day and generation, that I declare unto you as the educational function of the churches. Do we have the large vision, the courageous will, the unselfish love to do this thing?—The Church School.

SCHOOL REPORTS

SOUTH MOUNTAIN INDUSTRIAL INSTITUTE, MISS ORA HULL, PRINCIPAL, BOSTIC, N. C., RT. 4.—South Mountain Industrial Institute, Bostic, N. C., opened its fourth year under Baptist control on September 11th. Although many improvements are needed on the old buildings, only the music room, library, office, dining room, kitchen, and pantry received attention. They were painted with "water paint" or whitewashed.

The student body will contain more mountain young people than in any former year. At least three-fourths of the students will work their way through.

Besides the regular teachers and the matron, S. M. I. I. is to have a music and expression teacher.

As yet, S. M. I. I. is not under the Home Board, but is endorsed by the Education Board. As in the past four years, with the

exception of some help from the county, the work is a work of faith. Miss Ora Hull is the consecrated principal of S. M. I. I.

BUE'S CREEK ACADEMY, J. A. CAMPBELL, PRINCIPAL, BUE'S CREEK, N. C.—Buie's Creek Academy has had the best opening in its history. We have representatives from seven states, sixty counties, and China.

Our new dormitory for boys, accommodating 90 students, is filled. The West dormitory and the Fred N. Day annex for girls are both filled.

The Carrie Rich Memorial Library will be ready for use for the spring term.

Within a few weeks our deep well will be supplying water for the school buildings.

PEE-DEE ACADEMY, W. F. HAGAN, PRINCIPAL, NICHOLS, S. C.—Pee-Dee Academy opened September 10 with an enrollment of 50. This number is composed entirely of day students from a country community. Lack of dormitories is holding down our school, but we are looking upward and ahead.

NORTH GREENVILLE BAPTIST ACADEMY, H. C. HESTER, PRINCIPAL, TIGERVILLE, S. C.—The North Greenville Baptist Academy had one of the best opening of its history this Fall. It opened on August 22nd with 125 students present when the first bell rang. Students have been coming in since the opening and now (September 19th) our enrollment is 156. We have 20 boys studying for the ministry and 12 girls who want to do some kind of Christian work as a life work. So far our students are unusually well satisfied, as is evidenced by the fact that only two have pulled up and left us since school opened. We have never had a finer or more co-operative corps of teachers than we have this year. Another interesting feature of our present session is the number of married men we have. To date, we have enrolled 11 and two others are trying to make arrangements to enter.

We are adding \$500 worth of books to our already splendid collection in the library; we are adding \$200 worth of laboratory equipment this session; we are adding some equipment to the domestic science department, but the biggest improvement that we are expecting to get this year is the brick veneering on our boys' new dormitory. The brick and sand are now being placed on the ground and we expect to have the workmen on the job within a few weeks.

SIX MILE ACADEMY, J. H. MITCHELL, PRINCIPAL, SIX MILE, S. C.—We are greatly pleased with our opening. In the high school grades, which constitute the academy proper, the enrollment the first day

was 75—just the number reached during the whole of last year. In the lower grades, which are under the supervision of the academy, the enrollment is 154, making the total 229. Twenty or twenty-five per cent. will doubtless be added.

The personnel of the teaching force and of the student body is exceptional, a fine spirit prevails, and many minor improvements give the impression of growth. Better play grounds and a fire escape for the girls' dormitory are among the more significant improvements.

HARRISON-CHILHOWEE INSTITUTE, J. E. BARTON, PRINCIPAL, SEYMOUR, TENN.—Harrison-Chilhowee Institute opened August 20th with a large number of splendid young men and young women, together with many children. Our enrollment to date is 232.

In addition to the regular work, the enrollment for the study in the special departments of music, voice, expression, art and manual training is large.

More than twice as many girls have applied for work as we are able to use in the self-help department.

Through the generosity of one of the friends of the school, who does not want his name used, we have \$400 to be spent on the improvement of the school grounds and buildings. This work is to be done by worthy boys in part payment of their school expenses.

Several B. Y. P. U.'s of the Chilhowee Association started a fund to purchase some cows for the school. This fund was supplemented by our local church and the school until we are able to have three fine Jerseys, which add a very substantial asset to the school. We hope this is the beginning of a herd that will abundantly supply us with fresh milk and butter.

BUCHANAN MISSION SCHOOL, R. A. HENDERSON, PRINCIPAL, COUNCIL, VA.—The thirteenth session of the Buchanan Baptist Mission School opened auspiciously. On

the first day of the session the boarding capacity was taxed—in fact, many applications had to be refused. There are in the boarding houses now 140 to 150 pupils besides teachers and others. There has never been a larger attendance at the opening of any session.

During the past session, no new buildings were erected, but here and there paint was applied to the interior of rooms. Some rooms were ceiled and the school property on the opening of the session was more attractive than ever before. The teaching force was changed by the addition of two teachers. For the first time in the history of the school, expression and shorthand are being taught. There are now at work in the school eleven teachers, and their time is fully occupied. Our teacher of music combines this year the three branches of piano, voice and stringed instruments. Also, a teacher was employed who has charge of athletics for the young men, and the Athletic Association is doing better work than at any time in the previous history of the school. Two new pianos were added to the music department, and one typewriter has been added. The senior class promises to be the largest in the history of the school. If all who are in that class make their grades,

the class of '23 and '24 will contain 11 young ladies and young men.

CHATHAM TRAINING SCHOOL, A. H. CAMDEN, PRINCIPAL, CHATHAM, VA.—Chatham Training School entered upon the most promising session of its history September 14, 1923, with an enrollment of 156 students, indicating a marked increase of boarders and a slight falling off of day students over last year. With the arrival of 20 others, who have made reservations but were delayed on account of business or sickness, every facility at the disposal of the institution will be utilized. Due to a commendable service made possible by thorough and efficient instruction, effective discipline, splendid Christian influence and a well-equipped plant, C. T. S. enjoys the support of a host of well-satisfied patrons; and the slogan, "Making Men and Not Money," is being recognized as the keynote to excellent preparatory education and training. It is altogether probable that the total enrollment for the entire session will approach close to 200, and that the Baptists will be called upon in the near future to sponsor the erection of a new and much-needed dormitory in order to accommodate the ever-increasing patronage.

COUNTY UNIT SOUGHT

Figures in Wichita County, Kansas, support the claim of an educator who states that children do not have the same opportunity for scholastic training within the confines of the same county or state, which is divided into rural or independent districts. Because of the unequal distribution of wealth, it is almost impossible to secure the per capita appropriation for the education of each child of school age in certain districts without working a hardship on the taxpayers of some other dis-

tricts. The wealth of the 28 school districts of Wichita County vary from \$17,127 to \$2,700. The district having \$17,127 worth of taxable property has only 18 school children in it. The district which has a \$2,700 tax valuation for each scholastic is much more densely populated. Therefore, the first named district secures more funds by a 20 per cent per \$100 property valuation than does the second district by a \$1 rate. By creating a county or state unit, each scholastic would have the same amount appropriated for his training.—*Ex.*

CHRISTIAN EDUCATION

BY ROGER W. BABSON

(Roger W. Babson is president of Babson's Statistical Organization, Wellesley Hills, Mass.; vice-president of Manchester Trust Company, and lecturer on statistics and economics.)

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and law-makers. Yes, the

safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our business through mutual and stock companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions.—*Exchange*.

WHAT IS THE END?

Of course, education is a "means to an end," but what is the end, asks the Lowell (Mass.) Courier-Citizen, and goes on to remark that the narrow view which would confine public teaching to so-called practical studies is seriously lacking. To earn a living, to enjoy life and to serve one's day are set down as the three main objects of education. The student who learns no more than to be a successful money-maker gets less than his time's worth out of his education. When you have got your daily bread, there remains the task of using it for the fullest form of living.—*Ex.*

MR. MILES O. PRICE.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

VOL. V

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No. 7-8

SIXTY DAYS YET---

Pray---then pay
Anybody can fail
Your duty to help

Promptly pay pledges
Love gift sanctifies
Every man needs Jesus
Dollars do church work
God honors joyful gifts
Evangelize by your money
Seventy-five million save

Subscription 25 cents per year

Published Monthly in the Interest of Christian Education
EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Age-Herald Building
Birmingham, Alabama

CAMPAIGN COMMANDMENTS

Two months will close the Convention year. Before then thousands of our people ought to catch up in the payment of their campaign pledges.

1. Pay that thou owest.
2. Honor Jehovah with thy substance.
3. Bring ye the whole tithe into the store-house.
4. Let each man do according as he hath purposed in his heart.
5. Give and it shall be given unto you.
6. Abound in this grace also.
7. He that giveth, let him do it with liberality.
8. Communicate to the necessities of the saints.
9. Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High.
10. Go ye, therefore, and make disciples of all the nations.

The Southern Baptist Education Association held its Twelfth Mid-Winter Conference in Memphis, January 29-31. The general subject of the Conference was "The Service of Sociology to Christianity." The attendance compared favorably with that of other years but there was the feeling on the part of the members that these meetings are so valuable that all our schools ought to be represented by the president and dean and that our general and state secretaries and editors might well attend these meetings.

The Association is set to the task of conserving the interests of our schools in such way as to avoid unseemly rivalry and to develop such an education conscience among Southern Baptists that would function so largely as to place Christian education in its rightful place in the denominational program.

As Secretary of the Association for the past eight years, I have come to know the educators quite well, and I desire to take this occasion to pay a tribute to the high character of our school men and women. They compare favorably in scholarship with the teachers in other denominational and state schools. We need not be ashamed of comparisons. Their Christian and Baptist loyalty can not rightly be called in question. Their devotion to truth is sacrificial but their devotion to the student is supreme. They deserve such support for their enterprises as will enable them to fulfill their high mission. They ought not to be hampered by inadequate equipment and support.

We give in this issue of The Bulletin addresses, delivered before the Association by Drs. Brooks and Meroney. The Proceedings of the Association will be published and will be sent free on application to the Education Board, S. B. C., 1214 Age-Herald Building, Birmingham, Alabama.

CHRISTIAN EDUCATION AND THE CAMPAIGN

I. OUTSTANDING FACTS

1. *Enlarged Student Body.*—The session of 1922-23 increased in student body over the session prior to the Campaign by the remarkable number of 7742 or 30%.

2. *Increased Investment.*—The financial investment of our school property and endowment for the session of 1922-23 increased over the valuation of the year prior to the Campaign by the amazing amount of \$16,963,697 or 61%. Part of this increase is due to many large gifts to the schools that came from sources outside the Campaign but were doubtless made possible and actual by the interest stimulated in Christian education by the Campaign. Part of the increase is also due to Campaign receipts and part to development of property values.
3. *Students for Christian Service.*—During the session of 1922-23 there were enrolled in our Baptist schools 2890 students for the ministry and 2000 other students preparing for definite Christian Service. Herein is provided efficient church leadership for the future.
4. *Standardization.*—During the period of the Campaign six senior colleges have reached the standards fixed by the standardization agencies and a number of others are approximately ready to meet the requirements. Several others are lacking in endowments and academic rank of professors. These deficiencies are rapidly being met.

II. SOME DENOMINATIONAL ATTITUDES

1. *Educational Solidarity.*—The Campaign has brought an educational solidarity. Our schools are united by common needs, common efforts, common aims and ambitions.
2. *Educational Conscience.*—The Campaign has brought to our people the initial impulses of a conscience that must accept education as a task fundamental to our entire program and that must express itself in support for the schools that will be commensurate with their needs and opportunities.

III. SOME FORECASTS FROM A COMPLETED CAMPAIGN

The completed Campaign, with the full quota for Christian education, would enable the schools to secure needed buildings in order to meet the growing class-work incident to larger enrollments; to provide endowments that would enable the schools to have sufficient income to employ teachers with academic fitness to meet all requirements of standardization agencies; and to place the schools in the position to compete with other schools of denominational and state affiliations.

SOME SOCIAL TENDENCIES

Presidential Address

S. P. BROOKS, A.M., LL.D., *President of the Association and President of Baylor University, Waco, Texas.*

FOLLOWING the custom of my predecessors, I, too, as President, read a paper, thus offering a small contribution on the subject of "Some Social Tendencies." No matter what our belief is, nor what the faith of our fathers was, there are certain facts facing us as Christian teachers and citizens that we must try to understand and to correct where necessary. In doing this we will run counter to traditions, customs and conventions. If we do it thoroughly we will oppose the *mores* of society wherein some men find their only hope and happiness in politics and religion.

Notwithstanding men have the ability to think, and some do think a little, most of us are following the herd instincts more than we are our intelligence. To the socially thoughtful, intelligence and experience must point the way of human conduct, mindful of course of the fundamental laws of God as revealed to us in His Word.

This is a changing era in a changing world. Inventions and discoveries have influenced us individually and socially. They have affected men as well as women; children, as well as adults; the educated, as well as the uneducated; Christians, as well as pagans; the rich, as well as the poor; Americans, as well as peoples across the seas. Laws, human and divine, material and spiritual, are no respecters of persons.

People once were nomadic on plains and in forests. They moved in tribes and clans where food and safety were found best. They never moved far. They were hedged by mountains and rivers and seas. Difficulties were not easily overcome. They were often met at their own frontier with deadly arrows of a more deadly enemy.

Now people move freely with few political hindrances. New countries have welcomed immigrants without limits. Tickets can be bought from cities in sight of Mt. Ararat or in sight of the Cedars of Lebanon, to Memphis. With the new comers through the years the United States got on in the past pretty well. When districts became crowded, the people moved. Now there are no more frontiers, no more homesteads, no more free land and little that is cheap. Congestion in population is the result. Problems have followed. Christian teachers must use the sense they have. They are face to face with problems their fathers never knew.

SOME SOCIAL TENDENCIES

First, it is a historic fact, and notorious, that where population is over-crowded poverty and ignorance, vice and crime, sickness and death, sin and shame run more or less riot. Under these conditions, of all people, women suffer most. This is true in peace or in war. The United States in its cities and over-populated country districts have come face to face with every difficulty found in the old world.

The religion of Jesus Christ has led the way on every frontier. It has set up churches where the ultimate spiritual truths might be best fostered. It has built schools where minds might be trained in harmony with modern ideals. It has erected hospitals where modern scientific discoveries might be used for the preservation of human life. It has taught the harmonics of the home and business. It has borne the banner of progress on many a field of battle, in many a relay race of life. As my Presidential predecessor has said, "it is the same banner but the legs that carry it are constantly changing."

Enlightened public health measures have cut the death rate in half. High standards of living have saved the lives of countless babies, and it may also be said, whether it is right or wrong I do not here give answer, have reduced the birth rate to a very low level. However paradoxical it may appear, it is true that the birth rates are low wherever the economic prospect is high, and the birth rate is higher at the bottom of poverty, than at the top of riches. This is shown particularly in some parts of China where the standards of home life are little above the level of the brute.

Dr. E. A. Ross of the University of Wisconsin says that down through the ages it is estimated that from one to two-thirds of all the babies born died in the cradle age. In Hungary and in Russia a decade ago at least one-fourth of the babies died each year. About the same time in some of the Chilean cities 47 per cent of the babies died, as also in China from 75 to 85 per cent died before they were a year old.

My friends, surely God never meant for so many babies to die; so many mothers to suffer the grief and sorrow of separation, and so many nations to remain on the low level that begets such conditions.

Modern science, the test tube, the microscope, anti-toxins, germ destroyers, public health departments and enlightened public sentiments have raised the life rate to where Ross says that in twenty-seven American cities, 19 out of 20 babies are saved, and that in some New England cities only one baby out of twenty-seven dies. The same authority says that a baby born in Montreal is twice as likely to die as in Toronto or New York City, and four times as likely as in Brookline, Mass.

Some months before his death, President Harding wrote a letter of congratulation to Mr. and Mrs. Zaccahea of New York on the fact of their being the parents of sixteen children. It was a fine spirit on the part of the President but when one finds out, as was a fact, that Mr. Zaccahea was a porter and earning only \$20.00 per week, one can wonder whether those children will get the normal parental family and social advantages that rightfully belong to an American home and should be the inheritance of every American child.

Take note of the fact above and lay it side by side with what follows: In Quebec two and a half times as many babies are born as in the United States, and we are not to forget that four times as many of them die as in Brookline, Mass.

If the birth rate in America kept pace with that of Bulgaria and Roumania, and the public health conditions remained as they are now in our country, the United States would boast of, by the end of the present century, as many people as are now in all Asia and Africa. What is more, if the birth rate of the United States for the period between Washington and Jackson should be maintained now in our country until the end of the present century, Ross says we would have as many people here then as are now on the whole globe.

Does anybody here believe that the United States should seek to feed and clothe and house and train and care for so many people? Does anybody here believe that God wants it so? If the facts of over-crowding are correctly stated, then the remedy with its awful toll of sickness and death, of poverty and vice will follow as it has in other parts of the world. Surely enlightened public sentiment will find out the will and purpose of God.

ANOTHER TENDENCY

The old-time community home life is being shaken up. I do not complain. I meet it fairly and state the fact. Women's independence was long sought and is gladly conceded by enlightened men and women. Apartment houses and hotel boarders do not make the ideal homes. It is the best that can be done in great cities. When children have no where to play except the streets, back alleys, back yards or on the fire escapes, what do they know about homes? When mothers place their children wholly, first in the hands of nurses and then school teachers, what can we expect of the children with respect to what the American mother used to call home?

When the rural life, as in some of the richest counties in Texas, is made up of tenants who have no interest in the beautifying or developing the yard, house, neighboring school or church, what can we do to make their lives worth while? What can we do to help them to help themselves? What boots it if we preach to them the thorny road to heaven and cannot show them the worthy way to life with food and clothes and comfort for their little ones? You and I know that life is not made up of bread alone, but the average man or woman you meet on the street is thinking only of bread!

It cannot be a home of the best when mother is forced to "hire out" or when she chooses to loaf around public places most of the time. Ross says that in 1900 one woman in every five was engaged in gainful occupation, while in 1910 nearly one out of every four was a gainful worker. He further says that eleven million girls and women in the United States are outside the home slowly becoming valuable factors in the working world. Three girls now graduate from high school for two boys, while two-fifths of the college graduates are young women and four-fifths the teachers are women.

Who can blame them? They see that culture counts for personal happiness as well as usefulness. You and I can see how Christian culture counts. These women are growing independent. The clinging vine variety of women are increasingly choice of the thing around which they twine. An ever-growing number of women have too much sense to marry some men they can get. Liquor has been the dread of many a woman. Ross says that from 15 to 20 per cent of the unmarried women remain so for fear they may marry drunkards.

We are teachers. We love humanity at home and abroad. We seek to show people how to die. This is well, very well, but we are also to show people at home and abroad how to live as well as how to die. When people are shriveled and pinched with hunger and disease, goaded to sin that they may eat, Christian people may wisely seek to cure it, if they expect to help them spiritually. The more the difficulty, the more should be our efforts to support him or her who carries the banner of light and love and hope and comfort to those who have them not.

A THIRD TENDENCY

A third social tendency is that of divorce. Americans brag about America and her people. We have much of which to boast. However, when one woman goes to China to teach her Chinese sisters how to live and die, she may well want her sister in the flesh to remain at home to show the young people how to save the family life of the future from wreck and ruin.

The old-time whiskey drinker used to say that it was nobody's business whether he became a drunkard or not. By the same token prostitution and gambling were defended. The state finally came in and said it was a state affair. Laws were made forbidding them all.

Men have said they would not be vaccinated, that the state had nothing to do with it. Enlightened statecraft finally insisted that if a man persisted in having smallpox he must go to a pest house while he had it, and to keep school children from taking smallpox they are vaccinated.

Men have said that marriage concerns no one but the parties to the marriage. However, the state requires a license for a man and woman to enter such a contract. Mark you I said *contract*. 'Tis true that Cupid is said by some to have been born in heaven, but Cupid cannot marry people save by the sanction of law. Divine law is certainly the basis of human marriage, that sacred unity that fits for parenthood, but human law recognizes the social contract, and will not let it be broken except for just cause. It is here believed that the Divine law gives recognition to the human law in this matter, which is the basis of all human life and human progress.

As I approach this subject I fully recognize its delicate character. I fully recognize that many a divorce has the sanction of God and human law and that all good people so approve. I sincerely believe that many men interpret God's law regarding this sub-

ject more harshly than they should, that Bible interpretation should be in the light of the conditions known, and that social critics should be careful of what they say. However, divorces keep increasing. America, with few exceptions, leads the world.

If infidelity to the marriage vows lies as the basis of so many American divorces, then what an indictment of the social laxities or social standards of our country and of our times! If this hypothesis should prove a fact, who is responsible for such lax views of family integrity? How can it be cured? Shall we look to the homes, so many of which are broken? Shall we look to the law of the legislature or that which custom allows judges to make? Shall we look to the churches, if so, in what way? Shall it take the nature of a crusade led by women? If so, shall they begin at home or abroad? I offer little advice, and am not sure of a remedy. I diagnose the case and show that our country is sick and needs a social doctor and a nurse. I do not despair. God is in His Heaven and through His people ultimately all will come right with the world! Meantime let us look at some more facts:

In 1867 in the U. S. there was one divorce to every seventeen marriages. In 1906 there was one to every twelve. In 1920 there was one to every ten. Stating it differently, there were seven times as many divorces in 1920 as in 1867, or an increase of 319 per cent. My figures above and below are from Geo. L. Koehler, Professor of History, Reed College, Portland, Oregon.

Quick and unstable marriages as shown by war brides may have somewhat to do with the showing, but certainly not much in the aggregate. The upward tendency has been gradual since 1867.

Investigation reveals that childless marriages have much to do with divorces. Parentless people forgive each other less, than where mutual love of children unite. Childless homes are likely to reveal irritants and willfulness not found in a home busy with loving care of children.

It may be said that more women sue for divorce than men. It is here remarked that the fault may more often be that of the men. Anyway, in 1916 there were 70,000 divorces granted to women as against 30,000 to men. As to causes, 4 per cent was for drunkenness, 6 per cent was for neglect to provide, 33 per cent was for cruelty.

Among the women granted divorces, 79 per cent asked for no alimony. They seemed glad enough to be rid of such sorry bargains and were willing to take a chance at a support, without their former husbands. There were 15 per cent who asked for and received alimony, while 4 per cent were denied.

It is believed that old-time religious faith is absent in too many homes, and that this would account for many divorces. The marriage vows are treated too lightly by the public, by parents who too often jest about it, and by the participants as well. Nevada leads America in the number of its divorces. Oregon follows. Portland, Oregon, has 258,888 people. Thirty-six per cent of them are not claimed by any church. A marriage vow evidently does not have the same sacredness to a free-thinker or an agnostic as it would have to one who loves, fears and reverences God, and lives for His cause. Sensuous pleasures are too low a basis for consideration in taking a marriage vow.

It is also believed that many discussions of this subject from the pulpit and press are flippant and negative in their influence. Too frequently no proper appreciation is given for just and valid causes that brought about some divorces of those who hear or who read. A divorcee is not likely to profit by any effort to cure the ill effects of divorces when criticisms are harsh or unfair. By this token I run a risk to present the facts as I do.

TABLE OF DIVORCES AND MARRIAGES

Nevada	-----1 divorce to 1.54 marriages
Oregon	-----1 divorce to 2.52 marriages
Washington	-----1 divorce to 4.01 marriages
Idaho	-----1 divorce to 4.81 marriages
Wyoming	-----1 divorce to 5.34 marriages
Oklahoma	-----1 divorce to 5.40 marriages
Montana	-----1 divorce to 5.46 marriages
California	-----1 divorce to 5.54 marriages
Arizona	-----1 divorce to 5.92 marriages
Indiana	-----1 divorce to 5.94 marriages
Texas	-----1 divorce to 6.36 marriages
<hr/>	
Georgia	-----1 divorce to 23.05 marriages
New Jersey	-----1 divorce to 26.66 marriages
New York	-----1 divorce to 29.81 marriages
North Carolina	-----1 divorce to 31.94 marriages
District of Columbia	-----1 divorce to 91.34 marriages

Some food for thought may be found in the fact that the first nine states above are western or southwestern, and that the old centers of American population regarded the marriage vows more sacredly.

In the U. S. there were granted in 1901, 61,698 divorces. By 1910 it had reached 91,638. For the first decade of this century the grand total was reached of 733,895. By 1920 there were 132,753 divorces granted or for the second decade of this century a grand total of 1,149,696, or a total for the twenty years of 1,883,591. Multiply this by two and you have the number of men and women, 3,767,182, whose home life and children were affected by this new relation.

In 1916 there were five counties in the U. S. whose divorces exceeded the marriages for that year. In four counties of Oregon this was true for the year 1921. In one county for five years the divorces exceeded the marriages. In 1919 there were in Clackamas County, Oregon, 251 marriages and 366 divorces. In 1920 there were 276 marriages and 405 divorces. In Clatsop County, Oregon, there were nearly three divorces to two marriages, while for the same year in Columbia County, Oregon, the ratio was nearly two to one in favor of divorces.

The question of childless marriages was raised. Now what can be said of the children of divorced parents? Take Oregon for example:

Inmates, Boys and Girls Aid Society	-----15.6%
Inmates, Florence Crittenden Rescue Home for Women	-----18.0%
Inmates, House of the Good Shepherd	-----31.2%
Inmates, Salvation Army Rescue Maternity Home	-----33.0%
Inmates, Christer Home for Orphan Girls	-----35.0%
Inmates, Pacific Coast Rescue and Protective Society	-----35.8%
Inmates, Oregon State Industrial School for Girls	-----59.3%

The divorce laws of Japan are very lax. The rate is very high. There are ten distinct grounds for separation. The most used is what is called "mutual consent." Many marriages are scarcely given a fair trial. The nearest grounds in the U. S. to what the Japanese call "mutual consent" is "incompatibility." This is an elastic word in a divorce court.

It has been suggested by many people that each American state should adopt uniform laws. Thus migration from one state to another would not furnish such a temptation. Reduction of the grounds for divorce would evidently reduce the number.

MY SUGGESTIONS FOR A CURE

In my judgment one of the surest grounds for preservation of the marriage vow would be (1) to raise by law the marriage age for both men and women, say 22 years for men and 20 years for women; (2) there should be a reasonable show of financial ability on the part of the man for the care of his wife; (3) that no marriage be allowed unless each party to the contract has perfect health, particularly from venereal diseases, and that before the license be issued there be recorded with the county clerk a health certificate for each signed by a reputable physician, and copy of such certificate furnished to each; (4) that no marriage be ever performed in the U. S. unless the parties to the contract shall publish in a paper the fact of their engagement for at least one year before the ceremony.

Note well that I do not lose sight of the most sacred honor involved in marriage, and that it is grounded in mutual love. I make it somewhat hard. If marriage is a social contract in which the state has an interest, then an engagement to marry should interest the state. If a couple are not ashamed to be known as man and wife after marriage, then they should not object to be known as legally engaged for a later legal marriage for the probationary period of one year. This waiting period would make Cupid more cautious.

No honorable man or woman would enter into the marriage relation suffering with any so-called social disease. No other sort ought to be allowed to marry. No honorable man or woman ought to object to a medical examination whose object is the protection of the homes of this country. If it were a law and legal statutes were passed punishing violations whether it was man or woman or doctor, we would see fewer divorces whose causes are pre-nuptial vices.

To raise the age limit is not bad. In early history early marriages meant population and subjection of frontier districts. There are no frontiers to be subdued now. Formerly early marriages and big families meant soldiers to fight savages or enemy nations. It is now known that the death rate of children and mothers in child-birth during the early history of the race was far beyond what it is now and what enlightened health measures make possible.

When the divine command to multiply and subdue the earth was considered by Noah, his sons and their wives, in the face of a depopulated earth, surely it had a meaning not applicable in China today or even in some parts of the United States.

In the light of the above facts and the higher cost of living, which it is criminal as well as foolish to overlook, mere boys and girls with or without means of support ought not to be allowed to marry. Their parents ought not to be allowed to give a consent which observation shows breeds contempt for each other, the home, sacred vows and human laws. Their mistakes make public charges.

I know what supercilious paragraphers will say about my suggestions. I know how I seem to take the poetry and charm out of life for fine young people. But I know also that when the sixteen or eighteen or twenty-year-old bride finds herself mated to a mere boy, with the body of a man and the mind and purpose of a child, she will long for her paternal home and the help of mother. I know when she finds herself a prospective mother with a rip-roaring unsympathetic boy for a husband, she will wonder what charms Cupid had, that are not now in sight, to give her cheer and comfort. I

know she may live with him till the baby comes and thereafter for honor's sake as long as patience is a virtue, but her path will lead to the divorce court and a charge of neglect will be made against him who might help her if he knew how. She married a boy. She thought she married a man.

Then Cupid blinds men to the faults of their sweethearts. The man marries a child wife. She is beautiful. She is young. She is physically charming. He thinks she will always remain so. The honeymoon is over. Business cares occupy him. Feminine physical charms have lost some of their attractiveness. He neglects the sweet young thing. He berates himself for signing a contract for a partnership whose nature he had not studied and whose weakness he did not know. She grows weary of neglect. He grows more interested in speculation and the charm and freedom of the world of business. He abandons her in pity. She in disgust or broken heart strikes the stairway to the chambers of the District Judge accompanied by a divorce court lawyer.

My suggestions would keep many people from marrying. Many ought never to do so anyway. Some do not know they ought not. Others do not care. Many are unfit for parenthood. They ought not to be allowed to bring into the world children with inherited tendencies and diseases that increase the public charge and swell the public sorrow and suffering.

If a school child must be vaccinated to keep off smallpox, surely an imbecile, a degenerate, a criminal, a venereal disease carrier ought not to be allowed to multiply his sort, under the guise of liberty or law.

If a body under twenty-one cannot vote on the score that he has not judgment enough to enter into a contract for the making of officers of government, surely he ought not to be allowed to enter into a contract whereby he becomes a social risk as unfit husband and father.

If the father cannot remove the suffrage disabilities of his son, why should he be able to remove the disabilities of his son or daughter to enter so great a contract as marriage?

Well, my friends, the limit of time admonishes that I, to quote another, bring my "conclusions to a close." Any man who studies social tendencies will find himself wading around in deep water, but every Christian college teacher is accustomed to wade, yea, even to swim, in the face of currents that would dishearten the weak. This Association is no exception. Its members will not be discouraged by any apparent pessimism that I may have shown. I remind you a doctor may not be a pessimist because he tells you of your illness, so I have spoken of certain weaknesses, but with the faith for the future of an optimist.

THE PLACE OF SOCIOLOGY IN THE CHRISTIAN COLLEGE

W. P. MERONEY, A.M., Th.D., *Professor of Sociology, Baylor University, Waco, Texas.*

IT IS submitted at the outset of this paper that the Christian College should teach any and all subjects which are allowable in any other standard colleges or universities when such subjects are not hostile to the Christian faith. It is not set to teach merely those things which have directly to do with the nature, content, and propagation of the Christian religion. If so, it would not and could not be a college, but only a theological seminary. The Christian College must be more than simply Christian—it must be college as well. No less emphasis should be put upon "Christian" but more, in

some quarters, may need to be put upon "College." Our schools should never cease being either Christian or College. Hence, whatever is worthy of a place in a state or privately-controlled institution is entitled, to say the least, to serious consideration by the Christian school.

Sociology is entitled to a place in any higher educational institution because of its nature. This is becoming more generally recognized as the educational atmosphere is cleared of the misconceptions of the nature, meaning, and purpose of sociology.

Many definitions of the study have been proposed which vary according to the point of view and sometimes the pet-hobby of the writer. But running through them all there is a general agreement which may be summarized as follows:

Sociology is the application of the scientific method of research in the study of the relations and sequences of the essential recurring phenomena of human association in groups for the purpose of ascertaining, evaluating, and formulating the basic principles of social change, social organization, and social progress.

Accordingly, sociology is first a method of study or research for ascertaining accurate knowledge. It is the method of all science applied to the phenomena which we call social. This method is one and the same whether it be used in mathematics, chemistry, physics, biology, geology, astronomy, or social science. It is the method of collecting, recording, analyzing, classifying, and verifying facts. Verification is in the main through inductive reasoning based on observation, comparison, or experimentation. It involves the formulation of the relation and sequences of facts by working hypotheses advanced to generalizations which have the value of natural law.

This view of science may not accord with the common definitions of the dictionaries or current usage. The ordinary view is that science is a body of funded systematized facts. But this is the result, the achievements of science rather than science itself. That which gives to any study the character of science is not the quantity of knowledge which it has systematized, but the method by which and according to which it has organized its data. It is the method, and only the method which is common to all studies which are called scientific. Hence, science may in justice be called a method. The method makes a study science; while the subject-matter and problems makes it a science.

The technique of applying the method may and does vary in each field of science according to the nature of the phenomena investigated and the types of problems for which solutions are sought; but the general method gives unity and makes all science kin. Chemistry has its test-tube, biology its microscope, astronomy its telescope—different techniques, but the same general method.

Sociology is only the extension of this method, by its own developed and developing techniques, to the common-place everyday affairs of human association as well as to the larger sweep of these social relations in the effort to understand them as to their origin, evolution, and structure; and in order to formulate in scientific generalizations the laws by which the social order consists and by which a higher and better one may be constructed.

It is not a question as to whether the scientific method shall be admitted to our Christian colleges. That method entered long ago and gained wide recognition in every college in the land. It has revolutionized all education and changed its entire content and outlook. Not for one moment would any intelligent teacher question its presence or challenge its right to stay.

For example: A report of the trustees of Baylor University, confirmed by the Baptist General Convention of Texas, contains these words:

"If our denominational institutions are to maintain proper standards of education, in their relations with the wide world of education, science must be taught. To decree the death of scientific teachings in our schools is in effect to bring our entire educational system into absolute ruin."

Since science is therefore admittedly an essential part of the curriculum of the Christian college, and since sociology may justify its classification as science by its use of the scientific method, it follows that it is entitled to a place alongside its sister sciences. In admitting it, or in giving to it its justly due wider recognition, we are simply turning the light of science which we have long held in our hands into new and hitherto unexplored dark corners—and corners which of all others need to be lighted the most.

Sociology, as an application of the methods of science in the study of social phenomena, belongs in any classification of the fundamental sciences. However, if science is to be exclusively defined as a body of systematized knowledge, it must still remain very modest in its claims. As yet it has no large body of such knowledge—although making rapid progress—and under this restricted meaning of the term it can claim to be a science only in the process of becoming. It is too young; its time of labor has been too short, its materials are too abundant, varied and complex, for it to have made more than a small beginning in collecting and formulating its data. But in the last analysis no science has a completed body of knowledge and it would therefore become a question of relativity among the sciences as to which has carried its investigations the nearest to completion. The more equitable attitude is to concede as science any study which is making serious application of the method of science in the study of its phenomena and which is making some headway in the direction of real achievement.

Many things are called sociology today which are not such. The word has had a certain attraction to a type of social reformers who have used it as a convenient label for their Utopian theories to the disrepute of sociology itself. Others have applied it to any and all sorts of studies of social problems regardless of whether they were scientific or not. Hence the word has come to mean to some only the study of society and its problems with no regard as to the method employed in the study. It is not claimed that such studies have not been of material value. It is asserted that they have no right under the banners of sociology unless they use the method of science and have the reliability of its conclusions. Random speculation about social problems is no more sociology than the random speculation of the farmer as to the influence of the moon upon his growing potatoes is science. The philosophy of society, no matter how worthy and thought-stimulating it may be, is not sociology. Even the study of social problems from the standpoint of Christianity and Christian institutions cannot lay claim to the title unless it be shot through and through with the method of science.

On the other hand, sociology has been called many things which it is not. One example will suffice: The day is not far distant in the past when a Texas legislator objected to an appropriation to our State University on the ground that it contained an item referring to the teaching of sociology. He insisted that no "socialism" should be taught in our State school, thus evidencing his ignorant identification of the two.

Sociology is further entitled to a place in the college curriculum because of its subject matter. It does study crime and pauperism and feeble-mindedness as to their social cause, significance and control. It does seek to understand the maladjustments, the malformations and the pathological conditions in human society and it is right that it does so. But it studies these as the botanist studies weeds and parasitical growth in plant life. It has studied these first because the materials concerning them were the first accessible and available. The social weeds have been so abundant and studies concerning them

developed so rapidly that the impression became current that this is all that sociology investigates. But it studies also the normal, the usual, the customary, the regularities of human experience. It is in the study of the latter and their formulation into social laws that the greatest advancements of sociology are destined to be made and its most worthy contributions to human welfare and social progress are yet to be realized. And in this respect, it is not entirely unreasonable to hope that the social sciences may do for the twentieth century what the physical sciences did for the nineteenth century.

The subject-matter of sociology is interesting. Not all teachers make it so. But regardless of the short-comings of those who try to teach it, few other departments in our colleges where it has been given a real opportunity can match its gains in students who elect to study it. It interests the college student because it has to do with the vital affairs of life and helps him to find himself in the complexity of his own experience with his fellows.

This subject-matter has high educational values. If your conception of education is that it is a discipline of the mind, the training of the student in the process and powers of thinking, sociology offers an effective tool. If it cannot always give the answer, it never fails in being able to propose problems stimulating to thought activity. If your conception of education is that of developing attitudes of mental honesty, accuracy, and integrity, of unbiased impersonal quest for the truth, sociology offers a fruitful field. Its materials cannot correctly be taught or studied in any other than the true scientific spirit and attitude.

Again, this subject matter is important. It is well that we know language, both native and foreign, but we need also to know how language has come to be and its significance as a means of communication. It is right that we know the laws of the physical world about us, such as physics alone can teach us; but we need also to know the relations of this physical world to the social movements of the past and present and its influence upon social activity and structure. We need to know the results of combinations of chemical elements and the nature of the reaction upon each other; but we need as much to understand the human elements and the fundamental laws of their interaction. It is right that we know botany with all that it can tell us about the genesis, growth, and decay of plant life; but we need also to understand how customs originate, persist, and enslave, how personality is integrated and disintegrated in the matrix of the social environment, and how institutions, societies, and nations have come to be, decayed and died.

In insisting upon the importance of sociology, there is danger of minimizing that of other studies. This should always be guarded against, for it is dependent upon many of the other sciences for much of its data. All that it insists upon is that it has a rightful place at the family table in the main dining-room. It realizes that it is a baby in the family of science, but it does think that it is old enough to discard the bib and the high chair and to sit down with its big brothers and sisters to the common meal. Not only so but it asks and seeks an equitable share in the common tasks of the household.

Finally, the subject-matter of sociology is susceptible to study by the scientific method. The general recurring facts of our social experience are reducible to scientific formulation. This may not be so to the degree of exactness possible in the physical sciences; but to say that the materials of our social life are too complex for scientific study is a confession of the weakness of the method rather than a reflection upon the materials. There are many uniformities and recurring generalities to which all flesh is heir which may be studied scientifically.

Few claim that sociology is an experimental science in the sense that its phenomena are subject to the control of the investigator. It is rather, like astronomy or geology, an observational science. It must for a long time at least place its main dependence upon the methods of observation and comparison for the verification of its hypotheses and the formulation of its facts.

Sociology is also entitled to a place in any college curriculum because of its purpose. But more especially is this true of the Christian college. It has been defined as the "science of human welfare." But all science has as its ultimate aim human betterment although the immediate motive may not extend beyond the limits of the circumscribed group. This might seem, therefore, to be claiming a bit too much for sociology at the expense of the other sciences. It does, however, have this purpose more definitely incorporated in its ideals, more fully expressed in its declarations, and more thoroughly comprehended in its programs. Not all sociologists would, perhaps, concede this. Some are obsessed with the idea that we seek to know for the mere joy of knowing. But there is an increasing number who are pragmatic enough to insist that no knowledge is worth the effort which does not make some contribution to the service of mankind.

The immediate aim of sociology, as that of all science, is first of all to understand phenomena. Progress can be made only in proportion as we do understand. This is the first imperative of all science and it is the present chief concern of sociology. But we cannot stop with knowing. We must go on and make knowledge effective in constructive programs of human welfare. Hence, I have incorporated in the definition given that the purpose of sociology is "to ascertain, evaluate, and formulate the basic principles of social change, social organization and social progress."

Social change implies that things are not today what they were yesterday; nor will they be tomorrow what they are today. It comprehends the whole of the social process, its causal factors, its impelling forces, its accelerating and directing influences, and its restricting and retarding obstacles. It has to do with how things social have come to be what they are, the paths by which they have come to the present and shall pass on to the future; how they have grown and evolved from the crude beginnings to the complex now.

Social organization points to structural and functional relations. It involves things as they are with all the struggles, conflicts, accommodations, assimilations, and social interactions represented in the institutions, the classes, the races and the nations of the world of mankind.

Social progress is an index pointing to the future. In it is hope and faith and optimism. It is not forgetful of the past, nor unmindful of the present. Sometimes it is without chart and compass. Sociology seeks, but can offer as yet no final norm by which to judge it, nor any infallible maxim to guarantee its realization.

Let it be repeated: Sociology aims at human welfare. Now what is this other than the essential social aim of Christianity? If we correctly apprehend the meaning and mission of Christianity for this world, it is to uplift mankind. It is to make men better not only individually but socially, and to enable them to appreciate and attain the highest social values in this world as well as to fit them for the world to come.

But the church as an institution is set in the complexity of a changing social order. To fulfill its mission to mankind it must permeate the entire social body with the leaven of its principles and construct its ideals into the whole warp and woof of the social fabric. It cannot do this without understanding the principles of social change, social organization, and social progress. That it has not possessed this understanding in the past

in its leadership very largely explains why it has fallen short of the full realization of its mission.

Christianity needs sociology to furnish it the scientific basis for the application of its principles, the techniques by which it may realize its aims, and the intelligence upon which to construct its programs.

On the other hand, sociology needs Christianity to furnish a dynamic motivation, a right spirit and the correct direction. Without it, it would become atheistic, materialistic, an abortive effort destined from the beginning to fail in its fundamental aims. Let it never be forgotten, that no program for human betterment can ever succeed which leaves Christianity out of consideration.

There has been an age-long warfare between the disciples of science and the disciples of Christianity. There is no essential inherent antagonism between the two systems, but the disciples of each through their shortsightedness have made conflict. The two have been regarded as separate planes of thought, different departments of knowledge. Science has gone along its plane and religion along its plane; while the day has been long in coming when the chasm might be bridged.

At last there has arisen a science with a human-welfare aim which is similar if not identical to the aim of social Christianity, but which it cannot realize alone and single-handed. Are we going too far, is it a visionary dream at least to hope that it is here that Science and Christianity may unite their earthly destinies, become partners, join hands and combine resources in the age-long warfare against the anti-social elements in our civilization? May it not be that here lies the only hope for sure and certain progress?

To me and I hope to you, it is beyond question that the phase of science which does approach so near to Christianity and gives promise of becoming its greatest ally in the social reconstruction of the world is entitled to a place in the Christian College. We need it for the help it will be to us and for the service that we may render to it.

Another angle of the subject assigned calls for some consideration of the particular place which should be assigned to sociology in its relation to other subjects in the college curriculum. In view of what has already been said, it is further submitted that sociology is not only entitled to a place in the Christian college but that it should have a worthy place.

It should not be put off in a corner and allowed entrance as an apologetic concession reluctantly given by the college administration. It ought to have a hearty welcome from the other and older departments. If it has a right to be there at all, it is entitled to full recognition. The dean of a large Southern school stated that sociology had never been taught in his school because the other departments were unwilling to make room for it. Many of our junior colleges have yet made no provisions for its teaching. Some of our older and larger schools have it assigned to some other department where the interest is not primarily in sociology, but the particular field of the head of the department. A man whose interest, for instance, is primarily in the field of economics cannot ordinarily do justice to sociology as a secondary subject. And the reverse is true.

It is recognized that there are practical difficulties which make it well nigh impossible for many smaller schools to have one man devoting all his time to one subject. It is insisted, however, that sociology is entitled to have this done wherever it is at all feasible, and that otherwise it should have rightful consideration and sympathetic presentation by those who do teach it.

Sociology has incurred the odium, whether justly or not, among some college students and faculty members as well of being a "snap course." Allowed entrance to col-

lege as only an elective, its importance seldom adequately emphasized, some of its teachers may have yielded to temptation and in order to attract students and make the course popular may have possibly been guilty of presenting only the more alluring phases of the subject—and it has such—and in some cases they may have been too liberal in giving high grades. Hence, a situation has developed in a few schools satisfactory neither to sociology nor the other departments but for which its critics have been directly responsible.

Correctly presented sociology cannot be other than one of the most difficult courses in the college. Its materials are the most elusive, abstract, and complex of all the sciences and its techniques, including the statistical, the survey, and the case study methods, are not at all easy to master and apply. Scientific sociology is so difficult to present that it has to be given to beginning students in diluted form and only those who major or minor in it learn enough to be of much practical value.

The first course may not always have been up to the standard set by other departments. This has been largely due to the elective system which has made it necessary not to make the student feel that it is an impossible subject and refuse to return for more. When our colleges put sociology on the same basis as chemistry, biology, history, and the others, then this problem will be solved.

Personally, I like to be able to congratulate myself as a teacher that those who do come to my classes elect to do so of their own free will. But I am compelled also to see that many do not come because they do not know what sociology is and those who do come may not be there because of any admiration for the teacher, but because of their interest in the subject.

It is possible for as many reasons to be presented for making sociology one of the main required courses in our colleges as may be summoned to justify the presence of any study in the list. If it is kept elective, the list of requirements in other subjects should not be so extensive as virtually to crowd out any chance of electing it.

Let us consider one example—just as an example and by no means as a criticism—of its place in the curriculum. The first Baptist school in the South to admit sociology was Baylor University, and the teacher was Dr. S. P. Brooks, the honored president of this body. Here it has in all probability received the most equitable treatment given it by any Southern school. I am sure that I am safe in saying that it is the only Baptist school which employs two teachers who devote all their time to its teaching and the only one which offers as many as **twenty-three different majors in sociology.**

But what of the situation as to requirements there? Only one required major is divided between sociology, economics, and political science. Otherwise it is entirely elective. What of the other subjects? Take history as an example. Two majors are required of all students. In other words, our own curriculum makes history six times as valuable to the student as it does sociology. In the same way knowledge of a foreign language is made twelve times as important to the student as sociology. If this be true of the school where it has had such favorable consideration, it is surely not out of place to insist here that it is entitled to more worthy consideration than the most of our schools have yet given to it.

Not for one moment would I minimize the importance of history or other subjects, but I would magnify sociology. It has a right in any school because of its scientific method and the importance of its subject-matter. In a special way it has a right to be in the Christian college because of its purpose. For all of these and many more reasons it ought to have a worthy place and more equitable emphasis than most of our colleges have yet accorded it.

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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

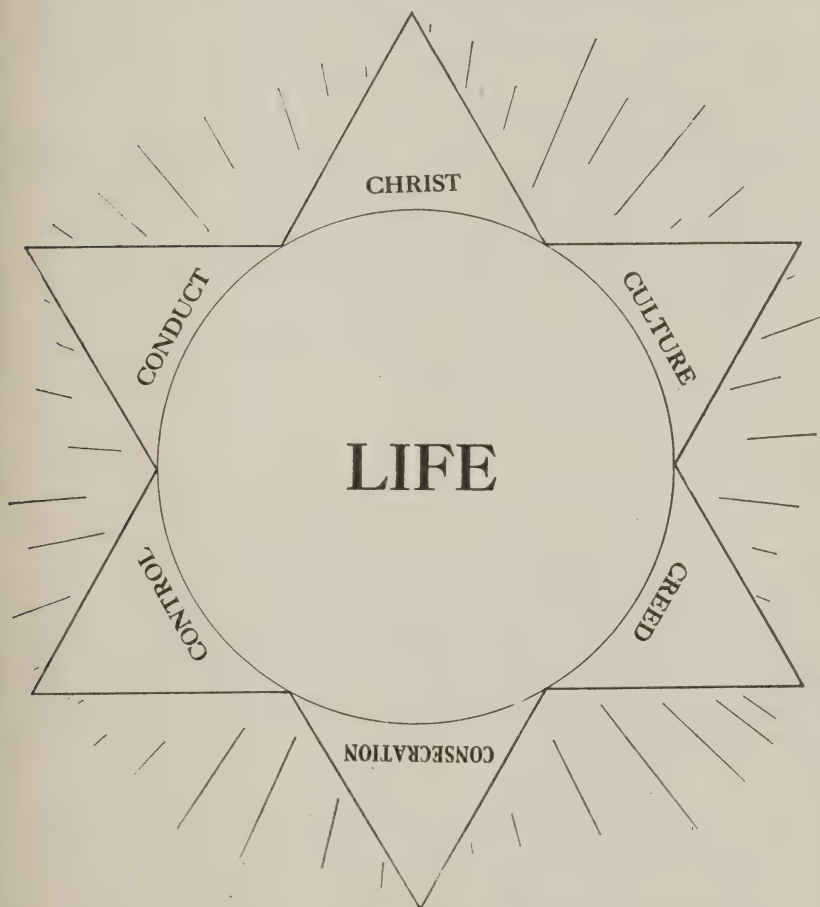
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THE STAR OF HOPE

The Circle of Life is Starred With Hope When Lighted by Christian Education



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IN MEMORY OF DR. F. P. HOBGOOD

The name of Dr. F. P. Hobgood will live in the history of Oxford, North Carolina, College and the education of young women. For many years his was a dominant influence in the development of right types of education for young women. His death brings a distinct loss to the entire denomination. We give a brief appreciation from his colleagues.—Editor.

“Somewhere, surely, afar,
In the sounding labour-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!”

This tribute paid in 1857 to the memory of Dr. Thomas Arnold, headmaster of Rugby School for Boys, may be fittingly applied to the memory of him who for forty-

three years served as president of Oxford College for girls. As much as the sturdy manhood of England owed to the great teacher, Dr. Arnold, so much does the sterling womanhood of North Carolina owe to the late Dr. Franklin P. Hobgood. His life, like a noble edifice, was reared upon these principles: reverence for God as Creator and Father; devotion to family as the bulwark of individual and state; delight in the illuminations of knowledge and beauty; and unquenchable love of humanity. Such a personality could not fail to be an inspirer of youth. The public knows what Dr. Hobgood did; only those who worked with him know fully what he was. The buoyant, genial spirit, the ready jest, the sympathetic word, the fervor of his handclasp, the sunshine of his smile, the cheer that emanated from his gentle soul, are best remembered by those whose daily lives touched his. The students of Oxford felt for him an almost filial love; his teachers knew him as their loyal friend. Patriarchal in its simple dignity, sublime in its Christian joy, his life was one long beatitude; his death triumphant, and his memory benign. Therefore, be it resolved:

(1) That we, the faculty of Oxford College, express our feeling of personal as well as of professional loss in the removal of our honored and beloved President;

(2) That, in his passing, the state has lost one of its greatest apostles of the sanctity of womanhood and the sacredness of the home;

(3) That his zealous endeavor to implant Christian ideals in the hearts of young women, and to educate them for lives of Christian usefulness, has been a potent factor in the development of the spiritual resources of North Carolina; and that his own illustrious services in the cause of Christ will be an ever luminous memorial;

(4) That a copy of these resolutions be given to the bereaved family, as an expression of our profound sympathy; and that copies be sent also to the Oxford Public Ledger, the Biblical Recorder, and the Education Board of the Southern Baptist Convention.

MRS. C. G. JONES,
MARY McMICKING,
HELEN HARRIET SALLS,

Committee.

RELIGIOUS EDUCATION AT STEPHENS COLLEGE

JESSIE LOGAN BURRALL, A.B., *Director of Religious Education*

The purpose of the Religious Education Department of Stephens College is two-fold; first, to awaken each student to the great joy of living a life that is "hid with Christ in God," to make religion a vital part of each girl's daily life, and, second, to so teach and train her that she may become an efficient and active worker in her home church. The college aims to give each girl a deep, broad, intellectual development, coupled with a sound, healthy and beautiful physique, the whole dominated and controlled by a real spiritual experience of daily love for and trust in our Heavenly Father. We want each girl to live daily the abundant life which Jesus promised.

We specialize on every girl. While we have an active student volunteer band and encourage in every way those who have given their lives for mission service, we place stress on so quickening the religious life of the girl who will stay at home, that our whole mission program may be adequately supported. For every girl who goes to the Foreign Field we need fifty deeply interested, praying, paying girls at home. And so we specialize on those who will be the foundation of our local churches in years to come by striving to develop a deeply religious spirit in every girl.

To accomplish this we have work with the entire school and in classes and with individuals. The work with the entire school is done through vester services and the Sunday School class.

All students are required to attend vespers four times a week. This is a students' prayer and praise service where the personal religious life is developed. Often the students take entire charge. Frequently the time is spent almost entirely in prayer with from thirty to fifty girls actually praying before the six hundred girls in the college. Again memory verses are called for and each girl is encouraged to rise and give verses, thus gaining confidence and learning to be a leader. Discussions by students of matters of practical daily living are often most interesting. We apply the teachings of Jesus to our daily problems.

The second religious activity for all is found in our college Sunday School class. The State University of Missouri with four thousand students is in Columbia, with its campus almost adjoining that of Stephens College.

The class was first opened to university girls who took advantage of the opportunity in numbers, but in a few months the university men made a strong plea for admission and were received. Now the attendance approximates a thousand, with over 1,200 on fine Sundays.

We make it an especial point to work with these university students. We consider their growth and Christian development a definite part of the work of the Religious Education Department of Stephens College for the following reasons:

One of the greatest problems of the local church everywhere is to interest the returning college graduate in his home church. Everywhere we hear that returning college and university students are weaned from the home church.

Unless the Religious Education Department of the denominational college can meet this problem it will not give full service to the local communities who send students to its doors. It is for the denomination at large to work out plans that shall reach out to every state university but it is for Stephens College to care not only for its own students but to reach out to the university at its very doors.

The difficulty, however, starts in the local church in that it allows literally dozens of its boys and girls of the eighth grade and high school age to drift away from the Sunday School and from active church life. We are too satisfied with mere attenders at meetings—at mere listeners—and are developing more hearers of the word than doers of it.

A boy or girl who has been really converted—who has been born again and has had in addition a life of active Christian service in the home church is in almost no danger of losing his faith under any circumstances. Not even the great upheavals attendant on leaving home and living in a great community of young folks his own age can shake his faith if the local church has founded it securely.

But because the many students came up to our colleges and universities with only a faint idea of what real Christian living means they make the outward break from the local church during their college years.

Therefore, the Department of Religious Education has taken over this university problem with its three-fold task of converting the unsaved, awakening the careless church members and so teaching them that they will be active workers in their own local churches—in short, must send them home eager to go to work in church, Sunday School and Young People's Unions.

We aim to awaken them in the class on Sunday mornings and secure their attendance at church. But to make them worthy helpers in the home church more training is

needed. We, therefore, have in connection with the class three "Leadership Groups"—one for university men, and for university girls, and one for Stephens College girls. They each meet weekly for lessons and discussion. The men's group specialize on problems of building Bible classes and adult departments in Sunday Schools. The university girls chose teacher training this year with the idea of becoming better Sunday School teachers.

The Stephens College girls centralize on a college Y. W. A. and more definite studies of the denominational program.

But aside from the vesper services and the Sunday School class for the students as a whole the Religious Education Department must give actual courses in Bible study to Stephens College students.

All juniors are required to take the course in Religious Fundamentals. This is a regular two-hour course carrying full college credit. Our text is the Bible and lessons are assigned in it daily. The course gives the girls a thorough acquaintance with the Book of Books, enabling them to find needed passages readily. The course covers a study of the life and teachings of Jesus, his miracles, parables, the Sermon on the Mount, a study of prayer, conversion, faith, stewardship, baptism, the Lord's Supper, and church membership. It is nothing unusual for several members of the class to go quietly to their pastor and offer themselves for baptism. Much attention is paid to memory work. The girls are taught not only to memorize verses of Scripture but to live by them as well.

Other courses are given for more intensive Bible study—notably one in Old Testament and one in New Testament, each running through a semester. The aim in these courses is to make the Bible a source of inspiration for daily living, through which God will become so real to each girl that her light will shine as Jesus commanded. The spiritual teaching of each book is emphasized.

There is also a class in Sunday School Methods which is profiting extensively from the research work of Dr. W. W. Charters. His department (that of Research—a regular department of the college) has been at work for over two years studying the actual problems of Sunday School teachers who are at work in our Sunday Schools throughout the country. He sent out questionnaires to over a thousand successful Sunday School teachers asking for their chief difficulties. These replies were carefully tabulated and a second questionnaire sent out inquiring as to how these successful teachers had met these difficulties. Results were again tabulated and the whole will soon appear in book form. In the meantime these studies in typed form have been in actual use in our Sunday School Methods classes.

But in *all* our work we must keep the whole student body actively interested in the problem of their personal responsibility to their local church. All active Christian girls are encouraged to volunteer to teach Sunday School classes during their vacations. Every church member must be closely connected with the work of the home church.

To do this intelligently she must become interested in the far-flung and inspiring work of the whole denomination. She needs to realize the great appeal of the mission fields, to understand the work of our boards, to know the various organizations through which they accomplish their great work. She needs to be brought into close touch with the world-wide program of her denomination, to not only be a steward herself but to be ready to teach stewardship, to not only pray herself but incite others to prayer. In short, it is the work of the college Religious Education Department to quicken the personal religious life and then to link that life through the local church with city, state, national and world-wide denominational service.

SOCIAL ASPECTS OF A CHRISTIAN CITIZEN

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THAT nation or state is best governed wherein there is least need for government. There is no need for government in heaven, and hence it is ideal. In every community on earth there are those who, if unhindered, will trespass on the rights of individuals. For the definite and effective protection of these rights it becomes necessary to have some form of organization among those who are rightly disposed. Concert of action also most effectively serves certain community interests. To safeguard rights and to promote common interests are the two-fold function of the organized forces of the community which we call the state.

THE STATE AND THE CITIZEN

An individual born in one of these communities, or by due process is naturalized, becomes a citizen of that community, and, on attaining his or her majority, falls heir to the responsibilities and benefits of the community. At least this is true in a democracy which, in this paper, is assumed to be the form of government best suited to promote human welfare.

Jesus advocated no special form of government. The Christian citizen who would promote that form of government best suited to minister to the needs of those who have small political influence and may be mentally mediocre or below, or physically handicapped, cannot point to a form of government and say: "This is the government Jesus gave us." He taught principles which, if put in practice, would eliminate some forms of government, and many practices under other governments.

To determine the ideal citizen we would have to measure him by the ideals of the state in which he lives. Aristotle was an admirer of the Roman and of the Spartan Constitutions. With them efficiency of the state was the end and aim. Therefore by that measure an ideal citizen was one who in body and mind contributed towards establishing and maintaining an efficient state. In the Virginia Bill of Rights this ideal was reversed, and the state was declared to exist for the people and not the people for the state.

The relation of the ruler has varied in the minds of men through the ages. Translated into twentieth century language, Louis XIV, in defining the state, said: "I am it." The ruler was the state. Another idea of the ruler is contained in the motto of the Prince of Wales, which was an inheritance from the Black Prince, in the words "Ich Dien." Sir William Jones, responding to a question as to the state, said:

"What constitutes a state?

Not high raised battlement or labored mound,

Thick wall or moated gate;

Not cities proud with spires and turrets crowned;

Not bays and broadarmed ports,

Where, laughing at the storm, rich navies ride;

Nor starred and spangled courts,

Where low-browed baseness wafts perfume to pride.

No; men, high minded men,

With powers as far above dull brutes endued

In forest, brake, or den,

As brutes excel cold rocks and brambles rude;

Men, who their duties know,

And know their rights, and knowing, dare maintain."

This definition declares that the citizens constitute the state and that they have three distinguishing marks. They are rational moral beings, they have learned their duties and rights, and, lastly, they dare maintain them. Sir William Jones coupled the *duties* and *rights* of men together, but it was not by accident or for poetical purposes that he placed *duties* ahead of *rights*. Should this become the general practice a long step would be made towards ideal citizens of the ideal state. *Duties* and *rights* are the key words for the governing and the governed classes. The relations of these classes are reciprocal. The *duties* and *rights* of each to the other are not identical, but the spirit of each in the exercise of these functions should be identical. The King of all kings was given a throne above all thrones when he had contracted the area of his *rights* and expanded the area of his *duties*.

SOME OBSERVATIONS

It is evident that in the consideration of social problems one may wander about in a maze of conflicting opinions, and wade in a sea of literature on the subject, and arrive at the conclusion that many people have had a conviction that by making a speech or writing a book on sociology they have contributed their part in the final adjustment of human relations.

We are *living* epistles known and read of all men. This is a science to be lived rather than taught by books. A large number of books in the libraries which are kept on the handy shelf are on social problems. Of nine speeches, parts of which were heard in as many groups in Hyde Park on a Saturday evening last summer, seven were on social problems.

It has been said that "during the nineteenth century we achieved the physical basis of the good life for all people," and that it is now physically possible to raise the general standard of living. With this task done in the century past, may we not agree that the books written and the speeches made in the first quarter of this century, on the good life for all people, will suffice and that now there remains only the important task of living the good life?

Let no one be deceived. Sociology is not a gospel, either new or old. It is not the power of God unto salvation. It is not spirit and it is not life. It is an important branch of study. By such study we trace the developments in society, as well as its origin; the results of the shifting of social units and of social customs.

KNOWING AND LIVING

One may read a library of books on living the good life, and listen to exhortations of all the successors of Cicero and Demosthenes and then "return to his wallow." If right teaching and right knowing led inevitably to right living and right doing then the incomparable teacher, who also discerned the hearts of men, would not have cast a doubt on the future conduct of his disciples by saying: "If ye *know* these things blessed are ye if ye *do* them." The one in that group on whom teaching had been wasted and who would wholly miss the mark in the course of his human relations was the one who, while possessing fine social qualities, was himself possessed of an unregenerate heart. Out of the heart are the issues of life.

"The social aspects of a Christian citizen" will be determined not by the fact that he understands social obligations and the theory on which a democracy is founded, and can name the pillars on which rests the state of which he is a citizen, but by the fact that he

is a Christian. The *Christian citizen* is significant because of Christ, and not because of Caesar. The social aspects of Zaccheus were not changed in thirty years of contacts with human beings of all classes and conditions and varying needs. They were changed, however, in thirty minutes of contact with the Savior of men. He had not changed his clothes; he had not bathed his body; he had not eaten a good dinner; the doctor had not prescribed a tonic; the eye specialist had not fitted new glasses; the color of his skin was unchanged; the same blood, in the same proportion, coursed through the same arteries. He had not spent the winter reading in the library at Jerusalem or Jericho, "The Salvation of Civilization," or "Social Decay and Regeneration," or "Chaos and Order in Industry," or "Principles of Social Reconstruction," or "Proposed Roads to Freedom," or "The New Social Order," or "Labor in a Changing World," or "What the Worker Wants," or "The Cry for Justice," or "The Cure of Capitalism," or "The Social Teachings of Jesus," or "Socialism and the Ethics of Jesus," or "The Ethics of Jesus and Social Progress," or "Social Problems and the Church's Duty," or "The Christian View of Wealth." He had done none of these things. He had not even been over to Jericho to study the needs of the poor or to hear of the housing problem, or of the labor problem, or a lecture on ethical culture. He had been a *citizen* for years. He is now a *Christian citizen*. The pressing present social problem of poverty was faced at once, "Half of my goods I give to the poor." The poor were ever present. The problem of social justice and restitution was immediately taken up. "If I have wrongfully exacted aught of any man I restore fourfold." No personal equation figured in his professed allegiance with Christ. He did not say: "I have become a Christian and now I would like to be re-elected to my present high office." But rather he said: "I have become a new creature in Christ, I now willingly lay my gold and my life on the altar of service. I am not my own, I have been bought with a price."

RELIGION IN CITIZENSHIP

It is assumed that a Christian citizen is a Christian. This implies a recognition of and acceptance of God the Father, of the Lordship of the Son, and of the ever present leadership of God the Holy Spirit. It is assumed that while he may still put a question mark after some things, he has decided finally to put a period after the ten commandments and the golden rule. It is further assumed that this citizen has become a *Christian citizen*, because his eyes have been opened as to his sins, and as to his Savior. His attitude and relation to Christ and to the organized movements of Christ's people have not been influenced by business, social, or political reasons. One day an humble shoemaker joined a church. The next day he met the pastor, who was Dr. William E. Hatcher, and said: "I joined your church yesterday. I want to say, I repaired your shoes a short time ago and I slighted the job. I was not a Christian then. If you will let me have those shoes I will remedy, without charge, that piece of imperfect work." Another man who had risen to a position of great eminence in the political world one day joined a church. The next day, or very soon thereafter, he said: "I am a candidate for the high office of President." This was a compliment to the high Christian ideals of the voters who held the balance of power. It raised a question mark with reference to the motives in the candidate for office, which was not raised by the action of the shoemaker.

THE CHRISTIAN CITIZEN AND HIMSELF

The Christian citizen recognizes his duty to *himself*. He needs a healthy, well-developed body as a fit house in which his spirit may dwell. He needs more than limbs and hands for marching or fighting or working. He needs for his state a sound mind in

a sound body. Special training is necessary for the performance of his duties as a free man. In some governments it has been the custom to have a special course of training for the ruling class. In a democracy we are all of the ruling class. A Christian citizen will resolve to know his country in its history, traditions and ideals.

Family relations will not be lightly regarded by a Christian citizen. Christ approved the home, which is the social unit. Failure to recognize and practise the principles of justice and unselfishness and faithfulness in the home is to fail in the A, B, C of the social relations of a Christian citizen.

In its responsibilities and privileges citizenship applies to all. In a government such as ours the voters, both men and women, are responsible for the type of officials. Social conditions in a country or a state or nation are vitally effected by the type of people in legislative assemblies, and in other elective offices. Citizens who are professing Christians can control practically any election, local, state or national. In these days of rapid travel and easy intercourse in large areas movements looking to social betterment must be state-wide, and in some instances nation-wide, and even world-wide. Good roads are necessary to improved social betterment. If they cover one county only they are of little service. They must be state-wide. They must not stop at the state line. The old question of "state rights" rests finally on whose rights are involved. Rights which belonged to a state in years gone by are no longer the rights of that state. When one of the present active missionaries of our Foreign Mission Board first went to China, about four months were required for a change in the price of cotton on the market in New York to effect the price of cotton in Canton. Today about the same number of minutes is required to affect the cotton market from New York to every world center. The Christian citizen in his attitude to social problems cannot ignore the changed and rapidly changing world conditions. According to Christ's words my neighbor is the one who may be in need of my service, and whom I can reach. One of these may be a leper among the 200 lepers in Esthonia for whom Adam Poden is now begging bread and clothes.

COMMON NEEDS

Christian citizens do not need a long catalogue of rules for guidance in social relations. Human beings have few needs. They need food, clothing, shelter, opportunities for improvement of their moral and social qualities by means of self-help according to their several abilities. "My Father worketh and I work" said Christ. Rich or poor who are able to work but decline to do so are not entitled to eat. As long as our inheritance laws remain as at present there will be the idle rich. As long as the laws and practices governing the propagation of the human race either within or without wedlock remain as at present there will be a large proportion of the population who are below mediocre in physical, mental, and moral qualities, not to mention the many who are in the class of the actually feeble-minded or otherwise dependent.

The Christian citizen as he faces the problem of the poor is more concerned in ministering to their condition than in helping them. Peter and John declined to give gold to the beggar, not merely because they did not have it but because the beggar did not need it. A man stopped me on the street at 3 p. m. and said, "I have had nothing to eat today. Please, sir, give me money to buy some bread." We were within half a block of a restaurant. I led the way. He reluctantly followed. I sent him to the table and left money with the proprietor to pay for a good dinner. I walked out and stepped in the store next door. In three minutes my "hungry" friend passed the door. I went back to the proprietor and received my money back. Another man came to my home and said:

"My child is very ill. The doctor says she must have medicine at once. I have no money. Please give me a dollar, which is the price of the medicine." I wrote a note to the best druggist in the town, authorizing him to charge me with one dollar for medicine to be delivered to the bearer of the note. I went the next day to pay the bill. There was no charge against me. This man had gone to the druggist and asked him to give him a dollar as he had decided to get the medicine elsewhere. The Christian citizen will not try to help the poor by giving to all appeals.

FACTS OF SOCIAL CONDITIONS

The Christian citizen must face social problems which are created by industries producing public necessities. A leading industry serving as an illustration of this class is the coal business. What view will the Christian citizen, who has been taught to do justly and love mercy, take of the state of war which exists and has long existed between operators and miners, and of the social conditions created thereby? Let us look at two men. One in the tent colony of striking miners, living in mud and filth, and the other in his office on lower Broadway. Which one deserves the sympathy of the Christian citizen? Here is repeated an actual conversation. The striking miner is in court as a witness:

"Your name?" "John Doe." "Where do you live?" "At No. 11." "In a tent colony?" "Yes." "What are you doing?" "Nothing." "Have you a wife and children?" "Yes." "How do you support them?" "I go down to the office each Friday, to the strikers' office, and collect \$8.00." "Where did you come from when you came to West Virginia?" "From Colorado." "What are you going to do when the strike is over?" "Go out and look up another strike."

Change the scene to lower Broadway in an operator's office. The conversation need not be repeated. It is sufficient for our purpose to say that the operator had no regard for mercy or justice in his attitude toward the miner. He admitted in conversation that only the strong arm of the law was of concern to him, and even that was of concern only when it could not be evaded.

These cases are not presented for the purpose of arguing that they fairly represent the average miner or the average operator. That question is not before us. They are presented as practical cases in an industry in which the output is a public necessity, and to show that in such industries the Christian citizen cannot say "I am for labor," or "I am for capital." These conditions create social problems which the Christian citizen can not nor should not evade. Although one of the above mentioned characters lived on the avenue and the other lived in the mud, they both had the criminal spirit, the spirit that is a menace to society. Like every other case they should be dealt with on that basis and not on the basis of capital and labor, or rich and poor. They belong to the evil disposed class of people who make law a necessity.

Since social problems, of concern to every citizen, are created by these classes the Christian citizen cannot pass the problem on to legislatures and congresses. The Christian citizen holds the balance of power in electing the members of these bodies. In the performance of duty in solving these social problems the Christian citizen must go regularly to the ballot box, must hold public office when called out by the best moral element, must accept jury service when such acceptance is necessary to the course of justice, must observe the laws of the land regardless of the dictates of appetite or avarice, must actively support good officials, and decline to keep silent in the presence of the known violation of law by others, and must hunger and thirst for personal uprightness of life. The social aspects of the Christian citizen will lead to the life which thus expresses

itself because in no other way can a citizen minister to the social problems crying out on every hand.

Abolition of the ownership of land, or of the individual control of profits from private business, will not lift up the downtrodden in Russia or put bread in the mouths of their starving children. The downfall of the conservative cabinet and the ascendancy of the labor cabinet in England will not affect the character of the money lender at the Royal Exchange, or of the miners in Wales.

If the discussion of the social problems could be relieved of propaganda of both the rich and the poor whose selfish interests are at stake, of those who would reverse the scriptural order wherein the new heaven comes ahead of the new earth, of those who are striving to find a theory with divine sanction which will fit their human opinions, of those who would select as the best religion the one best suited to the non-religious, then the atmosphere would be freed of much that blurs the vision of sincere and struggling human beings.

THE MAIN THING

There is general agreement among serious-minded men and women of the pew in places high among the nations. They speak the same language, as may be shown by the following:

"I tell you my countrymen," said the late President Harding, in one of his last speeches, "the world needs more of the Christ; the world needs the spirit of the Man of Nazareth, and if we could bring into the relationships of humanity, among ourselves and among nations of the world, the brotherhood that was taught by the Christ, we could have a restored world; we would have a new hope for humanity throughout the earth."

"I see but one hope for the world," said Lloyd George on his visit to the South, "only one, only one, and that is in Christ Jesus. Oh, I trust that the people may have the mind that was in Christ Jesus. Pray for it. Work for it. He is our only hope."

Ex-President Wilson broke a long period of retirement and silence by saying in a recent magazine article:

"The sum of the whole matter is this—that our civilization cannot survive materially unless it survives spiritually."

A German woman, close to the heart of movements within her country, whose judgment is highly respected by those who know her, speaking from Berlin said the other day: "Only a miracle that would change the very souls of two great nations can prevent another war between Germany and France." Unless the spirit of Christ is adhered to another war between these two countries may be delayed but it cannot be avoided. Since Christian citizens in our own country must of necessity face social problems which are born in such a war as every one admits must come unless the spirit of Christ pervades the nations, it follows that in order to save our own community socially we must help save the world.

As all roads led to Rome in other days, so now it is true that all social regeneration roads lead to this patent fact: "Within the problem of the better social order lies always the problem of the better man." This means to the Christian citizen the cross of Christ. The condition of conditions is character, and Christ alone can change that. Legislation cannot cause one to love right doing—it may restrain from wrongdoing. Education cannot impart life—it may train the life that is, and make it more efficient for evil or good as the case may be. Christian colleges deserve that name, and serve a purpose in proportion as they strive to turn out Christian citizens who themselves are above the law and who face social problems in the name of Christ and the power of His Spirit.

THE ONLY REMEDY

Many hundreds of years ago a Christian citizen was writing a letter to a group of Christian citizens in another community. They were evidently faced with social problems, and were inquiring about these matters. A sentence in his letter to these friends convinces us that steel plants, coal mines, slum districts, sweat shops, tenement houses, cotton mills, immigration, Tammany Hall, and bolshevism may have produced new combinations of social problems, but not any really new problems. He names a few as of that ancient date: "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." As much as to say: "If necessary, I could name others." Modern social reformers may use a longer list. They name all they can think of, while this writer did not. These conditions are the fruit of a sinful nature, are the occasion of law. Those who practise these things live in the works of the flesh. These are the *works* of the flesh. Those who do them are under the law. The remedy he suggests for these is not law, but a life such that no law is needed; a life where the fruit is different, because the tree is different. His remedy did not consist of merely an attempt to trim out the dead limbs and cement the decaying spots in the body. It is as though one walks in an orange grove and, in the fragrant presence of orange blossoms, beholds also at the same time the ripened fruit. He says: "The fruit of the Spirit is love, joy, peace, forbearance, kindness, beneficence, fidelity, meekness, self-control; against such there is no law." Here is the three-fold description of the three relationships of man. The first three are his sustaining qualities in relation to his God; the second three are his outgoing qualities in relation to his fellow man; in the third group are the qualities of character which mark the man as true to himself. He is a "Christian citizen," in right relation with every other human being. He has one master, who is Christ.

SOCIAL ASPECTS OF CO-OPERATING CHURCHES

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RELIGION is essentially social. This grows out of the fact that religion is the recognition and worship of God as the supreme Person of the universe. Mr. William James says: "The impulse to pray is a necessary consequence of the fact that whilst the innermost of the empirical selves of a man is a Self of the social sort, it can yet find its only adequate socius in an ideal world" (Quoted by Mullins in "Christian Religion, etc."). This statement recognizes two things. One is that man is essentially a social being. The other is that the social nature of man is grounded in his relation to God as the fundamental relation of his being. Any relation of persons is a social relation. Religion therefore is social in its nature because it is the relation of man to a higher Person, God. Moreover, the Person whom we recognize in religion is a universal Person, one in whom all other persons live, move and have their being. To recognize our relation to him is thereby to recognize that we are related to all other selves, at least of our own kind. Consequently, there are no non-social elements in religion. A non-social element in religion would be one that involved man in no relation to God or man. Man exists in no such condition. To think of any object independently of all relations is to think that thing out of existence; in other words, it is impossible. A

theistic conception of the world therefore necessarily carries with it a social conception. A theistic order is necessarily a social order in that it is an order in which all men are related to God and in him to one another.

But if theism involves a social conception of human life, how much more does Christianity. In Christianity, God is revealed in terms of a human life, the life of Jesus. In his teaching Jesus uses the primary human institution, the family, with its relations, such as father and son, to convey to us his conception of God. Jesus himself was a man who took delight in his social relations. He found joy in the companionship of his friends. He brought upon himself the scorn of the Jewish leaders because he befriended publicans and sinners. And according to the Christian view, God is like Christ. He is a God of love. And we are to be like God. Our religion is a social religion.

But we are concerned here with a Christian institution, the church. The church is, of course, a social institution. This is true in the sense that it involves the relations of its members to one another in the institution. It is also true in that it involves the relations of the church and its members to the life and activities of the world around. The church is also a social institution in the sense that churches are related to one another in their common life, mutual interests and common aims and activities. It is with the social life of churches as related to one another that we are here concerned.

Churches should be social in their relations in that no church in its life and activities should ignore the existence or welfare of other churches. Any policy or line of activity contemplated in a church should be considered in its bearing on the welfare of other churches as well as on its own membership and organic life. No church has a right to ignore the welfare of other churches; much less does it have a right to adopt a policy that will prove detrimental to the life of other churches. This principle applies to such questions as the moral standard set by a church for the lives of its members, the reception and dismissal of members, the solicitation of members where other churches are interested, the ordination and recognition of ministers and other church functionaries, the conduct of missionary and benevolent operations, and so on. Sometimes churches and their pastors (particularly the latter) are guilty of conduct affecting other churches which, if it concerned the relation of individuals, would be considered pure heathenism. A church or its pastor has no more right to disregard the laws of social morality than does any decent citizen of a community. Sometimes there is as heartless and merciless competition among churches as there is in our heathenish commercial life. I do not mean to say that it is justifiable in commercial life. I mean rather to say that the moral principles that would condemn it in commerce would certainly condemn it in churches and preachers. Churches should have regard for the fact that there are others. What right has an organization that claims as its only right to exist the supposed fact that it embodies the spirit of Him who came not to be served but to serve and give His life a ransom for many, what right, I say, has such an organization to pursue a selfish and unbrotherly course in its relations with another organization of the same kind?

The principle here advocated is, of course, no new thing. It has long been recognized among Baptist churches. It gave rise to the customs of granting church letters, having a council to ordain a minister, or to organize a new church, of recognizing a new church in the meeting of the district association. It is the thing that has made churches very reluctant to receive a member excluded from another church. It is the thing that should have kept pastors from soliciting members when the place of their residence and their connections, and often the largest opportunity for service, would suggest that they join another church.

This social bond among independent social democracies is the thing that has helped to make these independent social democracies into a unified denomination. There is a Baptist denomination, not alone by virtue of the fact that churches held the same doctrinal beliefs, nor by virtue of the fact that there was organized co-operative effort through associations, conventions and boards in doing missionary, educational and benevolent work; but partly by virtue of the fact that churches recognized this bond of respect and love with reference to their mutual life and welfare. This was perhaps one of the leading motives in organizing churches into associations. Boards and conventions, covering a larger scope of territory, were evidently organized more with reference to co-operative work in missions and education, but the district association was more of a social body (using the word social in the popular acceptance of the term). Also in the district association we have in our thinking had more distinct reference to the churches as churches and to their mutual relations. In "The Morning Hour of American Baptist Missions," A. L. Vail says: "In its original intention the association was not missionary. Its purpose was to promote acquaintance among neighboring churches, to give advice in various perplexities, practical and doctrinal—advice distilled from the combined wisdom and knowledge of the leaders of the churches associated—and to co-operate in whatever way might seem proper for the good of each and all." But it is also doubtless true that the emphasis in the district association is now changing to the idea of organized co-operative effort.

But my subject is "the social aspects of co-operating churches." If the emphasis in this subject is put on the word "co-operating" and the idea of co-operation is limited to organized effort in promoting missions, education and benevolence, then most of what has been said so far has been beside the mark. But if the emphasis is on the word "social," then I think what has been said is to the point, since it concerns the mutual relations of churches. And in line with the general theme of the meeting I have put the latter construction on the subject.

But what we usually speak of as co-operation among churches is a social matter. There can be no such thing as co-operative effort until churches are in a "social" frame of mind. Co-operation grows out of, and depends on, a social psychology. One of the greatest needs of the denomination now is the cultivation of the social way of thinking. We need to learn to think in terms of co-operative effort.

This has been greatly hindered by an exaggerated or one-sided emphasis on the independence of the individual and of the local church. A Baptist is independent. To be sure he is, and oftentimes his independence is the main article in his creed and his practice. This is why Dr. Gambrell said: "A Baptist fool is the biggest fool in the world, because he is a fool at large; nobody has any strings on him." And many Baptists think that the only way they can manifest their independence is by refusing to work with anybody else. Isn't working with others about as high an exhibition of freedom as refusing to work with them? Isn't one who says, "I will," as free as one who says, "I won't"? Is a man a slave simple because he voluntarily works with others in doing good? As a matter of fact, is not the freedom that co-operates a higher type of freedom than the "bumptious," self-conscious kind that refuses to co-operate, but boasts rather that it "wears no man's collar"? The freedom that co-operates is a freedom that is tempered and qualified by the Christian graces of charity toward others, patience and self-control, while the freedom that refuses to co-operate is often a freedom that can only see the faults of those who do work and boasts of its own proud superiority. This separatist idea of independence, as applied to the churches, has led to what is known as

the "Gospel Mission" plan of doing missionary work. According to this plan no board, association, or convention is to intervene between the church and the missionary to be supported, but each church is to send its money direct to the missionary. It is not necessary to point out the lack of business efficiency in this plan. One objection to the plan is that there is no plan in it. It is trying to do missionary work without a plan. It is based on a misconception of the independence of the churches. It proceeds on the assumption that for a church to work with another church, or board or body outside of itself, on any definitely prearranged plan, means for the church to surrender its autonomy. But the true autonomy of a church does not mean the lack of voluntary co-operative effort to promote the kingdom of God; it means rather the absence of authoritative compulsion. We have usually said that the principle of co-operation places limitations on our freedom. I wonder if that is not a misconception of the matter. Voluntary co-operation does not limit my freedom; it curbs my license. Rather it is an expression of freedom. Only freemen can co-operate. Of course to work with others means that one can not always have his own way about things. But voluntarily to surrender one's own preferences in order to promote the kingdom of God in working with others is an act of the highest freedom. The highest freedom is self-control in relation to others, not a perverse insistence on an unlimited license in having one's own selfish way about things. The men and churches that insist so strenuously on this separatist idea of independence often proceed on the unconscious assumption that they are the final and only embodiment of wisdom. And sometimes they seem to think that they are the exclusive representatives of orthodoxy and seem to fear that contact with others not exactly of their way of seeing everything would contaminate their theology and thus orthodoxy would forever perish from the earth. But if the world is dependent on an orthodoxy that has to be preserved by being shut up in airtight compartments, then I fear the world is in a bad way. Another thing. Some people and churches when thinking about co-operation have laid the main, if not exclusive, emphasis on the idea of the independence of the churches. But there is another side to this matter. Not only do free men and free churches have the right to co-operate; they have also an obligation to co-operate. To work with others in doing good is more than a privilege; it is a duty. And this is just as true of churches as it is of individuals. They not only have the right to work with others; they have no right to refuse to work with others. I do not mean to say that anybody has a right to compel them to co-operate. No, co-operation is voluntary. But I mean to say that there is such a moral obligation on them that to refuse to recognize it is to sin. It is not a question of what others can compel one to do; it is rather a question of what one's conscience should impel him to do. To refuse to work with others in promoting the kingdom of God is such a quenching of the Spirit of God as will likely breed a spirit of discontent in the church. A non-missionary church is very likely to become a theological debating society where all sorts of imaginary and impossible questions are settled. The chief concern of such a church is often to decide where Cain got his wife or to set the day for the millennium to begin. It is barely possible that the millennium would begin sooner if such a church expended its energy in working with other churches in missionary, educational and benevolent work.

The dynamic of co-operative effort is the Spirit of Christ. The need for such effort lies in the fact that the task of ministering to the needs of humanity is too great for any one church working alone. There is a solidarity of evil that needs to be confronted with the solidarity of the people of God. Christianity is a brotherhood. To be a Christian means that one recognizes himself as a brother of every other Christian. The love of God expresses itself in love to the brotherhood. Love for one another is the ex-

pression and test of our love to God. It is therefore the very nature of Christianity to be a brotherhood. Christians as naturally come together in brotherhoods as iron filings gather around a magnet. A church is constituted by virtue of the fact that people possessing a common life in Christ naturally come together in fellowship one for the other. I doubt if in New Testament times anybody said, "Come now, let us organize a church in Jerusalem, Antioch, or Ephesus." I rather think that Christians just got together and functioned as a brotherhood, because they were a brotherhood. But this fellowship is not confined to the local church. It binds churches together in a larger brotherhood, and, ideally at least, includes all Christians.

The Spirit of Christ in the hearts of men is the dynamic power back of all their service to one another and to the world. The natural expression of the Spirit of Him who came to serve is service. And the natural method for this spirit of service to operate is for two men who have this spirit to get together in doing good. The same thing is true of churches. And any divisive, factious spirit, among churches is not of God. It belongs to the works of the flesh. And perhaps the best way to develop co-operative effort among churches is not to appeal for co-operation in the abstract so much as to appeal in the name of Christ for well doing on a large scale. If men and women have the needs of suffering humanity put before them and are not moved to supply that need, they are not spiritually akin to Christ. Men and women with the Spirit of Christ in them will be moved to respond to such need. And to get in concrete form before the churches the needs of men is the best way to get the churches to come together to meet the needs. It is no accident that 8,000 more Baptist churches in the South last year contributed to the causes included in the 75,000,000 Campaign than ever contributed to those causes in any one year before the Campaign was put on. The reason is that the need was set out and a concrete form of meeting the need presented. Regenerated men and women will respond to the needs of humanity when they are properly informed and wisely led.

Perhaps I can summarize what I have been trying to say by asking, What is it that binds a lot of independent social democracies into a more or less definite unity that we call the Baptist denomination? The bond of union is not exclusively a doctrinal bond. This is evident from two reasons. One is that we do not agree among ourselves, even in the South, on all points of doctrine. There are considerable divergences. Another is that such an agreement would not have binding power enough to constitute a genuine and permanent unity. It takes something more than intellectual agreement in doctrine to constitute a religious unity. Again, the denomination does not rest exclusively nor mainly on the basis of financial co-operation in missionary, educational and benevolent activity; that is, organization for such co-operative effort is not the main bond of union among these independent social democracies. Both the doctrinal and the co-operative bond, as here defined, are the expression of a deeper bond of unity. This deeper bond is the bond of a common religious or spiritual life—a life, as previously pointed out, that is essentially social in its nature. In other words, these independent democracies that we call churches are *social* democracies. They are brotherhoods. The same religious life that makes each of these a social democracy also makes all of them an ideal social democracy or brotherhood. This brotherhood will, of course, have a common interpretation or understanding of its own fundamental principles and thus there will be in general a common doctrinal interpretation. And the fact of brotherhood will naturally express itself in a common effort to extend the blessings of the life of faith to all men. The life of the brotherhood will therefore express itself in co-operative effort in missions, education and benevolence.

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EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
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FIFTH ANNUAL REPORT

OF THE

EDUCATION BOARD

(To the Southern Baptist Convention, Atlanta, Ga.)

W. C. JAMES, Corresponding Secretary,
BIRMINGHAM, ALA.

1924

The Education Board presents this, its Fifth Annual Report, to the Southern Baptist Convention with the abiding conviction that Christian Education is fundamental to the life of the denomination, and that the Education Board can function effectively in advancing the true ideal of education. The period of five years is too short for a complete evaluation of educational movements, but even this time has made manifest the need of a medium through which the Southern Baptist Convention may express its purposes and realize its ambitions in matters educational. While we recognize many limitations, we yet vision almost innumerable problems in education that could be best handled through such a Board.

At the last session of the Convention a Committee was appointed to which was referred the correlation of the various activities of the Convention. Within the province of this Committee lies the question of the future of the Education Board. It is not our purpose in this Report to transgress upon the rights of this Committee nor to offer here a brief for the permanency of the Education Board, but in justice to the work that we have been doing certain features and functions of the Board must have treatment.

I. A HISTORICAL RETROSPECT

Too much consideration could hardly be given to the following statement, issued by a Special Committee from the Southern Baptist Education Association and the Commission on Standardization and Promotion:

"Southern Baptists are agreed that the bond of union is the bond of strength.

"In no department of our work has the result of united effort been more manifest than in that of Christian Education. After nearly a century of independent endeavor we had only three or four schools that had won scholastic

recognition or any assurance of permanence. When the movement was launched, about twelve years ago, for a Southwide organization in our educational work and to place education on the program of the Southern Baptist Convention, the vast majority of our schools were struggling for existence and their combined endowment did not exceed their combined debts. Not until this critical condition was placed before Southern Baptists by the Southern Baptist Education Commission did our people realize that we must unite to save our schools. Through the Education Commission, which was succeeded by our Education Board, the subject of Christian Education was put on the program of the Southern Baptist Convention and on the conscience of Southern Baptists.

"Before the Baptist 75 Million Campaign was discussed, or even though of, the Southern Baptist Convention, at the request of the Education Commission, had gone on record in promoting a Southwide movement for \$15,000,000 for Christian Education. The Woman's Missionary Union had officially endorsed the plan and agreed to raise one-fifth of the amount. The total state budgets for education, endorsed by State Conventions following the action of the Southern Baptist Convention, was over \$24,000,000 for five years. Before this campaign had proceeded far, the Convention entered upon the Baptist 75 Million Campaign, and the educational campaign was absorbed in this larger movement. There can be no doubt that the united effort on the part of Southern Baptists, through the Education Commission for Christian Education had its effect in suggesting the larger idea of the Baptist 75 Million Campaign.

"By this Southwide educational movement, promoted by a Southwide Education Board, many Baptist schools have been saved, all of them have been strengthened and enlarged, and every interest of Southern Baptists at home and abroad has been blessed by the trained men and women who have come from these schools."

II. SOME HANDICAPS OF THE EDUCATION BOARD

1. INCIDENT TO A NEW BOARD

We take the liberty of quoting from an article by Dr. W. J. McGlothlin, President of Furman University.

"It must be admitted frankly that this Board has not accomplished all that its proponents had hoped for and expected of it; but it must be admitted with equal frankness by its opponents that it has accomplished something worth while. We should be educationally poorer if it had not been its existence and at work during the last five years. It has been the rallying point of the educational interests of the Convention, it has kept the unified aspects of the question before us, it has accumulated and disseminated information on education, it has been the agent of inter-communication and mutual assistance among the educational interests of the states of the Convention. In short, it has done much for us and the cause of education.

"Moreover, if we judge it fairly, it must be remembered that it has done its work under exceptionally difficult conditions. All our thought for the five years of its existence has been centered upon our 75 Million Campaign whose success has been of paramount importance, overshadowing everything else. The Education Board was new, had no definite field cut out for it by the Convention, had no time to find its field, and was, like many other interests, much hampered in its independent activities by the conditions under which the Campaign was carried on. Under these conditions we probably

expected too much of it. It must have time to fit itself into the general machinery of the denomination, and five years under the Campaign conditions are certainly not long enough for an Education Board to show what it can do. It would in my judgment be nothing short of a calamity to all the interests of the Convention to abolish the Education Board now. Education, with evangelism, is the foundation activity for everything else we do. To abolish the Board would everywhere be interpreted as a backward step. All the forces that oppose education would rejoice. Without the Board the Convention, the unified will of Southern Baptists, could not express itself on education. Education would again become dumb in the Convention, in the general counsels of the denomination. Surely the denomination cannot afford and will not allow such a calamity to fall upon our educational interests and work at this late date. Let every man who believes in Christian Education give his active support to the continuance of the Education Board. On this question there ought to be no differences of opinion among those of us who support education, and we ought not to allow differences of opinion concerning the details of the Board activities to confuse us concerning the continuance of the Board itself. We can work out the details of its field as time goes on under the direction of the Spirit and in the light of our increasing experience."

2. RELATION OF ALLOCATION TO RECEIPTS

In the 75 Million Campaign the Education Board was allocated the sum of \$3,000,000 for the five-year period. This was distributed to the various objects, fostered by the Board, according to the table of percentages as given on page 23 of this report.

By the action of the Convention the Campaign will close on January 1, 1925. This leaves eight months in which to complete the work. We may then compute the results upon the basis of the actual time thus far, namely, four and one-third years. The apportionment for the Education Board for this period would be \$2,600,000. The total receipts of the Board from the beginning of the Campaign to May 1, 1924, have been \$1,399,188.64. Included in this amount is the sum of \$69,290.69, which the states have charged against the Education Board for Campaign Expenses, incurred in putting on the Campaign and for collecting the funds. This covers the charges in the states and for the general office at Nashville. Even including the Campaign Expenses, the amount credited to the Education Board for the entire period thus far is only 53.8 per cent of its allocation for the same period. This means a severe handicap, since only a little more than one-half of the expected funds have been received upon which to administer and carry forward the work.

Without the slightest purpose of offering a criticism upon the methods of adjusting the allocations, a further fact should be observed out of fairness to the Education Board. Information has been furnished us by various State Secretaries that certain funds have been given that are not subject to the original 4 per cent distribution for Southwide educational objects. Hence, if the full goal of the 75 Million Dollars is reached by the end of the Campaign, the Education Board will not receive its full quota of \$3,000,000. Few alignments for funds and special designations made it practically necessary for some states to reduce their allocations to the Education Board. This fact contributes a further handicap for the Education Board.

A yet more serious handicap has presented itself. The Education Board

was to receive a certain percentage of its receipts for its operating expenses. The sum so far received for operating expenses, sharing its pro rata, has been but 53.8 per cent of the allocation. The Board was allocated \$50,000 annually, or \$250,000 for the period, with which to carry on its work. The actual amount thus far for this purpose has been \$116,599.21. Of this amount the operating account of the Board has been charged with extraneous Board objects according to the instructions of the Convention. These amounts for the current year have equalled 36% of the whole amount of this fund. This greatly hinders the work of the Board, which is compelled to operate on one-half its allocation and with one-third of this requisitioned by the expenses of outside objects. This would not mean so much to a Board with larger resources than ours, but it has been a serious problem for us. For the entire period of the Campaign this draft upon our local fund has been about 28% of our account. One is almost reminded of the ancient incident of making brick without straw.

III. FUNCTIONS OF AN EDUCATION BOARD

1. VICARIOUS AND INTANGIBLE

It is perhaps evident to all that the service which an Education Board renders is vicarious in its nature and intangible in its results. It is a service which escapes the mechanics of statistics, and yet is by far the most valuable and permanent contribution that the Board can make to the life of the denomination. A prominent Baptist who has just returned from a world tour remarked that Southern Baptists would have rendered themselves and the cause of evangelical Christianity a great service had they kept a strong man in Europe for the last twenty-five years, whose sole employment would have been to acquaint the people of Europe with the Baptist position by means of tracts, newspaper articles, addresses, etc., but unfortunately, said he, there is a strong disposition on the part of many of our people not to put money in anything that does not produce immediate and visible results. An Education Board must necessarily carry on an unceasing propaganda, the results of which are not always straightway forthcoming. It deals with forces that are not subject to the laws of averages and numbers, and its prosperity will be seen in the growth of institutions over which it has no direct control, but whose support will come from the seed that were sown—from the Baptist loyalty which was stimulated by it.

2. CREATION OF AN EDUCATIONAL CONSCIENCE

Without exaggeration there is no finer service that the Education Board could perform for the denomination than this, and this statement is justified by the following consideration:

(a) Baptists predominate in the South. They hold the balance of power and, assuming they have religion which supplies the right motive, they need education and the two combined will enable them to use their power in the right way.

(b) As is well known, there is a flood of illiteracy in the South, due to inadequate provision for education up to and including the High School. The average number of years that a boy in Massachusetts attends school is seven, while in Tennessee it is three. This disparity may be attributed in some measure to the fact that compulsory education obtains in the North more than in the South, yet the provision for education in the lower grade made by many Southern Legislatures is pitifully small. Since Baptists are so numerous in the South, it follows that much of this illiteracy is Baptist

illiteracy, and only an aroused conscience on the part of Baptists will effect a change. Just as Presbyterians are held responsible for conditions in Scotland, and Catholics for conditions in Mexico, South America and elsewhere, so Baptists, by virtue of their ascendancy in the South, numerically and otherwise, cannot escape responsibility for conditions in the South, not the least appalling of which is illiteracy.

(c) Another reason why Baptists should educate is that education is a qualification as necessary for membership in a free church, as for citizenship in a free state. Baptists in church matters are supposed to do their own thinking, and not to turn it over to some ecclesiastic. Others may, but a Baptist from the nature of Baptist church government must, think for himself. Necessity, therefore, is laid upon a Baptist to be educated so as to be able to think straight as a citizen and as a church member. It was this responsibility of a Baptist to think for himself that prompted one of our greatest leaders to say that "Baptists may not have more sense than other people, but they *need* more." The lack of co-operation and the non-progressive spirit which prevail in so many Baptist churches are often due to the ignorance of the members.

(d) A quickened conscience as to education will also react favorably upon the quality of preaching in Southern Baptist pulpits, as it does in Scotland, where the interest in education has always been profound, even among the poor, and as a result the average among the preachers of Scotland has always been unusually high. It has led the world.

(e) Another result will be sufficient Baptist teachers to fill all vacancies in Baptist schools without being compelled to secure teachers from other denominations, also a sufficient number of Baptist teachers to allow Baptists to have the representation on the faculties of State Institutions to which they are entitled by virtue of their numerical strength.

(f) Another result will be an increased number of Baptists in our national councils, where in the last two Congresses we have been outnumbered in both Houses by denominations vastly inferior to ours in numerical strength. The Methodists, North and South, have been gaining upon the Baptists in recent years, until they are now beyond us, but still the difference in numbers is not so great as to give the Methodists 119 in the present Congress, while the Baptists have only 48, and the Episcopalians and Presbyterians who are so much weaker numerically than the Baptists have 74 and 3 respectively. Our Baptist people should make a better showing than that in the Congress of the United States, and they will when they begin to give education the attention it deserves. A short time before his death, Dr. Lambrell, in a letter to the Secretary, observed that while the Presbyterians were not placing too much emphasis upon education, they were placing too little upon evangelism, and in his judgment, therefore, were coming perilously near to losing out. But they realized their mistake, and now were not placing less emphasis upon education, but more upon evangelism. With Methodists and Baptists, said he, the case was reversed. They had not been laying too much emphasis upon evangelism, but entirely too little upon education, and were beginning to reap the disastrous results of their policy when they saved themselves by beginning to place not less emphasis upon evangelism, but more upon education. Southern Baptists have a genius for evangelism which, may it please God, may never be lost. When to it is joined a thoroughly aroused conscience on education, the result will be a distinct raising of the level all along the line—a higher type of private life and home

life, of citizenship and church membership. So vast is the undertaking and so vital are the results to be accomplished that nothing less than the weight of the Southern Baptist Convention will be equal to it.

3. SOLIDARITY

Nowhere in the organized work of Southern Baptists has the centrifugal influence been more in evidence than in connection with our schools. All other departments of our work—Missions, Young People's Work and Ministerial Relief—have become parts of our Southern Baptist Convention system responding to the centripetal as well as the tangential influence, but our schools have been allowed to get along as best they could. It is not surprising, therefore, that up to 10 or 12 years ago, "after nearly a century of independent endeavor, we had only three or four schools that had won scholastic recognition or any assurance of permanence," while the vast majority of them were "struggling for existence and their combined endowments did not exceed their combined debts." It is worthy of note that the new day for our schools began not as a local, but as a Southwide movement. It began with the organization in 1912 of the Southern Baptist Education Association, the membership being composed of representatives of Southern Baptist schools and other Baptists, who were interested in Christian Education. The object of the Association was "to arouse and unify Southern Baptist sentiment on the subject of denominational education, and by mutual help to standardize and to increase the efficiency of all our schools." In 1915, at Houston, Texas, the Convention created the Education Commission composed of one representative from each state, and for four years this Commission rendered invaluable service by studying and giving publicity to the educational situation as it then existed among Southern Baptists. Prior to the organization of these two bodies, there had been little or no unified thought and concerted action on the part of our school men. Each school went its own gait, sought the solution of its own problems, and the promotion of its own interests unrelated to those of any other institution. While seeking denominational patronage and favor, there was no regard to a denominational integrated program. As a result of this policy of isolation, progress was very slow. The condition of our schools had become deplorable, and the future held out hardly a ray of hope. Due to the influence of these two organizations—the Commission and Association—the Southern Baptist Convention in Atlanta, 1919, created the Education Board, thus at last admitting our schools to the family circle along with Missions, Sunday School and Ministerial Relief.

"In no department of our work has the result of united effort been more manifest, than in that of Christian Education." Before the 75 Million Campaign was thought of, the Education Commission had projected a 15 Million Dollar Campaign for the relief and expansion of our schools, the W. M. U. undertaking to raise one-fifth the entire amount. When the Education Commission went into the different states with its suggested apportionments, it was found that practically every state was willing to pledge more than had been suggested, the total reaching 25 Million instead of 15 Million. Then it was that the 75 Million Campaign was inaugurated, and the Campaign of the Education Commission was merged into the larger movement, but not until it had produced two results: (a) It helped vitally to concentrate, crystallize and organize the sentiment for the 75 Million Campaign, and (b) It enabled the Convention to give proper recommendations in the Campaign to Christian Education in the allocation of funds. There is an interesting parallel be-

tween our schools and the experience of the American Colonies. At first, they were independent of each other, but they soon found they were compelled to stand together for mutual protection, and that in itself was a great gain. It was a greater gain when later a union of the colonies was formed under the Articles of Confederation, and later still their happiness, prosperity and permanency were assured when the Constitution was adopted, and its mantle was thrown over them all. So it was with our schools. For 75 years they followed a policy of isolation, and as a result were reduced almost to the vanishing point. Then in 1912, hope revived with the establishment of the Southern Baptist Education Association, when they came together for mutual help. They were made yet more safe by the formation in 1915, of the Education Commission, and in 1919, their safety, enlargement and permanency were assured by the creation of the Education Board, the Convention thereby not only placing on them its approval, but recognizing them as an essential feature of its work.

The Southern Baptist Convention does not own any one of the 119 Baptist schools in its territory, but each one of these schools is serving the interests of the Convention, as much as if it were the Convention's property. The work of these schools is as necessary to the ongoing of Baptist interests at home and abroad, as Home and Foreign Missions, Sunday Schools and Ministerial Relief. The consecrated Baptist teachers in these schools are our servants as much as are Home and Foreign missionaries, and, therefore, both teachers and schools rejoice in the recognition given them by the Convention in the creation of the Education Board. As a result of these three Southwide organizations—Southern Baptist Education Association, Southern Baptist Education Commission and Southern Baptist Education Board—our schools have a solidarity and morale to which they were total strangers twelve years ago. Those in the work of education and acquainted with conditions now and then declare that the improvement has been as pronounced as the transition from darkness to light. The student body has grown until in many schools it is no longer a question of filling the dormitories, old debts have been paid, and new ones contracted, new buildings are constantly going up, the equipment is being everywhere improved, teachers are better paid, property values have increased more than ten millions of dollars, endowment has increased at least five millions, the total valuation of our school properties has almost doubled, and all this, let it be remembered, the result of an impact produced by a Southwide organization.

4. CLEARING HOUSE

The frequent requests for information that come to the office of the Education Board from Baptists and others, indicate the growing interest in Christian Education, and likewise prove the importance of this feature of our work. While the United States Bureau of Education in Washington has perhaps no rival as a Clearing House for matters pertaining to education, yet here are many items concerning our own and other denominational schools that the Government Bureau does not attempt to supply. An Education Board should be able to furnish information of any kind concerning the work in which it is engaged, and this is one object of our Board. Catalogs, reports, publications of *all* kinds from *all* our schools and from educational institutions of other denominations, from other educational boards, committees, etc., should be collected, classified, digested and so arranged as to give instant and accurate information upon all matters of educational interest affecting Baptists. With this information as a basis, there should be

prepared and published, from time to time, detailed statements of the educational conditions in the South with the needs of the various institutions, financial and otherwise.

5. SURVEY DEPARTMENT

We have given special attention to the preparation of surveys of the educational situation, for in this way facts of conditions may be secured and upon the basis of information suggestions may be made for improvements. The results of these surveys are published from time to time. Frequently we are called upon to give data about our school work and the general educational situation in the South and we plan to be able to give expert advice and accurate information upon the many and difficult problems of education especially as touching the Baptist school life.

Surveys, finished and in course of preparation, are: "Survey of Southern Baptist Schools"; "Statistical Survey of Southern Baptist Schools"; "A Survey of Southern Illiteracy"; "A Survey of Loan Funds, Scholarships, and Free Tuition"; "A Survey of the College Curricula." Others will shortly be projected. This line of work will be of invaluable aid in bringing to notice actual conditions and desirable changes in the management and ideals of our schools.

6. PUBLICITY

Under this head are included those items which seek to give information concerning the work of the Education Board—its nature, scope and possibilities—and which also seek to create the liveliest possible interest in the cause of Christian education by showing the importance, yea, the necessity of it. Just as it was necessary for Luther Rice, in his day, to go among Baptist churches, showing the necessity of the Missionary enterprise and begetting among them a Missionary conscience, so it is necessary for an effort of like faith and abandon to be made by Southern Baptists in order to create among our people a conscience on the subject of education under denominational control. In this work of information and propaganda the following means are employed:

(a) Tracts, which set forth the importance of Christian Education from different points of view.

(b) Addresses before schools and State Conventions, training institutions, student conferences, W. M. U. meetings, summer assemblies, and B. Y. P. U. gatherings.

(c) Articles and advertising (space) in our denominational press.

(d) Surveys.

(e) The Education Bulletin which goes to almost all Southern Baptist pastors and educators, besides to the Presidents and Secretaries of almost every local Woman's Missionary Society in the South. The women made request for this favor, which the Board was only too glad to grant, because it is an evidence of their interest in Christian education and furthermore because as a rule nothing fails to which the women put their hands.

(f) Christian Education Day which if properly observed by more of our churches would produce astonishing results.

7. COMMISSION PROMOTION AND STANDARDIZATION

The report of this Commission will be found on page 15, but reference to it is made here because by action of the Jacksonville Convention the appointment of the Commission is a duty laid upon the Education Board and therefore, though indirectly, the work of the Commission is one of the fun

tions of the Board. As its name signifies, the object of this Commission is to promote the interest of all our schools in order to bring about standardization. In fixing the standards of a school there are several factors to be considered, and regard must be had to them. Many of our graduates desire to teach in the Public Schools, but the various State Departments of Education have requirements for Public School teachers, and these requirements must be met by our schools, else we will lose our students to other institutions where these requirements can be met. Likewise, many of our young men and women studying in our schools are looking forward to professional studies in schools of Law, Medicine, Dentistry, etc., but these professional schools make certain requirements of students entering them, and unless our Southern Baptist Schools can qualify their students for entrance into these schools, it is obvious that they will secure their preliminary instruction elsewhere, as many of them have already done and are now doing. To standardize our schools, that is, make them equal to the best, and better, requires patience and money, and these our people will surely supply rather than have them of inferior rank, or else go out of existence altogether. But the standardization of a Baptist School includes more than academic excellence. It means also an earnest, loving, insistence upon Christ as Savior of the soul and Lord of the life. Our schools will fail of their purpose unless they succeed in sending out annually young men and women whose lives are dominated by the two-fold motive of love to God and all mankind.

8. EDUCATION IN GENERAL

No sponer has one begun to survey the field of education than he finds it beset with problems of an exceedingly intricate and delicate nature. Also he finds as much unrest among the educators as among the theologians and, while they seem to differ in an admirable spirit, yet the line of cleavage is as distinct as it is between conservative and liberal in theology. Now that our churches have engaged in education, they cannot be indifferent to these problems, unless they decide to allow educators on the outside to solve the many difficult situations which are constantly arising and then impose their conclusions upon us. That is one source of our trouble at present. For 25 years prior to the 75 Million Campaign, our churches had been withdrawing more and more from the support of our own schools, and when five years ago we re-entered with a holy zeal the work of education, we found that educational standards had been fixed by powerful state and private institutions. Neither was this surprising, because we had practically abandoned the field. There was nothing to be done but to yield, meanwhile biding our time until we were possessed of sufficient strength to command a hearing when our voice should be raised.

Southern Baptists should have a Legislative Commission whose services would be at the disposal of the friends of Christian Education before any State Legislature "where bills may be presented that are unfriendly to church schools, and where it would be helpful to have the united voice of Southern Baptists along with other Christian bodies." This Commission could plead the cause of secondary education in those states where the bulk of state funds for education is bestowed upon the colleges and universities, an unpardonably inadequate amount reserved for the public schools, especially in the rural sections.

It could advocate what is known as the New York plan of beneficiary education, and which seems eminently fair. The State of New York "provides aid in the form of scholarships for needy students rather than for the

institutions which it fosters. The student then uses the funds thus provided for him in any approved institution which he and his parents or guardian may select. It is a matter of indifference to the State where he secures his education; it only provides the means by which he can get the education. The scholarship is given to the student, not the institution. The State thus deals fairly with all the institutions within its borders which are providing education for its future citizens. It does not discriminate against those schools which are doing equally as good work as the State schools, and are doing it without a penny of cost to the taxpayers." Maryland has recently adopted the same plan, and other states will doubtless do likewise when the matter is fully set out before them. Under this plan many students who are now compelled to go to state schools would attend a denominational college.

This Commission could also urge before City School Boards and the Trustees of State Universities and Colleges the Baptist position on the use of the Bible in State Schools. It is significant that educators generally in recent years realize the importance of religion as a factor in education, and in many places are attempting to meet the demand for it by requiring the Bible to be read in public schools, and using it as a text-book in State Universities. There is a vital principle here to which so many have never given serious thought, and there is at present great need because of the acute situation in more than one state that the principle be made known.

It could also study for the benefit of our own people and others the various movements which are constantly developing in education, also others of a more than transitory character like the Sterling-Reed Bill, which, under different names, has been before several sessions of Congress and which among other items contemplated, calls for a Secretary of Education in the Cabinet along with an annual Federal appropriation of \$100,000,000 for public education in the United States.

In short, "we must not leave to entirely outside agencies the formulation, declaration and application of educational standards. We must do that for ourselves and at the same time meet the just requirements of the nation as a whole."

9. RELATION TO STUDENTS

(1) RECRUITING FOR MINISTRY AND MISSIONARY WORK

(a) *Pastors.* The dearth of pastors, always alarming, was never more so than at present. A pastorless church is almost always a liability, and, on the other hand, a church with the right kind of a pastor becomes an asset to the community and to the denomination at large. We have for years had too many pastorless churches, but now more than ever, since during the Campaign, Baptist churches in the South have increased not quite four times as fast as the preachers. Since the Atlanta Convention, in 1919, there have been 881 accessions to our ministry, while the number of our churches has increased 3,068. However, it is not more preachers but better preachers that we need. There are now more than enough ordained Baptist preachers in the South to furnish a pastor for every one of our pastorless churches, but the churches will not have them, because they are not qualified. Allowing for the whimsicalities of many churches, it is not to be expected that a church will call to its pastorate a preacher below the average of its membership in culture, organizing power and preaching ability. Not more preachers but better preachers is our greatest need. So great is the demand and so inadequate the supply that the only way for many churches to secure a pastor

is by robbing other churches, leaving those churches to do without, or in turn to rob other churches of their pastor. All of us know how a church takes on new life with the coming of a pastor, who is in every way equal to the demands of the situation, and that should be our ideal for every Baptist church in the South. The situation is serious enough to engage the attention of the entire brotherhood. A Southwide movement not merely for more but for better preachers would be of great value to our cause. It is true that we are enjoined to pray to the Lord of the harvest that He send more laborers into His harvest—and we would not have it otherwise—yet we believe the Lord of the Harvest would also smile upon any effort we might make to induce our brightest and best young men to give serious, prayerful thought to the claims of the Gospel Ministry.

(b) *Missionaries.* What is said of pastors for the home land is true of missionaries for the foreign field. As one result of our Campaign for pledges five years ago, there were gathered the names of about 5,000 young people of both sexes—so it was announced—who had volunteered for various forms of Christian service at home and abroad, wherever God might lead. Among the thousand or more who expressed a preference for the foreign field, there were those whose minds have undergone no change, doubtless others who have since died, some also too young to appreciate the significance of their pledge, some also because of age and inadequate preparation who have been compelled to abandon hope of foreign service, while others, influenced by the enthusiasm of the hour, in calmer moments have reconsidered. It is fair, therefore, to conclude that the Foreign Board is in need of as strong men and women as our churches at home, and any appeal made for the increase and improvement of our ministerial supply at home will always bring forth fruit for the foreign field.

(2) STUDENT RELIGIOUS ACTIVITIES

One of the most significant movements since the War is that connected with young people both in and out of college. In central Europe it has assumed startling proportion. It is bringing a new spirit and new organizations into many American colleges and those who have kept in touch with its manifestations at the Students' Conference recently held in Indianapolis, more recently among the students in Northwestern University, Evanston, Ill., and still more recently at a meeting of Methodist students in Louisville, Ky., will have some acquaintance with its possibilities and aims. Our Southern Baptist students are not immune against the excesses and changed points of view created by the War, and, therefore, it is gratifying that there is at present a most opportune and encouraging effort being made among the students in three kinds of Southern schools—Baptist, State and private—to exalt Christ in every phase of one's life. Impressiveness and strength are given to the undertaking, because the Southern Baptist Convention operating through the Inter-Board Commission is behind it. Due to the initiative of Mr. Frank H. Leavell, Executive Secretary of the Commission, enthusiastic regional conferences of students have been held for two years, the states are seeing the necessity of active interest in the religious life of Baptist students wherever they are attending school, and, as a result, we may expect to see better conditions on every college campus in the South, and, on the whole, a better type of student morally and religiously emerging from our Southern colleges of all kinds. The Education Board shares with the Foreign, Home, Sunday

School Board and Woman's Missionary Union, responsibility for the work of the Inter-Board Commission, and there is no more vital or encouraging work of the Convention than this of Student Religious Activities.

(3) STUDENT AID

The time was when Southern Baptists had only one Theological Seminary, whose representatives attended every annual State Convention in order to make an appeal for the Students' Fund. Now we have three Seminaries, may soon have a fourth, and the matter of raising money for the partial support of the students in each one of them must be considered. Confusion and embarrassment might result, should each Seminary have its representative at each State Convention, soliciting funds for student support, but it would appear that the Education Board would be the natural means of communication between the states and the Seminary students. Not every state could limit its benefaction in this respect to one Seminary, because some of them have students in them all. By ascertaining approximately at least the amount required for all the students in the Seminaries, the Education Board by order of the Convention could represent the Students' Fund at each State Convention, make known its needs, and become the disbursing agent of the Fund.

Not only could the Board serve the Seminary Students, but in the course of a short time it would accumulate a Loan Fund for the assistance of deserving students in college—both lay and ministerial. Already has it become the custodian of a small fund for this purpose, and one man of wealth volunteered to be one of a number to contribute to the Board a given amount for a Loan Fund. The fact that practically all Education Boards have Loan Funds indicates how natural and desirable that a Board accumulate a fund of this kind.

10. RELATION TO SOUTHWIDE INSTITUTIONS

(1) THE SEMINARIES AND TRAINING SCHOOLS

In addition to the service the Board could render the Seminaries and Training Schools in the matter just mentioned—that of soliciting and disbursing funds for their students, there are numerous other ways which are sure to arise and which will give the Board frequent opportunities to serve these institutions. One of these is the matter of receiving credit in the Seminaries and Training Schools for work done in the college. In recent years there has been growing emphasis in the colleges upon Bible study and other subjects which are considered a necessary part of a preacher's equipment, and along with this a growing conviction that when a young preacher has taken these courses in college, he should not be required to take them over when he goes to the Seminary. That depends upon the courses and by whom taught in the colleges. There are courses which our Seminaries require of their students—and properly so—even though they may have previously taken them in college, but there are others not so important and, therefore, not requiring vast technical scholarship on the part of the teacher. To determine these latter courses and bring about an agreement between the Colleges and Seminaries, whereby the students who have once taken them under conditions approved by the Seminaries will not be required to take them again, is a task which the Education Board could perform, and, it believes, with satisfaction to all concerned.

(2) THE MOUNTAIN SCHOOLS AND THE NEGRO SEMINARY

Inasmuch as these two objects come within the purview of report to be made by the Commission on Correlation, the Education Board refrains from any comment thereon.

(3) RIDGECREST

The Education Board now owns the majority of the stock in the Southern Baptist Assembly at Ridgecrest, N. C. The property consists of about 900 acres of land, situated 18 miles from Asheville on the main line of the Southern Railway. A concrete road runs from Asheville through our property and work is now being done on the extension of this road, thus giving a through highway. This will be of great service since so many of our patrons now travel in automobiles.

The Assembly has been hampered by lack of funds with which to develop the property. We need a good hotel, an auditorium and a number of cottages that could be rented. The resources of the Assembly, coming from the Campaign, have gone for payment of obligations before the Board assumed charge.

If this property could be properly developed, Southern Baptists would have an ideal place for a summer assembly, at which various conferences, summer school of religious and academic types, general gatherings, etc., could be held under delightful conditions. We are hoping that adequate provisions for the Assembly may be made by the Committee on Future Campaign Plans.

(4) FIVE SPECIAL STATES

In 1918, at least a year before any of us had thought of such an undertaking as the 75 Million Campaign, the Southern Baptist Education Commission, after making a careful survey of the needs of our Baptist schools, planned a campaign of \$15,000,000 for their relief. Each state was to raise a certain amount, the bulk of which was to be expended upon its own schools, and the W.M.U. had declared its willingness to raise one-fifth of the entire amount, or \$3,000,000. Then it was that the 75 Million Campaign was launched, and the undertaking of the Education Commission to raise \$15,000,000 was merged into the larger plan for \$75,000,000, with the promise that all the objects of the Education Commission would be fully protected.

One of these objects was to have at least one standard Baptist college in each State of our Convention, and at that time one requirement for a standard college was a productive endowment of at least \$300,000. But there were five States—*Southern Illinois, New Mexico, Arkansas, Louisiana and Florida*—unable to raise that amount for the standardization of their leading colleges, and therefore the Education Commission promised each of these five states \$100,000 on condition that the State itself raise \$200,000, the terms of the agreement being that each State raise \$200,000 for the endowment in bonafide subscriptions, and following that the Commission would pay in to the college one dollar for every two paid in by the State. When the 75 Million Campaign was launched, absorbing the plans of the Education Commission, the Southern Baptist Convention assumed the obligations of the Education Commission, and has been paying the money over to these States, as they met the conditions of the Convention, the disbursing agent being the Education Board, the successor to the Education Commission.

While the original purpose was that this \$100,000 gift to each of the

five States should be used for endowment only, early in the Campaign, by action of the Convention, because of the needs in New Mexico and Southern Illinois, an exception was made in the case of those two States in that their money from the Convention might be used for buildings and improvement. Consequently, the money which Ewing College, Illinois, and Montezuma College, New Mexico, have received thus far, \$40,000 each, has been used for repairing old buildings or erecting new ones. In the case of Florida, the unexpected developed. When the above movement was launched, the Baptists of Florida had at Lake City a new and struggling enterprise—Columbia College—for which the \$100,000 was intended, while at DeLand was John B. Stetson University, an independent Baptist institution, with a self-perpetuating Board of Trustees, the Baptist State Convention having therefore no voice in its control. But an agreement was reached between Stetson University and the Florida Convention whereby Columbia should go out of existence, its gift from the Southern Baptist Convention should go to Stetson on the same conditions required of Columbia, and in return the Florida Baptist Convention should fill all future vacancies of the Stetson Board of Trustees, thus making Stetson the Baptist school of Florida, thereby removing friction and paving the way for complete harmony of feeling and action among Florida Baptists. This action, too, was approved by the Southern Baptist Convention. Thus far the Education Board has paid into the endowment of Stetson about \$40,000, while Stetson has perhaps collected more than enough new money to take up every dollar that was to go to her from the Southern Baptist Convention. The Baptists of Arkansas in behalf of Ouachita College have made one of the most heroic efforts known to this Board. They, too, have met the conditions necessary to receive the \$100,000 appropriation from the Southern Baptist Convention, and although the Education Board has paid into the treasury of Ouachita College \$40,000, Arkansas Baptists are paying in their \$2 much faster than the Education Board is paying in its \$1. Furthermore, the General Education Board, New York, is so well pleased with the work of Ouachita that it proposes to give an extra \$100,000, but contingent upon the \$200,000 from the Baptists of Arkansas and the \$100,000 from the Convention. The Baptists of Louisiana have recently added \$16,000 to the endowment of Louisiana College, and are therefore entitled to \$8,000 from the Education Board, which amount will be forwarded.

In conclusion, the Education Board has always taken it for granted that the Southern Baptist Convention would pay every dollar of the \$500,000 promised to these five States, and when that is done Florida, Louisiana and Arkansas will need no further aid from the Convention for their colleges, but the same cannot be said for Illinois and New Mexico. These two states, from the Baptist point of view, are missionary ground, educationally speaking, and will continue to need help from Southern Baptists until their two colleges—Ewing and Montezuma—have been made secure.

11. TEACHER BUREAU

It is quite easy for the uninformed Baptist to insist upon Baptist teachers for Baptist schools, but only those who are acquainted with the situation know how impossible under existing conditions it is for the ideal to be realized. It is comparatively easy to secure Baptist teachers for Baptist academies, but the task grows more difficult when choosing a faculty for a Baptist Junior College, and most difficult when attempting to secure Bap-

tist teachers for a standard four-year Baptist College. The higher the rank of the school, the more difficult grows the task of securing Baptist teachers. It was to improve this situation that the Teacher Bureau was created, and the record of service thus far has been sufficiently encouraging to justify the conviction that it can grow into an agency of great usefulness to our schools. By means of it a President has been secured for one of our colleges, a Dean of Women for another, a Dean of Men for another, a Professor of Chemistry for another, a Professor of Physics for another, a Professor of English for another, etc., and all without any cost to the teacher, whereas, had the positions been secured through an Agency, the charges to the teacher would have been at least 5% of the year's salary—a not inconsiderable sum of money for one teaching in a Baptist school. It is the purpose of the Teacher Bureau to secure a list of all the Baptist teachers in the South, giving their names and the information usually sought by those looking for teachers. Moreover, it is our purpose to prepare another file containing the names of Southern Baptist young people, who are studying and graduating in large numbers every year from the great Universities of America, and whose aim is to devote themselves to the work of teaching. In this connection, it might be said that there are two causes which operate against the training of our Southern young people in many of the universities of the North and East. One is that the religious and philosophical view point is such that it is necessary for many of them to undergo a period of reconstruction before they are qualified to teach in a Southern Baptist school, and the other is that they are sometimes told that freedom of discussion and of investigation is not permitted down South, thereby discouraging their return. There is a great need for a university of the first rank in which the soundest learning will not be divorced from a robust evangelical faith. Baptist young men and women trained in such an institution could easily qualify for positions in our Southern Baptist Schools.

IV. REPORT OF STANDARDIZATION AND PROMOTION COMMISSION

The Standardization and Promotion Commission presents its Report to the Convention through the Education Board.

The Commission has held several meetings during the year and has projected a number of lines of work and surveys. We call special attention to the gratifying fact that during the past year six of our senior colleges have reached the standards erected by the Commission and that several others are approximating the standards. The Commission and the Education Board have helped to make this success on the part of these schools.

We desire to restate and reaffirm the purposes and ideals of this Commission, since they are fundamental to a true understanding and appreciation of Christian Education.

1. ITS APPOINTMENT AND PURPOSES

The Southern Baptist Convention at Jacksonville, Fla., May 1922, adopted the following recommendations presented by the Southern Baptist Education Association:

(1) That the Southern Baptist Convention shall authorize the creation of a standardizing and promotion commission, composed of practical, experienced Baptist educators, who shall be authorized by the Convention

to set up educational standards in harmony with the national definition of a standard college; that this Commission shall be made up of 15 members, chosen by the Education Board, S. B. C., five of whom shall serve for a period of one year, five for two years, and five for three years; that this Commission shall act in conjunction with the Education Board, S. B. C., in securing information regarding all our educational institutions, in preparing and issuing a statement of educational standards for colleges, junior colleges and academies or preparatory schools, and especially shall aid in promoting the interests of each institution so that it shall attain the standards that have been made; that marked emphasis shall be placed upon the courses of study in the curricula of all of our Baptist schools so that the standards thus set up shall be unquestionably superior to those institutions which are not under Christian control.

(2) We recommend that the closest co-operation shall be preserved with the Education Board, S. B. C., the various Baptist agencies in the several states engaged in promoting the interests of our Baptist schools and with the schools themselves, so that the creation of these standards shall lead to the attainment of higher educational levels by all our schools; that this Commission shall report to the Convention through the Education Board; that the Commission shall engage in the promotion of the fulfillment of these standards and that the Education Board shall engage in conjunction with the state agencies in the promotion of financial campaigns and otherwise.

(3) We further recommend that this Commission pay special attention for the first three years of its work to the task of promotion, looking toward the strengthening of our schools so that as many of them as possible may reach the standards set up.

(4) It is the ideal and purpose of the proposed scheme of standardization and promotion to attain the following ends:

(a) The elevation of academic and cultural standards in Southern Baptist Schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

(b) The corollary of this goal, for which the Commission will fix the standard of requirements at an advancing rate, is promotion, in patience and sympathy, of campaigns for money to enable the schools to reach the standard set with a definite plan of increase in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

At the annual meeting in June 1923 the Education Board adjusted the membership of the Commission thus:

Terms Expiring 1924—John C. Dawson, M. B. Adams, J. M. Wood, Harry Clark, John E. White.

Terms Expiring 1925—Rufus W. Weaver, William Louis Poteat, W. J. McGlothlin, S. P. Brooks, F. W. Boatwright.

Terms Expiring 1926—Chas. E. Dicken, Lincoln Hulley, C. Cottingham, J. W. Provine, J. W. Jent.

M. B. Adams was elected President and Albert R. Bond, secretary.

2. PRINCIPLES AND POLICY

(1) PRINCIPLES

1. Our Lord came to impart fullness of life. His ministry was to the whole round of life. He would enhance and control all its phases. And the Christian centuries have demonstrated His power. What is distinctive of Western civilization is due to His influence upon it. Its standards and ideals derive directly from Him. If it is to endure and if its present problems are to be solved, our hope is in Him, in the practical application of His teaching and spirit. Our social salvation, as our individual salvation, is in Him.

2. The generations succeed one another as though God, still undiscouraged, were making ever new efforts to establish His Kingdom. Our opportunity is with the fresh material He presents in each new generation. Education is fitting the new generation to take the place of the old, passing on its culture and achievements, its uncompleted tasks, its unsolved problems, to open minds and unjaded energies on a higher plane under better conditions. The hope of progress is here; here also the possibility of disaster. Education is destiny.

3. Education without the Christian standard of character and the Christian motive of good will and service is partial in its content and full of peril in its application. The young have a right to their full inheritance, certainly to its most distinctive and important factor. And our social life, unleavened by the spirit of Christ, unrestrained by the law of Christ, heads toward distress and disintegration.

4. Christian Education is Christianity operating in the field of enlightenment. A Christian school is a school whose ideals and aims and methods are set by Christ; a school which cultivates the whole personality, body, mind and soul; which establishes and develops character by a positive evangelism and by the study of science, literature, history, and philosophy in the atmosphere of Christian faith and reverence; which infects the student with the spirit of unselfish service, trains him for service, and helps him find his field of service. Christianity as a force and movement in history has organized itself in denominations on the basis of community of beliefs. Consequently, for practical purposes, Christian education is denominational education, for us education under Baptist auspices and control.

5. Our Baptist secondary schools and colleges recognize the place and indispensable service of the tax-supported schools, seek to supplement their work by supplying to our social leadership the religious training which they cannot give, and, as a necessary and important part of the available apparatus of education, take their proper share of the burden of educating all the people.

6. The autonomy of all the schools of our State conventions and associations must be respected and preserved against invasion at any point. The function of the Education Board is to advise, assist and promote them.

(2) POLICY

1. *Co-operation.* In all activities which affect individual institutions the Education Board consults the local denominational agencies and the responsible bodies of control, and seeks to co-operate with them as their servant.

2. *Standardization.* *a.* Actual conditions can not be ignored in the effort to standardize our Baptist schools and colleges. It is unwise to force them into a position which they will not be able to maintain. *b.* Institutions

unable for the time being to reach the established standard must, as far as possible, be guarded against unfriendly discrimination, and be cordially recognized as doing, under temporary handicaps, important service in the task to which all are committed. *c.* Three types of institutions are recognized—the high school, the junior college, and the senior college—and for each type three classes—class A, class B, and class C. The minimum standard for our Baptist institutions must not be lower than the standard which is everywhere accepted.

3. *Supply of Teachers.* On the understanding that Baptist institutions employ Baptist teachers whenever it is possible to do so, the Education Board conducts a bureau of information which institutions seeking teachers, as well as teachers ready for positions, may use without cost. Loyalty to Christian beliefs and Christian ideals, a strong and contagious personality, and a genuine scholarship, extended when possible by university training, are combined in the teachers endorsed and recommended by the Education Board.

4. *Support and Promotion.* The great need of all our institutions is adequate financial support. Debts must be cleared off, better physical and laboratory equipment must be provided, and salaries which will command and retain teachers of first-rate quality must be paid. Loan funds for the assistance of poor and promising youth must be established in all institutions. Here is a demand to employ all agencies, to tap all sources of income, and to turn into our educational enterprise at least four times the money now available. A demand also to foster the institutions which we now have, rather than to establish more, and to safeguard and administer our educational funds with efficiency and economy. The Education Board will assist in all campaigns for more adequate resources, and promote a closer relation of interdependence between our schools and our churches.

5. *Protection.* The Education Board will insist that the State recognize the service rendered by our Baptist schools by including them in the official reports of the Department of Public Instruction and by according to their graduates the same opportunity and rating for appointments and certification in the public school system as the graduates of the State institutions. The Board will resist any State policy which tends to handicap or discriminate against our denominational schools.

6. *Publicity.* The Education Board assembles and makes available a mass of material in relation to Christian Education in the South. It answers inquiries from any quarters. It supplies articles to the denominational press. It publishes monthly *The Baptist Education Bulletin*. It collaborates with the Sunday School Board on the program of Christian Education Day in the Sunday Schools. Its Secretary carries in person the message of Christian Education to all parts of our territory. The effort of the Board is always to bring home to the constituency of our schools and colleges the sense of civic and religious obligation to patronize and support them as the nurseries of Christian leadership and the conservators of the Christian faith.

3. EDUCATION IN THE NEXT CAMPAIGN

The Commission calls the attention of the Committee on Future Campaigns to the place that education should have in the distribution of funds. It suggests the procedure indicated in the following resolutions adopted by it:

Whereas, the preservation and the influence of evangelical Christianity

in America depend upon the continued development of the institutions which promote Christian Education, and

Whereas, the Christianizing of the intellectual leadership of our country and the proper training of the competent personnel for the adequate manning of our denominational work, especially the education of our ministry and other workers at home and abroad demand attention, and

Whereas, our public schools need urgently, as teachers, the men and women trained in our Baptist schools to the end that certain existing materialistic tendencies may not gain the ascendancy over the next generation.

Therefore be it resolved:

I. That Southern Baptists continue the splendid effort in behalf of our Baptist schools in the 75 Million Campaign through the next campaign or any subsequent organized endeavor and that there shall be no decrease in the apportionment to our Baptist schools.

II. That these schools shall be cared for most generously in the matter of current support.

Whereas, the permanency and the success of institutions of learning depend upon large amounts of money being invested in endowment and in buildings.

Therefore be it resolved:

III. That a distinction shall hereafter be made between gifts by our people for current support of all causes and gifts for these causes which shall be put into the form of permanent investment, and that on the basis of this distinction any individual member of a Baptist church, giving \$2,500, or such sum as each Baptist State Convention shall determine, for endowment or for buildings of an educational institution, shall be permitted to make his gift and this sum shall not be chargeable against the amount allocated to the institution, out of the funds raised by the churches in the regular campaign.

IV. That the denomination shall recognize, as a most important part of the current support of our Baptist schools, the payment of tuition and fees of our ministerial students and the minor children of the co-operative Baptist pastors and missionaries, and deceased Baptist preachers.

4. STANDARDIZATION BY CHRISTIAN IDEALS

The Commission has announced the academic standards for the Senior colleges and has been working on the academic standards for Junior colleges but has not yet completed its work in this department.

A further important feature of the work of the Commission is the selection of Christian and denominational characteristics of standardization. While it is not yet ready to announce the details, it is thoroughly impressed with the need of keeping our schools true to Christian ideals and of making them contribute to denominational progress and of doing all this without in the least lowering or vitiating the academic efficiency.

We have just completed a Survey of the Curricula of our Senior colleges. The results of the Survey are very suggestive and highly gratifying in regard to the place that Biblical studies occupy. Data have been secured from 5 Men's Colleges, 12 Woman's Colleges, 10 Co-educational Colleges; total 27. Each department of study has been reduced to the unit of Semester Hours for each course. This includes both courses actually taken by students and the courses offered by the faculty but in which there were no students for the year 1922-23, the session used for this Survey.

The facts may be indicated thus:

<i>Biblical Department.</i>		<i>Semester Hours.</i>	
5 Men's Colleges-----	(4) Taken—28.4	(7) Offered—32.0	
12 Woman's Colleges-----	(9) Taken—16.75	(9) Offered—20.33	
10 Co-educational Colleges-----	(4) Taken—27.6	(6) Offered—38.4	
27 Total Number-----	(5) Taken—24.25	(8) Offered—30.24	

The numbers in parenthesis give the ranking place of the Biblical Department in the list of departments. The figures are the Medians or averages for the several groups. In the two groups of Men's Colleges and Co-educational Colleges the Biblical Department ranks fourth in hours actually taken by students and seventh and sixth in hours offered by the faculty. The fact that the Median for the entire group of 27 Colleges is fifth and eighth in rank respectively for Taken and Offered, demonstrates that Biblical studies are not being neglected and that the Christian element of education is having a commanding place.

V. FINANCIAL EXPLANATIONS

1. SPECIAL STATES

The institutions in five special states benefit through funds sent to the Education Board as part of the Campaign. By order of the Convention, each of these was allocated the sum of \$100,000 for the five-year period. These schools are Ouachita College, Arkadelphia, Ark.; John B. Stetson University, DeLand, Fla.; Ewing College, Ewing, Ill.; Louisiana College, Pineville, La.; Montezuma College, East Las Vegas, N. M.

The amount was apportioned to each institution for endowment upon the condition that the institution raise in good subscriptions the amount of \$200,000 for endowment; the Board was to pay in the ratio of one to two collected by the college. By the action of the Convention, Montezuma College and Ewing College were relieved of the original restriction to endowment purposes and were allowed to apply the allocation from the Board upon payment for buildings and equipment. This was done because these two schools were in great need of material necessities to enable them to carry forward their work and were not in the position to seek funds for endowment purposes and they were not likely to be thus situated for a number of years.

Ouachita College during the past year put on a special campaign for endowment funds and raised over \$200,00. A gift was also secured from the General Education Board of New York upon the condition of the success of the Arkansas campaign and the payment of the amount promised through our Board. A large part of the subscriptions in Arkansas was made dependent upon the payment of the entire amount of their pledges and the payment of the promise of the Education Board. It becomes evident, then, that the entire prospect of enlarged funds for Ouachita is jeopardized, if not cancelled, by the ability of the Education Board to meet its promise.

The case of Louisiana College varies from that of the other schools of this class. The college was in the midst of an endowment campaign, when the 75 Million Campaign was launched, and the state campaign was merged into the larger one. The college has been receiving its allocation from the Campaign and the money has gone into buildings, current support, etc., rather than in endowment. Only \$16,000 has been added to the endowment during this period. Under this condition, the Education Board recognizes the

value to the college the fact that the State Convention guarantees an annual appropriation of \$30,000, but considers that technically the college has not met the original conditions of the gift from the Board. However, it does consider that the intent of the pledge has been met and has voted to pay Louisiana College the ratio of one to two on funds assigned to endowment out of the receipts of the college.

Because of the fact that Montezuma College had the task of starting its work from the very beginning and because of the vital need for outside help, the Education Board has allowed the college a large overdraft upon its account, and this overdraft has been secured by notes and guaranteed by the New Mexico State Board in the event that the receipts for the college out of the funds coming to it from the Campaign through the Board do not liquidate the overdraft.

The amounts that have been paid to these institutions may be seen in Exhibit VII. of the Treasurer's Report. Each of them has been charged with its pro rata of the Campaign Expenses and the Loan Fund, advanced to the two Seminaries and the Bible Institute. With the exception of Louisiana College and Montezuma College, the balance due represent the pro rata of receipts during the last days of the fiscal year. With these two the accounts are accumulative.

Because of lack of full payment of the Campaign for a four-and-one-half-year period, and especially because certain designated funds in some states have not been subject to the percentage for Southwide educational causes, the Education Board has not received its full share of receipts. We have had only about one-half of our apportionment up to this time. These five states will be greatly embarrassed unless the Convention provides for the full payment of these promises.

2. LOAN FUNDS

a. BUILDING AND LOAN FUND

In the report of the Executive Committee of the Convention, as found on page 144 of the Convention Annual for 1920, provision was made for a Building and Loan Fund for the two Seminaries and the Baptist Bible Institute. We quote this section:

"First, we now recommend as Section 4 in the place of said section in the original report the following:

"On report of a sub-committee appointed at the previous meeting suggestion was made to provide from the Southwide funds \$1,000,000 for the Southern Baptist Theological Seminary and \$500,000 each for the Southwestern Baptist Theological Seminary and the Baptist Bible Institute, all to be used for building purposes and not to include appropriations formerly made to these institutions. It was agreed that these funds shall be provided as a loan pro rata from amounts appropriated to the Foreign Mission Board, the Home Mission Board, and the Education Board, payment to be made through the Education Board; that each of these Boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000, and that in case the requisite \$2,000,000 is not available under this arrangement these advances by the three Boards shall be sufficiently guaranteed to them in any new plan for funds that the Convention shall project at the close of this five-year period without prejudice to the pro rata apportionment of the three Boards or to the Relief and Annuity Board owing to previous action of the Convention; with the understanding that

the funds thus provided shall be called for by the respective institutions when they are ready to use them. It is further understood that all additional gifts to these respective institutions either for the building funds or for other objects embraced in the Seventy-Five Million Campaign shall become a part of these several appropriations."

The total amounts advanced so far under these directions of the Convention are: Foreign Mission Board, \$191,902.49; Home Mission Board, \$96,796.37; Education Board, \$41,714.25; Total, \$330,413.11.

We call attention to the fact that the Convention voted to guarantee to the three Boards these advances. This was to be done through the over-plus of the Campaign, but if there should not be an over-plus, then the Convention was to provide another method of reimbursement which should not prejudice the allocation of these Boards.

In the case of the Education Board it was manifestly impossible to make the loans from funds apportioned for the operating expenses of the Board, hence the funds have been charged in pro rata to the institutions that receive funds through this Board. Because of the failure to receive the full amount of expected receipts for the Board, this loan advance has worked great hardship on the Education Board. Unless this fund is returned to the Boards, the institutions, fostered by the Education Board, must contribute their pro rata share to these three schools, i.e., the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary and the Baptist Bible Institute. The Convention should give some instruction on this matter to the Committee on Future Campaign Plans. Certainly the Boards should have some idea of what to expect regarding the adjustment of this fund.

We give a detailed statement of these advances:

LOAN FUND ADVANCES

FOREIGN MISSION BOARD

	<i>S.W.B.T.S.</i>	<i>B.B.I.</i>	<i>S.B.T.S.</i>	<i>Total.</i>
1921-----	\$ 33,360.00	\$ 21,281.00	-----	
1922-----	30,639.70	33,758.97	-----	
1923-----	12,057.14	24,114.25	-----	
1924-----	-----	8,120.00	28,571.43	
	<hr/>	<hr/>	<hr/>	<hr/>
	76,056.84	87,274.22	28,571.43	\$191,902.49

HOME MISSION BOARD

1921-----	10,400.00	10,411.88	-----	
1922-----	10,757.34	10,745.46	-----	
1923-----	21,323.96	-----	-----	
1924-----	-----	33,315.07	-----	
	<hr/>	<hr/>	<hr/>	<hr/>
	42,481.30	54,315.07	-----	96,796.37

EDUCATION BOARD

1921-----	-----	-----	-----	
1922-----	8,200.00	8,200.00	-----	
1923-----	4,657.14	4,657.14	-----	
1924-----	3,714.28	3,714.28	8,571.41	
	<hr/>	<hr/>	<hr/>	<hr/>
	16,571.42	16,571.42	8,571.41	41,714.25
	<hr/>	<hr/>	<hr/>	<hr/>
	\$135,109.56	\$158,160.71	\$ 37,142.84	\$330,413.11

b. STUDENT LOAN FUND

Through the generosity of Mr. E. B. Ellis of Memphis, Tenn., the Education Board has started a Loan Fund with which to help deserving boys and girls get an education. We trust that this Fund may continue to grow until it shall be commensurate with the great opportunity and needs of this class of work. Certain other denominations through their Boards of Education have accumulated hundreds of thousands of dollars for such a Fund.

	1922	1923	Total
Amount received -----	\$80.00	\$171.00	\$251.00
Amount disbursed -----	80.00	206.00	286.00

Amount overdraft ----- \$ 35.00

From this statement it will be seen that the Board is not in position to do very much in this line until further funds are received.

3. PLAN OF DISTRIBUTION

The \$3,000,000 for Southwide educational objects is sent to the Education Board and pro rated to the several institutions in proportion to the total amount designated for the institutions as follows:

Southern Baptist Theological Seminary-----	\$500,000	1-6th	16 2-3%
Southwestern Baptist Theological Seminary-----	500,000	1-6th	16 2-3%
Baptist Bible Institute -----	500,000	1-6th	16 2-3%
W. M. U. Training School -----	300,000	1-10th	10%
Southwestern Training School -----	200,000	1-15th	6 2-3%
Negro Seminary -----	200,000	1-15th	6 2-3%
Special States, Fla., Ill., Ark., La., N. M., all told	500,000	1-6th	16 2-3%
Southern Baptist Assembly -----	50,000	1-60th	1 2-3%
General Work of Education Board -----	250,000	1-12th	8 1-3%

Relative to the three-million-dollar fund for Southwide educational objects, note:

(1) This fund is to be distributed for certain specific objects as named in the table above.

(2) This \$3,000,000 fund is to be provided by each state sending 4 per cent of its gross receipts from the Campaign. No one has a right to change this percentage.

(3) The 4 per cent of receipts from the campaign is to be sent to the Education Board, and by it pro rated to the institutions according to the plan agreed upon and published.

(4) Funds for other Southwide educational objects may be sent to the Education Board, but must be in addition to the 4 per cent above mentioned, and should be definitely and specifically designated.

(5) All designated funds sent to us by states or individuals are sent according to designation. The Education Board does not have the right to divert these funds from their proper designation. All such funds that have been sent to us have been forwarded to their proper objects and have been correctly credited.

4. EXTRA CAMPAIGN FUNDS

We have received certain funds which do not properly belong to the campaign apportionment for Southwide educational objects though they do constitute a part of the program of the state from which they come. We are glad to forward these amounts to the object designated. They do not en-

ter into the total amount listed as subject to distribution for the various objects fostered by the Board.

<i>From Kentucky.</i>	<i>Received.</i>	<i>Paid.</i>	<i>Bal. Due.</i>
S. B. T. S. Building Fund -----	\$5,869.85	\$5,143.26	\$726.59
W. M. U. Expense Fund -----	1,173.99	1,028.66	145.33

The amounts of balance due arise because remittances came during the last days of the year, and, while distribution to accounts was made, it was not possible to forward checks before our books closed.

5. EXTRA BOARD EXPENSES

Certain expenses have been borne by the Education Board which do not properly come within its operating expenses. These accounts have arisen through the instruction of the Convention. These amounts are charged against the funds allocated to the Education Board for its general expenses and are not charged to the other institutions.

a. WOMAN'S MISSIONARY UNION EXPENSE

The Education Board contributed this year \$800 to the current expenses of the Woman's Missionary Union. This is in harmony with instruction of the Convention that the various Boards of the Convention shall bear their proportionate part of the operating expenses of the W. M. U.

b. INTER-BOARD COMMISSION

Through the instruction of the Convention, the Education Board has a part in the control of the **Inter-Board Commission** on Student Activities, hence contributes to the support of the Commission. Our pro rata share of the expenses for the Commission for the current year has amounted to \$890.

c. CONVENTION EXPENSES

The Convention expenses, incident to the session of the Convention and the publication of the Annual, are pro rated to the various Boards. The amount for the Education Board this year is \$1,699.23.

d. CONVENTION COMMITTEES

By order of the Convention, the Education Board defrays the expenses of certain Committees, i.e., Committee on the proposed new Theological Seminary, Committee on proposed new University for the South, Standardization and Promotion Commission, etc. The amount this year for this cause was \$2,074.48.

e. CHRISTIAN EDUCATION DAY

Expenses for Christian Education Day, June 24, 1923, were partly borne by several of the states. The net expense to the Education Board was \$2,912.39. The Education Board received several small amounts from Sunday Schools in a few states, and these amounts were credited to the campaign apportionment in such states.

6. ADJUSTMENT DISTRIBUTION

(a) *Campaign Expenses.*—We give a statement of the campaign expenses charged by the various states against Southwide educational objects. Each state is credited with the amount reported on this campaign expense account. This report is made from information furnished by state secretaries. Each Southwide object is charged with its proportion of this expense on the basis of our table of distribution and this fund is treated as if it

were cash. The amount of the current year is \$13,183.88. In the general summary, Exhibit VII, will be found the total amount of the campaign expenses for the total period, which is \$69,290.69.

(b) *Direct Receipts*.—Some of the Southwide institutions have received money direct from certain states, some of which did not pass through the state treasurers and none of which came to the Education Board. These amounts are to be reckoned just as if they had come to the Education Board and are credited to the states from which remittances are made. These sums are regarded as parts of the sum total of receipts and hence enter the usual method of distribution. For the current year direct receipts amount to \$11,486.98 and for the campaign period \$164,243.84.

(c) *Campaign Period Summary*.—We give a summary of all funds for Southwide institutions for the period. This includes money distributed through the Education Board, direct receipts and campaign expenses which belong to the Southwide objects. Upon the basis of total receipts for this period we have made an adjustment distribution, which shows the apportionment of the total receipts to be distributed to each institution, the amount each institution has received from all sources, and the amount yet due or the overdraft for each institution. We quote from our 1920 report, page 526 of the *Convention Annual*:

"If any object to be benefited out of the \$3,000,000 fund should receive more than its pro rata share on account of special designations, this object shall not share in undesignated funds until all of the other objects have been benefited proportionately.

"All money for the objects to be benefited out of the \$3,000,000 fund are to be considered as passing through the treasury of the Education Board, and any money sent direct to the institutions should be reported to the Education Board, both by the states and by the institutions themselves, and shall be taken into account in pro rating and distributing funds."

The Education Board was to receive the sum of \$3,000,000 for the five-year period of the Campaign. This was to be distributed according to the provisions of the Convention to the nine objects fostered by the Board. By action of the Convention the Campaign will close December 31, 1924. This would reckon the length of the period thus far as four and one-third years. Upon this basis the receipts of the Education Board should have been \$2,600,000. The total receipts thus far have been only \$1,399,188.64, and this includes the amounts charged by the various states for Campaign Expenses. The Education Board, therefore, has had only 53.8 per cent of the allocation due at this time. In a former section of this Report we have indicated some causes for this percentage. We have not estimated the percentages for the other Boards, but we have the impression that they rate higher than the Education Board in the ratio of allocations and receipts for the period thus far.

A BRIEF RESUME

It is impossible to give in figures the important work of the Education Board because so much of it has to do with service that can not be tabulated. We call attention, however, to some worth while summaries.

1. DISTRIBUTING AGENT

The Board has received and distributed during the Campaign period the following sums to institutions:

Southern Baptist Theological Seminary-----	\$ 233,198.05
Southwestern Baptist Theological Seminary-----	233,198.05
Baptist Bible Institute -----	233,198.05
W. M. U. Training School -----	139,918.87
Southwestern Training School -----	93,279.25
Negro Seminary -----	93,279.26
Montezuma Baptist College -----	46,639.62
Stetson University -----	46,639.61
Ouachita College -----	46,639.62
Ewing College -----	46,639.61
Louisiana College -----	46,639.62
Ridgecrest Assembly -----	23,319.82
General Work of Education Board -----	116,599.21
	<hr/>
	\$ 1,399,188.64

2. SURVEYS

A valuable contribution to education has been made in the Surveys that have been prepared. We list those already made.

A Survey of Southern Baptist Schools, 1920-21; 1921-22; 1922-23
Baptist Ministerial Supply

Southern Illiteracy and the Rural School

Educational Achievements of Southern Baptists

Twenty Years of Growth of Southern Baptist Schools

The Denominations in Education

Baptist Students in State Colleges and Universities

Statistical Survey of Southern Baptist Schools

A Survey of the College Curricula

A Survey of Loan Funds, Scholarships, and Free Tuition.

3. DISTRIBUTION OF LITERATURE.—Hundreds of thousands of tracts, bulletins, surveys, and proceedings of the Southern Baptist Education Association have been freely distributed. We have kept education to the front in our denominational life.

4. ADDRESSES.—The Secretary has been giving much time to field work. Many addresses have been given in all sections of the Convention. The occasions have included church services, assemblies, conventions, special conferences, etc. One could profitably spend all the time in this class of work.

5. TEACHER BUREAU.—The Teacher Bureau has had a growing demand upon it. More than five hundred Baptist teachers have enrolled with us and we have recommended a large number. The class of work may be indicated by the fact that we have placed a college President, a Dean for Women, a Dean for Men, a Professor of Chemistry, a Professor of Physics, etc.

6. PROMOTION.—We have stimulated our schools and have encouraged them to reach the standards set by our Commission. It is gratifying that eight senior colleges have reached the standards during this period; others are approximating it.

7. ADVICE TO STUDENTS.—Not a small part of our work has consisted in giving counsel to prospective students. Thousands of letters have been written to these ambitious boys and girls, setting forth the needs, opportunities and places for college entrance.

8. CO-OPERATION IN STUDENT ACTIVITIES.—We have given our part in the support and counsel of the Inter-Board Commission and thus have touched the student life in our colleges.

9. THE DENOMINATIONAL PRESS has been supplied with hundreds of articles and many paid advertisements.

10. RIDGECREST has been administered through the services of the Editorial Secretary of the Board.

THE FUTURE PLANS of the Board call for enlargement upon the foregoing items and such enlargement as may be given to the Board by the Convention.

VI. REPORT OF TREASURER AND AUDITOR

EXHIBIT I.

BALANCE SHEET

MAY 1, 1924

ASSETS

Cash:			
Birmingham Trust and Savings Company	-----	\$ 22,345.99	
In Transit	-----	66,252.54	
Petty Cash	-----	16.44	
Traveling Advances	-----	61.27	\$ 88,676.24
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Loans:			
Southwestern Baptist Theological Seminary	-----	163,680.99	
Baptist Bible Institute	-----	158,160.71	
Southern Baptist Theological Seminary	-----	8,571.41	
		330,413.11	
<hr/>			
Less:			
Home Mission Board Advances	-----	\$ 96,796.37	
Foreign Mission Board Advances	-----	191,902.49	
Education Board Advances	-----	41,714.25	330,413.11
			<hr/>
			\$ 88,676.24

LIABILITIES

Southern Baptist Theological Seminary	-----	\$ 16,882.16	
Southwestern Baptist Theological Seminary	-----	17,701.94	
Baptist Bible Institute	-----	14,745.84	
W. M. U. Training School	-----	10,740.14	
Southwestern Training School	-----	7,160.09	
Negro Seminary	-----	7,160.09	
Stetson University	-----	3,580.04	
Ouachita College	-----	2,939.46	
Ewing College	-----	3,580.04	
Louisiana Baptist College	-----	42,939.46	
		127,429.26	
<hr/>			
Less: Overdrafts:			
Montezuma College	-----	\$ 11,535.22	
Ridgecrest Assembly	-----	10,359.30	
General Work—Education Board	-----	17,730.42	39,624.94
			<hr/>
S. B. T. S. Building Fund	-----		726.59
W. M. U. Expense Fund	-----		145.33
			<hr/>
			\$ 88,676.24

EXHIBIT II.

RECEIPTS AND DISBURSEMENTS—GENERAL FUND

MAY 5, 1923, TO MAY 1, 1924

Balance on hand May 5, 1923 ----- \$114,759.60

RECEIPTS

Undesignated Funds -----	\$176,079.91	
Designated Funds -----	38,350.11	
Foreign Mission Board Loan Fund -----	\$ 36,691.43	
Home Mission Board Loan Fund -----	33,157.73	69,849.16
S. B. T. S. Building Fund -----	726.59	
W. M. U. Expense Fund -----	145.33	285,151.10

399,910.70

DISBURSEMENTS

Southwide Objects:

Southern Baptist Theological Seminary -----	\$ 2,766.67
Southwestern Baptist Theological Seminary -----	30,835.94
Baptist Bible Institute -----	45,549.44
W. M. U. Training School -----	22,662.57
Southwestern Training School -----	17,502.09
Negro Seminary -----	17,059.74
Montezuma Baptist College -----	533.33
Stetson University -----	12,883.86
Ouachita College -----	40,533.33
Ewing College -----	13,038.90
Louisiana Baptist College -----	533.33
Ridgecrest Assembly -----	5,800.45
Education Board -----	31,674.15

241,373.80

Loans:

Southwestern Baptist Theological Seminary -----	\$ 28,571.43
Baptist Bible Institute -----	41,277.73

69,849.16

Special Funds -----	11.50	311,234.46
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Birmingham Trust and Savings Company -----	22,345.99
Cash in Transit -----	66,252.54
Petty Cash -----	16.44
Traveling Advances -----	61.27

Balance May 1, 1924 ----- \$ 88,676.24

EXHIBIT III.
STATEMENT OF CREDITS TO STATES
MAY 5, 1923, TO MAY 1, 1924

	Total	Reported to Board		Campaign Expenses	Reported Direct		
		Undesignated Funds	Designated Funds		S.B.T.S.	S.W.B.T.S.	B.B.I.
Alabama	\$ 11,448.40	\$ 10,134.05	\$ 50.00	\$ 1,249.60	\$ 64.75		
Arkansas	6,617.58	4,823.34		1,718.64		\$ 25.60	
District of Columbia	2,410.04	2,334.74			75.30		
Florida	6,069.10	5,734.45		334.65			
Georgia	23,814.58	22,711.58	1.00	1,047.00	40.00	15.00	
Illinois	2,422.30	1,996.16		426.14			
Kentucky	33,448.64	10.00	28,175.31		5,261.96	1.37	
Louisiana	7,730.12	7,025.31		561.89	80.00	62.92	
Maryland	1,733.95	1,000.00			733.95		
Mississippi	21,936.79	21,846.89	70.00		19.90		
Missouri	679.89	58.46			429.54	37.50	\$ 154.39
New Mexico	969.00	765.29		173.21		30.50	
North Carolina	19,894.70	19,847.20			47.50		
Oklahoma	5,040.26	2,974.21		545.75	1,494.90	25.40	
South Carolina	12,383.30	13.00	10,053.80		2,316.50		
Tennessee	16,709.30	14,022.30		2,127.00	560.00		
Texas	31,018.17	26,008.17		5,000.00	10.00		
Virginia	34,774.76	34,774.76					
Total Undesignated Funds		176,079.91					
Total Designated Funds		38,350.11	\$ 38,350.11				
Total Credits	\$239,100.88	\$214,430.02		\$ 13,183.88	\$ 11,134.30	\$ 198.29	\$ 154.39
Basis of Distribution:							
Southern Baptist Theological Seminary	16 2-3%	\$ 35,738.30		\$ 2,197.31	\$ 1,855.72	\$ 33.05	\$ 25.73
Southwestern Baptist Theological Seminary	16 2-3%	39,850.11		2,197.31	1,855.72	33.05	25.73
Baptist Bible Institute	16 2-3%	39,850.11		2,197.31	1,855.72	33.05	25.73
W. M. U. Training School	10%	23,910.09	21,443.00	1,318.39	1,113.43	19.83	15.44
Southwestern Training School	62-3%	15,940.07	14,295.34	878.93	742.29	13.22	10.29
Negro Seminary	62-3%	15,940.07	14,295.34	878.93	742.29	13.22	10.29
Montezuma College	31-3%	7,970.02	7,147.67	439.46	371.14	6.61	5.14
Stetson University	31-3%	7,970.02	7,147.67	439.46	371.14	6.61	5.14
Quachita College	31-3%	7,970.02	7,147.67	439.46	371.14	6.61	5.14
Ewing College	31-3%	7,970.02	7,147.67	439.46	371.14	6.61	5.14
Louisiana Baptist College	31-3%	7,970.02	7,147.67	439.46	371.14	6.61	5.14
Ridgcrest Assembly	12-3%	3,985.00	3,573.83	219.73	185.57	3.30	2.57
General Work—Education Board	81-3%	19,925.22	17,869.26	1,098.67	927.86	16.52	12.91
	100%	\$239,100.88	\$214,430.02	\$ 13,183.88	\$ 11,134.30	\$ 198.29	\$ 154.39

EXHIBIT V.

RECEIPTS AND DISBURSEMENTS—GENERAL WORK FUND
MAY 5, 1923, TO MAY 1, 1924

May 5, 1923—Overdraft ----- \$ 4,882.82

RECEIPTS

Contributions—Christian Education Day—1923-24 -----	\$ 2,044.82	
Liberty Bond Interest -----	498.45	
Miscellaneous Receipts -----	30.98	
Credit by Board—Year 1923-24 -----	19,925.22	22,499.47
Balance -----		17,616.65

DISBURSEMENTS

Operating Expenses:

Executive Salaries -----	\$ 9,600.00	
Office Salaries -----	1,793.00	
Extra Work -----	426.15	11,819.15
Office Rent -----		1,485.00
Printing -----		3,752.23
Postage -----		1,277.64
Advertising -----		437.16
Telephone and Telegraph -----		280.85
Bond Premiums -----		62.50
Auditing—year 1922-23 -----		215.00
Auditing—year 1923-24 -----		180.00
Office Supplies -----		310.63
Traveling Expense -----		1,179.30
Freight and Drayage -----		50.15
Towel Service -----		63.00
Electric Lights -----		29.82
Board Meeting Expense -----		1,237.73
Safety Box Rent -----		3.00

Total Operating Expense ----- 22,383.16

Extra Board Objects:

Convention Committees -----	\$ 2,074.48	
Convention Expense -----	1,699.23	
Christian Education Day -----	4,957.21	
Inter-Board Commission -----	890.00	
W. M. U. Expense Fund -----	800.00	
Exhibit Expense -----	110.98	
Proportion of Loans by Board -----	1,333.34	
Proportion of Campaign Expense -----	1,098.67	12,963.91
		35,347.07

Overdraft—May 1, 1924 ----- \$ 17,730.42

EXHIBIT VI.

STATEMENT OF TOTAL CREDIT TO STATES

MAY 1, 1919, TO MAY 1, 1924

	Total	Reported to Board	Reported to Institutions	Campaign Expenses
Alabama -----	\$ 76,447.94	\$ 69,660.78	\$ 604.77	\$ 6,182.39
Arkansas -----	37,162.61	28,886.59	265.64	8,010.38
District of Columbia -----	10,684.27	9,909.52	774.75	
Florida -----	34,941.59	32,740.97	594.95	1,605.67
Georgia -----	165,594.60	155,128.47	2,355.50	8,110.63
Illinois -----	13,168.65	9,960.46	714.36	2,493.83
Kentucky -----	166,343.25	119,927.63	46,083.47	332.15
Louisiana -----	47,153.04	41,963.25	1,177.07	4,012.72
Maryland -----	33,799.25	8,257.62	24,426.90	1,114.73
Mississippi -----	88,868.75	79,177.46	7,103.70	2,587.59
Missouri -----	4,858.54	315.11	4,543.43	
New Mexico -----	7,696.62	5,047.16	1,123.35	1,526.11
North Carolina -----	137,242.16	119,171.32	5,152.00	12,918.84
Oklahoma -----	31,063.24	11,143.16	17,620.23	2,299.85
South Carolina -----	108,048.03	59,881.84	48,166.19	
Tennessee -----	96,313.72	90,146.05	2,031.87	4,135.80
Texas -----	153,495.99	138,507.69	1,028.30	13,960.00
Virginia -----	185,493.14	185,015.78	477.36	
Panama -----	5.60	5.60		
Home Mission Board -----	5.80	5.80		
Interest Coupons -----	801.85	801.85		
	<u>\$ 1,399,188.64</u>	<u>\$ 1,165,654.11</u>	<u>\$ 164,243.84</u>	<u>\$ 69,290.69</u>

EXHIBIT VII.
COMPLETE STATEMENT OF ACCOUNTS WITH INSTITUTIONS
MAY 1, 1919, TO MAY 1, 1924

	Ratio	Proportion	Payments		Total Pay-ments	Balance May 1, 1924	
			Paid by Board	Paid Direct		Over-draft	Credits
Southern Baptist Theological Seminary -----	16 2-3%	\$ 233,198.05	\$ 74,674.69	\$130,092.76	\$ 216,315.89	-----	\$ 16,882.16
Southwestern Baptist Theological Seminary -----	16 2-3%	233,198.05	191,207.27	12,740.40	215,496.11	-----	17,701.94
Baptist Bible Institute -----	16 2-3%	233,198.05	202,587.16	4,316.61	218,452.21	-----	14,745.84
W. M. U. Training School -----	10%	139,918.87	108,432.34	13,817.32	129,178.73	-----	10,740.14
Southwestern Training School -----	6 2-3%	93,279.25	81,499.78	-----	4,619.38	-----	7,160.09
Negro Seminary -----	6 2-3%	93,279.25	78,723.04	2,776.75	86,119.17	-----	7,160.09
Special States:							
Montezuma Baptist College -----	3 1-3%	46,639.62	55,865.15	-----	2,309.69	\$ 11,535.22	-----
Stetson University -----	3 1-3%	46,639.61	40,749.88	-----	2,309.69	-----	3,580.04
Ouachita College -----	3 1-3%	46,639.62	41,390.47	-----	2,309.69	-----	2,949.46
Ewing College -----	3 1-3%	46,639.61	40,749.88	-----	2,309.69	-----	3,580.04
Louisiana Baptist College -----	3 1-3%	46,639.62	1,390.47	-----	2,309.69	-----	42,939.46
Ridgecrest Assembly -----	1 2-3%	23,319.82	32,024.27	500.00	1,154.85	10,359.30	-----
General Work—Education Board -----	8 1-3%	116,599.21	128,555.39	-----	5,774.24	17,730.42	-----
Total Credits -----	100%	\$1,399,188.64					
Payments -----			\$1,077,849.79	\$164,243.84	\$ 69,290.69		
Total Payments -----					\$1,311,384.32		\$127,429.26
Net Balance—May 1, 1924 -----						\$ 39,624.94	\$ 87,804.32

WILLIAM HOWARD BORLAND
ACCOUNTANT
JEFFERSON COUNTY BANK BUILDING
BIRMINGHAM, ALA.

May 3, 1924.

Mr. Ed. S. Moore, Auditor,
Education Board, S. B. C.,
Birmingham, Alabama.

Dear Sir:

Having completed my examination of the books and accounts of the Treasurer, Mr. W. H. Manly, for the period from May 5, 1923, to May 1, 1924, I submit herewith my report thereon.

I HEREBY CERTIFY that the Balance Sheet and supporting schedules herewith submitted are, in my opinion, correct.

Respectfully submitted,

W. H. BORLAND, *Accountant*.

REPORTED TOO LATE FOR ENTRY

South Carolina -----	\$ 5,296.00
Kentucky -----	20,115.94
New Mexico -----	40.00

The Dominant Motive



THE dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.

SUCH a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education, that omits Christ from its ambitions and controls, fails to give recognition to truths that are the ultimates of human worth.

2
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Baptist Education Bulletin

ALBERT R. BOND

EDITOR

VOL. VI

SEPTEMBER, 1924

No. 1-4

EDUCATION BOARD OF THE SOUTHERN BAPTIST CONVENTION
1214 Age-Herald Building
Birmingham, Alabama

SECRETARY CAMMACK

By W. C. JAMES, D.D.

AT a recent meeting of the Education Board in Birmingham, Alabama, September 4, Dr. J. W. Cammack of Richmond was chosen Corresponding Secretary of the Board to succeed W. C. James, who withdraws from the Board October 1 to become President of Bethel College, Russellville, Ky.

Dr. Cammack is no stranger to Southern Baptists who have been interested in Christian Education—particularly in its Southwide aspects. For years before the Education Board was created he was one of a far-seeing group of men who, through the Southern Baptist Education Association, and later through the Education Commission, were feeling and sometimes fighting their way to a unified program of education for the entire denomination. Then, too, Dr. Cammack is himself an educated man and knows what a college is. He is an M.A. and D.D., University of Richmond, a full graduate Southern Baptist Theological Seminary, and a graduate in several schools of the University of Virginia. For some years he has been the Secretary of Education for Virginia Baptists, and thus, by training and experience, is admirably equipped for the duties of his new position.

After four years in the service of the Board, studying the situation as best I could from every possible angle, I am more convinced than ever that Southern Baptists need the Education Board, and that with the necessary co-operation a career of vast usefulness is open to it. The criticism and the aloofness with which by many the Board has been regarded were natural and expected. On the other hand, there has been a growing sentiment in favor of the Board as shown by the complete change of front on the part of the Correlation Committee appointed by the Kansas City Convention. At its first meeting in January this committee recommended the discontinuance of the Education Board, but so many and vigorous were the protests which this action aroused that at the next meeting in April the committee not only recommended the continuance of the Board, but that more and very important duties be assigned it. The opposition to the Education Board is similar to that encountered by all our Boards in their beginning. Many of us recall the excitement, even acrimony, aroused at the Southern Baptist Con-

vention each year for several years over the question of creating the Sunday-School Board. A battle royal ensued every year. Nor did the bitterness cease with the establishment of the Board—one of our best men and greatest scholars declaring that the Sunday-School Board was conceived in sin and brought forth in iniquity. However, those who opposed it soon became its friends, and the fact that good and even great men change their minds, as so many of our Southern Baptists did concerning the Sunday-School Board, ought to make all of us more tolerant of the opinions of others, and more modest at times in the assertion of our own.

There is something about a Southwide organization which creates enthusiasm, begets concert of action and produces results as the Sunday-School Board and Woman's Missionary Union incontestably prove. What they have done for Sunday-schools and missions the Education Board can do for education among our Southern Baptist people. In fact, it has already done something worthy of note. For be it remembered, the Education Board was preceded by the Education Commission, and before the 75-Million Campaign had been dreamed of the Education Commission, realizing that something must be done to save our schools, launched a campaign for 15 million dollars, which later was raised by the States to 24 million. It was the success of the Education Commission in raising almost 25 million in subscriptions for our schools that led to the 75-Million Campaign, which has added almost 60 million dollars to all branches of our work, more than 14 millions of which has gone into our schools—paying off their debts, adding to their endowment, enlarging and strengthening their equipment, putting up new buildings, and whereas in 1919 Southern Baptists had only four colleges which measured up to the highest academic standards, they now have 12, and by January 1, 1925, will have 18, or very close thereto. Not a bad showing for a Southwide educational movement, and that is what the Education Board stands for.

As retiring Secretary of the Board and knowing, therefore, something of its duties, I ask for Dr. Cammack the prayers and the support of the entire brotherhood.

THE PROGRAM OF THE EDUCATION BOARD

BY ALBERT R. BOND, *Editorial Secretary*

THE Education Board of the Southern Baptist Convention was created to occupy a new field. There were no precedents by which it could shape its function and policy. Its creation was due to a growing conviction, especially on the part of those directly interested in Southern Baptist education, that there should be a Southwide agency to conserve the educational interests of the Convention. Formerly the Education Commission of the Convention had given a number of years to the study of education under denominational control and the Southern Baptist Education Association had also sought to solve our educational problems and to correlate our educational efforts.

The initial task of the Education Board, therefore, was to discover its function and to project its purposes. The Board was created by the Convention that inaugurated the 75 Million Campaign. The Campaign imposed certain limitations upon the Board through allocation of funds for the bene-

ficiaries of the Board. Other limitations upon the Board have come because the Board has not received its full quota for operating expenses and because the Convention has made demands upon the Board's income for payment of Convention expenses extra to the Board's operating expenses.

But, notwithstanding these handicaps, the Board has developed a well defined policy and has outlined a program of service for the denomination commensurate with large needs and opportunities. At the annual meeting in June, 1924, the Board set forth a program that gives it a worthy function that should appeal to the denomination. We give a brief summary of this program.

SOME CONTROLLING PRINCIPLES

1. *Christian Education is fundamental to every kingdom interest.*

The Education Board believes that Christian education should contribute to the intelligent progress of every denominational aim. The message and mission of Christianity should provoke the highest consecrated intelligence. God does not put a premium upon ignorance nor does education, based upon wrong ideals, command loyal attention. The purpose of Christianity is to secure a world scope and to dominate every capacity of the individual. Education that is competent to deal with the supreme attitude of the soul must be based upon spiritual fellowships and must make its appeal through eternal verities. The Education Board seeks to develop that type of education which will advance the kingdom of God as administered through Southern Baptists. There can be no justification for a type of Christian education that does not recognize the Lordship of Jesus Christ and the primacy of His kingdom in the world.

The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men. Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education, that omits Christ from its ambitions and controls, fails to give recognition to the truths that are the ultimates of human worth.

2. *The initial task is to create an educational conscience that will give rightful appreciation to Christian education and that will furnish adequate facilities to our schools.*

Southern Baptists had to develop a commanding missionary conscience before a challenging missionary program was possible. Likewise, there must be developed among Southern Baptists a vital and vitalizing conscience on Christian education so that there may come an educational program that will be commensurate with the educational situation among Southern Baptists.

Two elements must enter such educational conscience:

(1) The Universality of Education.—The Gospel of Jesus Christ presents a universal grace that guarantees to men everywhere the rights of salvation. Southern Baptists do not believe in the Gospel of Culture as a substitute for the Gospel of Grace. But, we do believe that the saved life should be granted the opportunity to fulfill its highest possibilities. Christian education makes an appeal for the consecration, on the part of every individual,

to the cultivation of those powers that will enable one to discharge the highest duties toward God and men.

2. The Pre-eminence of Christian Education.—Southern Baptists have no apologies to offer for their ownership and control of educational institutions. They believe that as they function in education they set forward the purposes of their own existence. We have no polemic to offer against State education as such. The State has the right through education to prepare its citizenry for intelligent and effective citizenship. But Southern Baptists also contend that education under State control cannot represent the highest type of culture that will eventuate in the noblest character. Education under denominational control furnishes the highest ideals and motives for life.

3. *We bear constantly in mind three commanding purposes:*

(1) *To enable the denomination, as a whole, to function in the realm of education.*

The Education Board seeks to cultivate the sense of solidarity in education. Three influences have worked toward such solidarity. The Southern Baptist Education Association, organized in 1912 and composed of Baptist educators, adopted as its fundamental purpose, "To arouse and unify Southern Baptist sentiment on the subject of denominational education, and by mutual help to standardize and to increase the efficiency of all our schools." In 1915 the Convention created the Education Commission and for four years this Commission rendered invaluable service in giving publicity to the educational situation among Southern Baptists. In 1919 the Education Board was organized and it has sought to carry out the convictions that had developed through the other two organizations.

The history of Southern Baptist educational institutions contains the story of heroic sacrifices and some tragic failures. "After nearly a century of independent endeavor, we had only three or four schools that had any scholastic recognition or any assurance of permanence," while most of them were "struggling for existence and their combined endowment did not exceed their combined debts." Each school had gone its own way, had sought the solution of its own problems and the promotion of its own interests and had been uncorrelated to the destiny of any other institution. Each school was claiming denominational favor and patronage, often within overlapping constituencies and there had been no regard for a denominational integrated program.

The Education Board serves in two ways to help the denomination, as a whole, to function in education.

a. The Board endeavors to bring the impact of the denomination upon educational problems and interests so that all schools may benefit. The spirit of co-operation among our school men is more pronounced now than ever before. There is a growing recognition of the fact that only as the work of each school is related to all others may the denomination be competent to deal with the educational task. There exists a community of problems and interests that can have proper consideration only through the combined efforts of all the educational forces. A common task, with a common purpose, executed with a common effort, would secure a common benefit.

b. Contact with Southwide Institutions.—During the period of the 75 Million Campaign, the Education Board has served as a point of contact between the Convention and the Southwide institutions. This contact has been

partly through the fact that the Board has been the disbursing agency for campaign funds for these institutions. The work of the Board should be greatly enlarged so that it might serve the Convention as the channel through which the will of the Convention could be expressed towards these South-wide institutions. The Board could serve usefully in this way regarding finances, curricula, student bodies and other purposes of the Convention for these institutions.

(2) *To enable our educational institutions, individually and collectively, to function in the work of the denomination.*

The 75 Million Campaign gave to education a worthy allocation of funds. It was the first time in the history of Southern Baptists that Christian education had secured the combined sanction of the Southern Baptist Convention, the state organizations, and the host of contributing Baptist churches in a Southwide appeal and allocation of funds for education. With this Campaign a new epoch began in Southern Baptist education.

Education has really become an essential part of the denominational world-program.

The Education Board endeavors to bring to the adequate attention of the denomination the place that Christian education should occupy in the allocation of funds; to inform the Baptist constituency, and the public at large of the service that the schools are rendering to the denomination; to help the schools to formulate the true ideals of Christian education; to assist the schools in reaching academic and denominational efficiency; and to enable the denomination to give correct appraisal to the schools.

(3) *To enable the denomination and its schools unitedly to function more largely in the life of the world.*

The educational system of the denomination cannot be isolated from the general life of the community. It must relate itself to the system of education under State and private control. The type of education has thus far been determined by the forces representing State education and great institutions supported by foundations and private benefactions. These ideals have not always harmonized with Christian principles. The church school must serve as a corrective for these other institutions. The denomination must express its loyalty to the Christian interpretation of life. The Education Board is trying to make effective the influence of our schools upon the general educational policies. In this way we hope to counteract and to correct educational ambitions that would propagate anti-Christian ideals.

The Education Board further believes that it may render a worthy service to the denomination in relating Baptist influence not only to higher institutions of learning under State and private control but also to the secondary education of the State.

The Education Board has a deep conviction that the erection of academic standards of curricula, endowment, equipment and support should not be left entirely in the hands of representatives of state and private institutions. Through co-operation with other Church Boards of Education, our Education Board has been enabled to secure recognition by Standardizing Regional Agencies for denominational support of institutions in lieu of income from endowments.

(4) *We maintain that our schools should combine academic efficiency with unyielding loyalty to denominational ideals.*

Freedom of thought is a heritage that Southern Baptists today would not violate. They would not muzzle the mind of any searcher after the truth. But, they are zealous that the imprimatur of our educators shall be placed only upon that which is the truth. The Education Board believes that it expresses not only its own attitude but that of the denomination as a whole when it not only avows its welcome to all truth from whatever source but declares its conviction that all truth will be in harmony with God's providential purpose for the world.

Southern Baptists have a right to expect that Baptist schools, organized and supported through Baptist beneficence and patronage, should conserve the Baptist position and contribute in their product to the Baptist life. Such a demand upon our schools is not narrow but protective. Baptist money should incarnate itself in Baptist character. We do not desire that our schools should accept students only from Baptist homes but we do contend that faculties, curricula and academic *esprit de corps* should reflect the Baptist interpretation of life.

At the annual meeting in June, 1924, in order to secure clearness and efficiency in its work, the Education Board departmentalized its work. We here give a brief outline of the scope of these departments.

I. SURVEY DEPARTMENT.

An accurate appraisal of the educational situation is dependent upon information of the many educational problems to which Southern Baptists in their educational work are related. The Education Board plans to be in the largest possible way the clearing-house for Southern Baptists especially, and for other interested parties, upon all educational matters. We are qualifying to give data and expert opinion upon the manifold phases of education in the South. In order to render this service, it is necessary that we make a wide scientific study of education.

In this Survey Department we have projected, as a beginning, the following surveys:

1. Clearing House of Information
2. Surveys of Curricula
3. Surveys of Administration
4. Surveys of Equipment
5. Surveys of Finance
6. Surveys of Faculties
7. Surveys of Student Bodies
8. Surveys of Individual Institutions
9. Surveys of Educational Legislation
10. Surveys of the Denominations in Education
11. Surveys of Scholarships, Loan Funds and Free Tuition
12. Surveys of Particular Educational Problems.
 - a. Rural Secondary School Education
 - b. New York Plan of Scholarships
 - c. Ethical Teaching in the Public Schools
 - d. Comparative Cost of Denominational and State Education
 - e. Contribution of the Denominational College
 - (a) To the Teaching Profession
 - (b) To Civic Life
 - (c) To the Ministry

Some of these are in process of preparation, while the others are awaiting a suitable time. Even a cursory glance of this list of surveys will suggest the importance and wide scope of these studies. We invite fullest inquiry concerning these or other educational problems.

II. PUBLICITY DEPARTMENT.

The purpose of this department is to give accurate information regarding the work of the Education Board and the educational situation as it relates to Southern Baptists. In order that our educators and general constituency may appreciate the vast and important educational task, the Education Board engages in a constant propaganda of information. Knowledge of the actual situation must precede improvement, as well as co-operation in our educational plans. We indicate certain features in our method of publicity as follows:

1. Education Bulletin
2. Tracts, Booklets, Posters, Etc.
3. Press Articles
4. Advertisements
4. Addresses
6. Books
7. Christian Education Day.

III. DEPARTMENT OF INSTITUTIONS.

The Education Board has the ambition to assist in correlating and uniting the educational forces of Southern Baptists so that there may be a unified system in our school work. While there cannot be any organic control by the Education Board over the one hundred and eighteen Baptist schools, there can and ought to be an educational program that would allow a definite and integrated system of education that would present an intelligent scientific objective in the type of education produced by our schools and in which competitive friction between individual institutions would be lessened to the minimum. Just as Baptists stand for a distinctive interpretation of doctrines of the New Testament, so they should project a distinctive type of education that would embrace academic values and denominational objectives. Only as a common type of curricula, with variations peculiar to certain individual school needs, becomes current and a common standard of financial and material efficiency is recognized, can there be a Southwide educational system among Baptists that will have such an impact upon Southern life in general and Southern Baptist life in particular as to place Christian education in its rightful place as a kingdom force. Already we have gone far towards obtaining this unified program.

There should be such a co-operative fellowship on the part of our schools as will permit mutual exchanges of students without loss of credits. There should be the effort to secure Baptist faculties so far as possible and a consistent emphasis upon the need for Baptist faculties to have academic preparation that would qualify them to rank with faculties of any type of schools. Even the casual student of education will readily recognize the invaluable service that could be rendered by a real Southern Baptist University that would be competent to give such graduate instruction as to prepare Southern Baptist teachers for any professional position. So far Southern Baptists

have not been in the position to establish such a great university but there would be small disagreement over the question of its desirability.

1. *Co-operative.*

The Education Board cultivates the closest contact with the various state organizations and institutions in promoting the growth and stability of our schools. The Education Board does not have any organic control over any institution and yet it has a vital interest in the prosperity of all. It is not pertinent to discuss here the particulars of co-operative effort and it is sufficient to say that there now exists the largest good feeling between the Education Board and all these organizations and institutions. The Board has been ready at any and all times to lend its influence both in general and special efforts for the development of the schools. This is true for the South-wide educational institutions as for those owned by the various states. We can here merely indicate the general plan of co-operation.

- a. With State Organizations and Institutions
 - (a) In General Efforts for Promotion
 - (b) In Special Campaigns
- b. With Southwide Schools
 - (a) Medium of Contact with the Convention
 - (b) In General Efforts for Promotion
 - (c) In Special Campaigns

2. *Administrative.*

The Education Board is not primarily an administrative agency of the Convention. Coincident with the creation of the Education Board, the Convention limited the Board's scope over any administrative task, that it might have had ordinarily, by the allocation of funds on a percentage basis to the beneficiary institutions of the Board. However, the Board has had one task of administration in the control and management of Ridgecrest Assembly. Formerly the Assembly had been owned by the Southern Baptist Assembly, a corporation composed of owners of Assembly building lots, and received a percentage of Campaign allocations. Three years ago by the approval of the Convention the rights in the Ridgecrest Assembly possessed by the Southern Baptist Assembly were transferred to the Education Board.

When the Education Board assumed charge of Ridgecrest, the income for Ridgecrest from the Campaign had been used for Assembly needs so that there was no bank balance in the transfer of property. But the Board found that a large amount of debts for current bills against the Assembly had come with the property. Payment of these was the first essential. It was also found that a large sum was necessary to place the property in better conditions for use through certain repairs and renewal of hotel equipment. Since there are no fees charged guests, the platform expenses have been borne by the general fund. The Editorial Secretary of the Education Board has also acted as Secretary of the Assembly without additional salary. The Ridgecrest Assembly could be made a great center of inspiration and instruction for the entire South if it were properly improved. So far the Education Board has not been supplied with proper funds for the development of Ridgecrest, hence its administrative task over this institution has been greatly hindered.

3. *Disbursing Agency.*

The Education Board has been the disbursing agency of Campaign funds for the Southwide institutions. The Convention fixed the percentages for these institutions and the Board has received and transmitted the funds without any charge whatever against the institutions. The expense of this service has been borne by the Education Board from its operating account. The Board has followed the instructions of the Convention both in regard to undesignated funds and to funds specially designated to particular schools.

IV. STUDENT DEPARTMENT.

1. *Religious Activities (Inter-Board Commission)*

- a. In Baptist Schools
- b. In Non-Baptist Schools

The Education Board co-operates with the Foreign Mission Board, the Home Mission Board, the Sunday School Board and the W. M. U. in the Inter-Board Commission for student activities. The Commission is composed of the Corresponding Secretaries of these five organizations and the expenses for the work are borne upon a pro rata basis.

In its first draft of its work the Education Board had included a Student Department but before it could be put into operation the Convention ordered the creation of the Inter-Board Commission which should have direction of the religious activities among the schools. The Commission has outlined a splendid plan of organization for student bodies and has succeeded in arousing a real enthusiasm for this type of work. The extent of this work has naturally been restricted because of finances but it has the promise of increasing usefulness. Its constituency will consist of the student bodies both in Baptist schools and in non-Baptist schools.

One type of work so far exploited only in a meager way is that of student pastors and pastor-instructors at state institutions. So far as possible the Education Board is helping to arouse interest in placing competent men at state institution centers so that they may give instruction to the student in religious education. This teaching may sometimes be related to the curriculum of the institution and receive proper credit, or it may be an extra curriculum activity. Certainly it will be well recognized that a great service may be rendered in reaching through such courses in religious education the great numbers at state universities that otherwise would not have any definite instruction in religious subjects. This work would be supplemental to that done through student organization in co-operation with the Inter-Board Commission.

2. *Student Aid.*

a. *Loan Funds.*—The Education Board is making a survey of loan funds by which our students are helped in our Baptist schools. From the partial data already secured we find great encouragement in the attitude of the schools in this regard. However, Baptists are far behind some other denominations in this work. The Education Board is convinced that it may lend its influence in a worthy way to the development of this method of helping students. These loan funds are to be returned by the students, with or without interest, at dates convenient to the school and beneficiary. Such a method heightens the sense of responsibility and independence on the part

of the student and enables him to benefit by the college course without undue delay.

We seek to co-operate with the schools in the various states in enlarging their loan funds. Furthermore, we believe that under wise provisions loan funds should be established for the benefit of students in the Southwide institutions. Such funds would be administered by the Education Board as they might be contributed by a Southwide constituency.

b. Scholarships.—We are likewise carrying forward a survey upon the extent and method used by our schools in granting scholarships to students. We shall seek to cultivate this splendid method of beneficence.

c. Gifts.—Certain students are so conditioned financially that they must receive outright gifts, either in free tuition or expense money, in order that they may secure an education. Among Southern Baptists this method is largely limited to free tuition for ministers and children of ministers and missionaries. Great care should be exercised that this method may not tend to pauperize the respect and responsibility of the student. The Education Board hopes to give proper consideration to this feature of the work.

3. *Life Service.*

a. Recruits for the Ministry.—The Education Board has the unalterable conviction upon the Baptist teaching concerning a divine call to the ministry. At the same time, we are constantly recalling the instruction of Jesus, "Pray ye, therefore, the Lord of harvest that He send forth more laborers into His harvest." This injunction clearly recognizes the place that Christians may occupy in a co-operative appointment of the ministry. Intelligent prayer for the numerical increase in the ministry may certainly take cognizance of individuals whose character and adaptability form a basis for the prayer. The doctrine of a divine call to the ministry does not prohibit an interest on the part of the Church in particular men or boys for whom definite appeal and prayer might be made that they might consider whether God had placed upon them the task of the ministry. A divine call to the ministry in any particular case may express itself through a variety of ways. The Education Board desires to bring before the great number of students in our schools the question of the ministry. In the redemptive plan of God many agencies and motives are employed. Rarely does one find a person who has come into a saving faith toward Jesus who has not been helped by some other believer. Likewise, our Churches should give more attention to the presentation of the claims of the Gospel Ministry in order that our young men may be able to determine God's plan of life for them.

Southern Baptists need not only a larger ministry but a better ministry. In the published lists of ministers in the various states may be found thousands of names of ordained ministers who do not serve in any ministerial capacity. Many of these are so incompetent that the Churches will not recognize their services. From the viewpoint of the Churches one might well question whether such individuals were not mistaken with reference to their personal call to the ministry. Baptists will continue their time honored respect for the unlettered minister, who, through patient study of the Word and holy consecration to his task, is able to bring the Gospel message effectively to men, but Baptists are also beginning to appreciate the fact that culture does not necessarily debar piety.

b. Volunteers for Other Christian Service.—The 75 Million Campaign

in its appeal for money and for life consecration discovered that thousands of our best and best-trained young people were willing to commit themselves to the purpose of preparation for any Christian service into which God might lead them. This is one of the glories of the Campaign. The Education Board believes that this type of work should be continued and will set forward such plans as may be practicable for it, so that the claims of definite religious service may be kept constantly before our young people with the hope of a growing number of those who will thus commit themselves to definite religious service.

4. *The Week Day Church School.*

Religious Education is coming to have commanding attention with educators. While there is little disposition unjustly to criticize the work done by the Sunday Schools, it is felt that the conditions, necessarily obtaining in Sunday School teaching, do not permit enough work in religious education. Hence, many suggestions have been offered by which to supplement the teaching of the Sunday Schools. Two methods for this supplemental work have gained certain favor. They are the Vacation Bible School and the Week Day Church School. We are interested in the latter.

The name partly indicates the character of this school. It is to be conducted during the week, and is intended to give instruction in religious themes. It is expected that the nature of the work shall be of a grade comparable to that done in the public school. The children of the public schools are to be gathered at convenient hours for religious instruction.

I. Types of the Week Day Church School.

Several distinct types of the Week Day Church School have been organized. These may be broadly characterized as the denominational and the civic.

The denominational type may be either individual or co-operative. An individual church may organize and maintain such a school, and furnish the teachers and draw its students from the children of its own constituency. The co-operative type exists when two or more churches of the same denomination carry on the work, or when two or more churches of different denominations support the work. These churches may either be contiguous or widely separated. The main thing is that they engage in a common co-operative task. They may have one or more schools under their supervision.

The civic type of the Week Day Church School exists where the support and direction of such school shall be localized with one or more civic organizations, or have support from citizens without reference to denominational alignment. This type may be confined to a small community, or may embrace an entire city. The number of schools would vary with the scope of the work.

In some instances, there would be a combination of the denominational and civic types, wherein support and direction would come from the denominational and civic sources.

II. Purposes of the Week Day Church School.

The purpose of the Week Day Church School will be largely determined by the motive leading to its organization. The desire for more religious education has thus far been the most persistent motive in the establishment of the Week Day Church School. Those who have been responsible for the re-

ligious instruction of children have felt that there has been a great disparity between the time given to the cultural development, and the time given to the religious development of children. The Week Day Church School is an effort to secure and give proper correlation to the intellectual and religious schemes of instruction.

A further motive has been the desire for denominational extension. Church leaders have recognized that it is desirable to bring the appeals of the Church life to the attention of many children who do not come directly under church instructions. One would naturally recognize this as a worthy ambition.

The third motive has to do with the hope to supplement what might be regarded as the natural limitation of the Sunday School. It could not be expected that the Sunday School, with the very limited time given for the recitation period, should be able to cover adequately the field of religious instruction. Those who have been impelled by this motive do not class themselves as critics or opponents of the Sunday School. They recognize the good work of the Sunday School, but seek to supplement its work with further and more definite religious instruction.

A further motive inheres in the constituency to be reached by the Week Day Church School. Three classes of constituency may be mentioned. (a) The constituency that naturally belongs to a particular church or denomination. It is proper for a church to seek to reach its own children by this method of instruction. (b) The unevangelized. In every community there will be found large numbers of children who do not come under any religious instruction as given by the various churches. These children are public school pupils, and constitute both an appeal, and a field for the Week Day Church School. (c) The Week Day Church School may be regarded as a social or civic function, and the public school pupils may be considered as needing religious instruction in order that they may be competent to fulfill their social and civic duties as citizens.

III. Organization of the Week Day Church School.

The organization of the Week Day Church School will vary according to its type. The management of the school will represent the organizations supporting it. In the denominational type, the selection of the managers and teachers of the school will be with the individual church, or the group of churches supporting the school. In the civic type, the selection will be left to the civic organizations interested in it. In the religio-civic co-operative type, the selection of managers would naturally be in the hands of those organizations co-operating in the work.

Many difficult details attach to the work of this school. The pupils are grouped in grades according to their public school grades. Instruction given must fit the intellectual abilities of the pupils. Of course, there will be pupils who have had better religious training than others, because of their home and church affiliations.

The time of meeting for the classes in the Week Day Church School will vary according to conditions. Some schools will hold their sessions either before or after the hours of the public schools. In many cases, the students are excused from the public school at stated hours and days, in order that they may attend the Church School.

It is usually best that the Week Day Church School hold its session

outside of the public school buildings. It is desirable that the buildings for the Week Day Church School shall be as closely as possible related to the public school buildings, so that no time may be lost in going from the one to the other. The buildings may either be built specially for the Week Day Church Schools, or may be church or other buildings. The main thing is to have the most convenient place.

IV. Relations of the Week Day Church School.

The Week Day Church School is related to the public school in several ways. (a) The pupils are the same in both. (b) The public school will give credit for the work done in the Week Day Church School, when the character of the work ranks with that done in the similar grades of the public school. (c) The public school authorities have been willing to co-operate with the Week Day Church School as far as possible. The pupils may be excused for attendance upon the Week Day Church School whenever parents or guardians so desire. (d) It has been found best that the oversight of the attendance upon the Week Day Church School shall not be in the hands of the public school authorities. Those in charge of the Week Day Church School must look after the matter of truancy and other details of attendance.

The Week Day Church School is related also to the Sunday School. It is not the aim of the Week Day Church School simply to be a supplemental type of the Sunday School. It seeks to be different in method and curriculum from the Sunday School, and to engage in a larger and more definite amount of religious instruction than could be possible for the Sunday School.

V. The Curriculum of the Week Day Church School.

The curriculum will depend upon the ideal and purpose of those in charge of the school. It may be stated that, so far, a great variety and vagueness in the curriculum have existed in the Week Day Church Schools that have already been organized. There has not yet been created a common type of curriculum for this school.

The curriculum will depend upon the scope of what is to be taught. Some schools confine themselves entirely to biblical materials, others use both the biblical and extra-biblical, and, in addition, have activities of a social and recreative nature.

In regard to the curricula of most of the schools now existing, it may be said that the dominant idea has been that of knowledge, and there has been little place given to the idea of worship.

A number of courses for the curriculum have been published, prominent among which may be mentioned the Abingdon Series, Westminster and Keystone Lessons, and the Constructive Series of the University of Chicago. It is unfortunate that none of these series is entirely satisfactory.

We have given this sketch of the Week Day Church Schools with the hope that the general idea may commend itself to those who have to do with religious instruction of children. We shall be glad to answer any questions concerning it.

V. TEACHER BUREAU DEPARTMENT.

The Education Board has conducted a Teacher Bureau Department through which teachers have been introduced to college executives. We are planning to enlarge this feature of the work to include the following items.

1. *Registry of Teachers in Baptist Schools.*

We plan to secure a complete registry of teachers in our Baptist schools. Such registry will include the academic preparation, the professional experience, and such other information as will be helpful to the school executives looking for teachers. At present it has been impossible to fill every position in our Baptist schools with Baptist teachers, this being especially true in the Department of Fine Arts. The purpose of the school administration has been to employ Baptist teachers so far as consistent with opportunity and efficiency.

2. *Registry of Baptist Teachers in Other Schools.*

We will secure a registry of Baptist teachers in other schools with reference to academic and professional training and experience, and also as to other vital information. Out of this data we will be able to assist in placing such Baptist teachers in some cases with our Baptist schools.

3. *Registry of Baptist Students in Graduate Schools.*

We expect to secure a registry of Baptist students in graduate schools, many of whom are expecting to devote themselves to teaching. In this way we will serve both schools and students as our schools are looking constantly for a larger number of competent men and women.

4. *Registry of Baptist Seniors Desiring to Teach.*

There is a growing number of Baptist young men and young women graduating from our colleges who desire to teach. It will be possible for us to place many of these in touch with secondary schools and even in some cases with vacancies in instructorships of our colleges.

5. *Recommendations.*

The data to be secured from the foregoing registries can hardly be overestimated in value. One college president expressed his appreciation of this proposed work in the statement that he would be willing to travel hundreds of miles to consult such data. One hindrance that we have found in our Teacher Bureau work so far has been that a large number of our registrants have not had sufficient academic preparation to justify recommendation on our part to responsible positions. This registration will place us in touch with the most desirable material.

a. To Baptist Colleges and Schools.—We hope to make valuable suggestions to our schools which may be looking for new teachers. We expect to give only reliable information and to recommend only worthy registrants.

b. To Non-Baptist Colleges and Schools.—There is no reason why Baptists should not be fairly represented in the faculties of State and private institutions. While these are not governed by denominational affiliations, Baptist teachers could give a religious and ethical atmosphere that would comport with the true ideals of education. Other denominations have given large attention to this matter.

c. To Public Schools.—It should be increasing true that we will have opportunity to recommend well equipped men and women for public school service, both as to teaching and administration. We have already had a number of requests for such recommendations, but our data of registration gave but little opportunity for recommendations.

We consider the service to be rendered as sketched above one of the most important contributions to our denominational progress.

VI. LEGAL AND LEGISLATIVE DEPARTMENT.

1. *Objects and Aims.*

This Department will be charged specially with the duty of carrying for all legal matters as they may affect the Board and its work; to care for the interests of Baptist education as regards both individuals and institutions, as they may be affected by existing or contemplated legislation; and to co-operate with other agencies for the promotion of the general cause of education throughout the South.

2. *Special Tasks.*

a. The securing and examination of the charters of all our educational institutions in order to determine their legal status, and to hold this information in readiness for the use of any institution or denominational agency.

b. The securing of information relative to existing or contemplated educational laws in the various states and the appraisal of such laws as regards their effect upon education in general and Christian education in particular, together with such recommendations as may be advisable. Special attention should be given to the New York plan of scholarships.

The State of New York subsidizes the student rather than the institution. The State awards five scholarships annually for each Assembly district in each county. The number of scholarships in New York does not exceed three thousand for the State. The scholarship entitles the holder thereof to the sum of one hundred dollars for each year which he is in attendance upon any approved college of the State. The period of the scholarship is for four years and the money is paid to or for the benefit of the scholarship holder. The Regents of the University of the State of New York fixes the rules governing the eligibility and appointment to such scholarships. The scholarship holder is privileged to select his own institution, but the certificate of scholarship, secured upon the basis of academic requirements, does not necessarily carry with it entrance to any particular institution, though usually an approved college would accept such certification for entrance. The colleges who would be privileged to have such scholarship holders must be approved by the proper educational authorities of the State, though there is no discrimination against Church schools as such.

c. The Department should devise and advocate plans for the improvement of the rural public schools. In most states the attention to and support for the higher State institutions have been disproportionate to the care for secondary education of the State as a whole. In consequence the State provides higher education but does not give adequate opportunity for the preparation of students throughout the State for entrance into such higher institutions.

In certain States of the South there are many counties too poor to levy sufficient school tax to have a nine months school session, or to have a high school whose graduates could enter a standard college. The duty of the State in education is not to a specialized number of students made favorites by residence in wealthy communities, but to the whole State as such. The State is

set to the task of educating its citizenry or citizenship. One of the most needful adjustments in education is to secure an equitable distribution of funds for education so that every boy and girl in the State might have the privilege of such an education as would make them competent to discharge the duties of citizenship.

d. Such other items should receive attention as the interests of the Board and the denomination may demand from time to time. In carrying forward these plans and purposes this department will seek the close co-operation with the various State organizations of the denomination, with the Council of Church Schools of the South, the educational agencies of other denominations, and any other agency that may be engaged in the same general work.

VII. DEPARTMENT OF STANDARDIZATION AND PROMOTION.

The Southern Baptist Convention created the Standardization and Promotion Commission which should be an expert advisory body to the Education Board. The members of the Commission are elected by the Education Board and the expenses of the Commission become a part of the operating expenses of the Board. This Commission has outlined its purpose on the following lines:

1. Academic Standards.
2. Christian Standards.
3. Financial Standards.
4. Physical Equipment Standards.

The Commission has erected standards for senior colleges and is now engaged in working out academic standards for junior colleges. The purpose of the Commission is to help in the largest possible way so that our schools may attain proper grades of efficiency by which to commend the work of education to our constituency.

The Commission feels that Baptist schools should qualify for support and patronage by their loyalty to denominational ideals, as well as their academic rating. The Commission is working upon data for the Christian standards for our schools. It considers this one of the most valued parts of its service to the denomination.

The foregoing program of the Education Board is presented with the hope that the denomination might recognize that education under denominational control is a real kingdom factor. The Education Board, together with those definitely committed to the task of education, believes that the Education Board has a real and growing function to fulfill.

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